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VOL. VI.

PHILADELPHIA, FIRST MONTH, 5, 1899.

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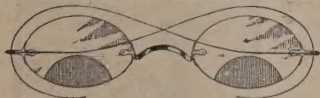
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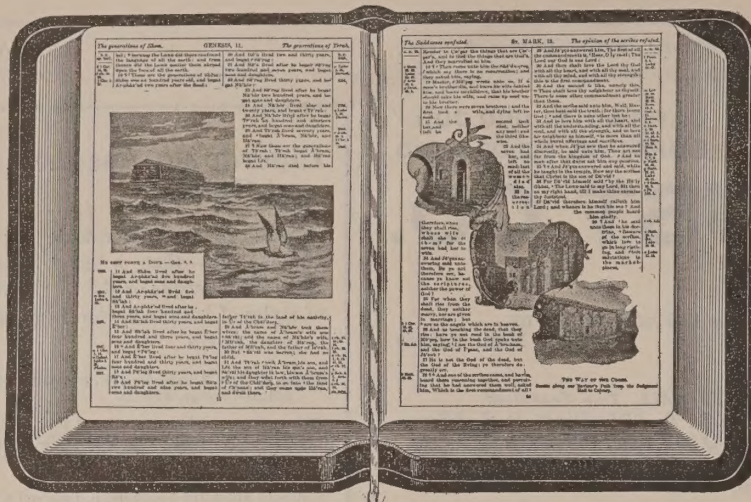
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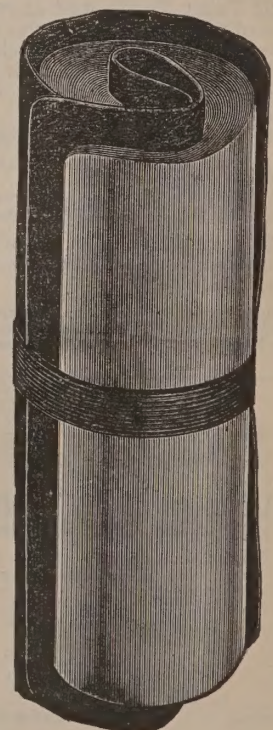
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VOL. VI.

PHILADELPHIA, FIRST MONTH, 5, 1899.

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WEAK MEETINGS.

It is much easier to describe a weak meeting than to tell how to make it strong; it is easier to diagnose a situation than to prescribe a remedy. We do not often indulge in the easy task of drawing dark pictures of churches or of particular meetings, for such work is wasted service unless something definite is done at the same time to reconstruct and edify. Calamity-howlers, who have one oft-repeated note of discouragement and of foreboding, are of little service either in the church or the state, since we always turn for help to men who have some positive counsel to give; and no man shall be counted a prophet who is merely a voice crying "woe."

But there are times when diagnosis is needed, for occasionally persons are very sick without knowing it, and meetings are sometimes weak without being conscious of the weakness. The trouble with one of the seven churches of Asia was that it believed itself rich and in need of nothing, when it was "wretched, and miserable, and poor, and blind, and naked," and it needed to be told so. There are churches to-day in precisely that condition. They merely "have a name that they live," while in reality the pulse is weak, the head is hysterical, the nerves are disordered, and the breathing asthmatic and labored.

The prayers which are heard in a meeting generally indicate pretty accurately its spiritual condition—not the number of them, but the quality and character of them. Two or three feeble, ineffectual prayers, offered as though God

were asleep or, peradventure, gone on a journey—routine words with no living hunger for God throbbing in them—are sure symptoms of a low state. Nothing is deader than hollow praying, and a meeting which indulges in it will soon need a physician. But such praying creeps into the church, into the family circle, and even into the closet, and in every place it is a sign that the condition is not healthy. We are often told that the position of the body during prayer is a matter of little or no consequence, and in certain limits that is true. But it makes a vast difference what is the mental attitude of the congregation. If some are looking up songs in a hymn book, and somebody else is hunting through the Bible, and there is a general lack of concentration and unity of purpose in appearing before God, it is an indication that there is no very strong belief that He is really present, and it is an unfailing symptom of spiritual weakness. Probably few persons are aware to what an extent the real condition and "state" of a meeting affect one who is preaching, and so determine the character of the sermon. A genuine minister is as sensitive to the state of the congregation as a poet is to the changes of the seasons, and more than half the time when persons go home with an unfavorable comment upon some sermon of the day, the fault was with the meeting, and not with the minister. The attitude and state of the meeting, or of certain individuals in it, closed up the minister's fresh "opening," and "troubled" the flowing stream. There are audiences which unconsciously nip the tender buds and freeze up all the

bubbings of life. There are again frivolous and trivial audiences which never seem able to settle down to a serious consideration of the truth. They will "play" with subjects, and be entertained with bright and spicy phrases, but they care little or nothing for treasures which lie deep, and must be painfully dug for. A new bonnet in a front seat, a stranger who comes in, a playful baby in its mother's arms, get more attention than the subject which the Lord has laid upon the messenger of His choice, and the words return void and fruitless. Or, again, there are congregations which give the impression that they have attained to all there is, and know already all that can be known, and they make a minister feel how useless it is to speak. Others may need rudiments and babe's milk truths; others may need the Gospel for sin and unto salvation; but as for them, they have gone through the whole list to "Omega," and want only nectar and ambrosial food. In the long run one can usually determine the state of a meeting by the type of ministry which prevails in it. If the meeting is trivial, its ministry will be so. If it is cold and stiff, its ministry will be formal and proper, but without warmth and vitality. If it is proud of its own high state, its ministry will be puffed up and swollen, or even pharasaical. These types are very different, but they are all off the line of health and out of the normal order. We have personally seen all the kinds which are here described, and they really exist; but they do not steadily grow and expand and feed, for they lack the genuine life and they are not rooted and grounded in Him who is life and truth. The new year is a favorable time to examine the spiritual assets and liabilities of the meetings to which we individuals belong.

A SERIOUS LEAKAGE.

WE reported last week a total net gain of over 1,300 in our membership during the past year, and if we do not pry beneath the surface the condition of the church seems one of healthy growth. Unfortunately, it seems to be our duty to pry a little beneath the surface, and in doing so we find symptoms of a condition not altogether indicative of health. We refer to a serious leakage of members—the loss of a large number of persons from our membership during the year through our inability to assimilate them into organic union with the body. The losses by death are beyond our control, and would go on no matter how high the spiritual state of the church might rise; but we are confronted each year with the sloughing off of members enough to make a good-sized Yearly

Meeting by themselves, simply because they no longer feel an attractive power binding them to the church of their birth or their choice.

Our reports for the year show that by disownment, resignation, discontinuance of names, and by letter, we have lost over 2,200 members in our American meetings, and by far the largest proportion were lost by discontinuance of names from the roll of membership. The three Yearly Meetings which use this term—Indiana, Kansas and Wilmington—report a total loss of this character amounting to 517. Western loses 307 by "disownment and resignation," Iowa 232 by "disownment and release," Ohio 126 and New England 94 by "release," and North Carolina 194 by "subtraction." All the Yearly Meetings together report only 76 members in the column of disownments, though, as the reports indicate, that is not a complete total; yet disownments are rare compared to other ways of losing and dropping members.

There are two questions which we find at once rising to the lips: Why were these 2,200 members lost? And secondly, What has become of them? The usual answer to the first question is that loss is common to all the churches, and that until men become perfect beings some of them will gradually drift away from their ideals and from their "first love." But these answers hardly meet the case. This large leakage which we have reported indicates that many Monthly Meetings are not particular enough about the material which they try to build into the church. They build in "wood, hay and stubble," and their "work suffers loss" accordingly. There is too low a standard of what a church member should be, and too easy methods of admission are employed; so that not seldom a meeting receives many members who have no root, whose life is merely a surface life, and who can stand no serious test such as is sure to come sooner or later.

Then, again, it is to be feared that we do not always know how to foster and strengthen our immature and unripe members. They are honest and earnest, but they need a delicate touch, a constant spiritual illumination, a sympathetic teaching which will deepen their conviction and enable them to increase in life and truth. Without such nurture they fall a prey to some of the innumerable temptations which draw men away from their ideals, and from the things of the Spirit. Our meetings do not supply enough spiritual food for them, and their fellow Christians do not make effort enough to keep them firm in their faith and true to their Master. The worst of it is, we Christians do not concern ourselves about those who are struggling along with temptation, and living on the ragged

edge between faith and doubt. We let them drift, and simply talk about them, and then when the proper time comes "subtract" them from membership. We need, therefore, higher standards for membership; we need to make our religious meetings more spiritual and full of power, and finally, we need, as members, to realize more clearly our individual responsibilities to our new members who are not yet grounded. Now, we may ask, what becomes of those whom we annually lose? Between 250 and 300 of them go to other religious denominations, and so still keep their membership in the Church of Christ. Over these we need shed no tears, for we assume that they feel some other church home more congenial to themselves than the one they leave, and therefore it is better for them to go. But what becomes of the remaining 1,900 or 2,000? It is a question which we cannot answer, but the picture which the imagination presents is an unpleasant one to look upon. It is exceedingly difficult to reach those who have once lost their connection with the church. To have tried and failed is urged as a sufficient excuse for not trying again, and the consciousness of having proved unfaithful and of being cast off, or of having willfully withdrawn from a Christian body, makes one feel like a disinherited son. We wish we might know how many of these lost members ever renew their faith and come again into relation with some branch of the church, but no earthly record of them is kept, and we can follow them no further. It is surely not pleasant to think that there are nearly 2,000 persons drifting about the world with no church connection, who one year ago bore the name of "Friends," and were supposed to be a part of Christ's visible body. Year after year death claims our faithful members, and they go from our ranks, where their counsel was valued, to join the "family in heaven." For these we do not mourn as those who have no hope, but it does wring our hearts to see the long list of those who have gone from our ranks to drift aimlessly about, disconnected from the goodly "fellowship of the saints," and the matter deserves most weighty attention.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

FOR THE AMERICAN FRIEND.

AN OUTLINE STUDY OF 1 CORINTHIANS.

BY ALBERT C. APPLGARTH.

What we call the first epistle, perhaps was not really the first. In a precious letter (1 Cor. 5 : 9) these people had been warned against their favorite sins. This epistle seems to have been lost. No doubt it had fulfilled its purpose, and God did not need it in the canon.

I. Author : Paul, aged about 55.

II. Time : At the close of the apostle's long sojourn in Ephesus, in spring of A. D. 57 or 58. Nero was Emperor of Rome.

III. Place from which the epistle was written : Probably from Ephesus (1 Cor. 16 : 18) or Thessalonica. The postscript is incorrect which gives Philippi. Like the postscripts to the other epistles, this one has no authority.

IV. For whom written : To the church at Corinth. It had been founded some five years before by Paul (Acts 18 : 1-18). This church had a large membership. It was composed chiefly of Gentiles, although there was a sprinkling of Jews. The members seem to have been poor, with the possible exception, of Crispus, Erastus and Gaius.

Corinth was situated on the Peloponnesean isthmus, between the Ionian and Ægean seas. As Paul saw Corinth, it was a new city. Old Corinth had been destroyed about 146 B. C. It remained in ruins nearly or quite a hundred years. It was then rebuilt by Julius Cæsar. When Paul visited the city to establish this church, Canon Farrar says the city contained a population of about half a million. As Athens was the seat of culture, so Corinth was the seat of commerce. At this time it was the political capital of Greece, and the residence of the Pro-Consul. Magnificent temples and public building adorned the city. Fine arts were cultivated. Manufactures were not neglected. In a word, Corinth was rich, famous, beautiful. But the inhabitants were luxurious, corrupt and wanton. "To live as a Corinthian" had become proverbial for profligacy. The licentiousness of this city was renowned. Some idea of this immorality may be obtained when we are told that the Temple of Venus had nearly three thousand prostitutes connected with it as priestesses. In short, Corinth was a city of cheats, extortioners, drunkards, debauchees. It was the Vanity Fair of the Roman Empire.

V. In what language written : Greek. How did Paul come to know this language? He was what we would term "a university man." Besides, Hebrew was practically obsolete. Aramaic and Greek were spoken in Palestine when our Lord was on earth.

VI. By whom sent : By Titus, who had just returned to Paul from Corinth.

VII. Design of Epistle: To reply to sundry inquiries on (1) duties of life, 7 : 1 ; (2) meats offered to idols, chaps 8-10 ; (3) dress of women, 11 : 3-16 ; (4) exercise of spiritual gifts, chaps. 12-14 ; (5) manner of making offering for the poor.

Paul seizes this opportunity to (1) reprove their spirit of contention, 1 : 10-13 ; (2) rebuke them for non-reproval of the case of incest ; (3) give directions about litigation, 6 : 1 ; (4) correct irregularities in celebrating the Lord's Supper ; (5) present historical proofs of Resurrection, chap. 16 ; (6) defend his apostolic authority (chaps. 4-10) which had been impugned.

VIII. Characteristics of the Epistle: This letter is pre-eminently practical. In reality, it is a treatise on applied Christianity. Dr Bleek says, "It is fuller and more varied in its subject matter than any other of the Pauline letters, or indeed of the New Testament epistles : It gives us a clearer insight into the institutions, feelings and opinions of the Apostolic church than any other portion of the New Testament."

First Corinthians is, moreover, the epistle of modern life. In fact, it is par excellence the American epistle. Like Corinth, we are a colony, and engrossed in material interests. Our church member have rich gifts, but, unfortunately, there are many divisions among them. In more ways than one this Greek city resembles these United States of America. Hence, we find many questions of our day discussed in this epistle. Herein we are told what is the true method of preaching. Paul writes, he did not come with the pleasing words of human wisdom. The Gospel is spiritual. It will only be understood and cared for by spiritual men. What part shall women take in public worship? This question confronted the apostle 1900 years ago. In answering it, however, I believe Paul was meeting local conditions, and not writing for every age and country.

IX. Key to the Epistle: It is "in Christ." All problems in our individual and church life will be solved when professing Christians are "in Christ."

X. Arrow Points:

1. The object of Christianity—called to be saints, 1 : 2.
2. Grace comes through Christ, 1 : 4:
3. The ideal church—no divisions among you, 1 :
4. The Christian's message, 2 : 2.
5. Strife in church proves the absence of Jesus, 3 : 3.
6. The Christian's high office—laborers with God, 3 : 9.
7. Pride should have no place in our hearts. All our gifts come from God, 4 : 6-7.
8. The Christian's biography—not your own, bought with a price; hence, the character of our lives, 6 : 19-20.
9. Christianity is not formality. The religion of Jesus consists in obedience to God's commandments, 7 : 19.
10. The Christian's relation to others; be careful of our acts, so as not to offend, 8 : 13.
11. God's holy word is not to be a charm, but a chart. It is for our admonition, 10 : 11.
12. Comfort for tempted Christian—God opens a way of escape, 10 : 13.
13. The Polar star of Christian conduct—do all to His glory, 10 : 31.

14. A model prayer meeting—every person hath a psalm, teaching, etc., all done unto edifying, 14 : 26.

15. If we have knowledge of God, we awake to righteousness, and sin not, 15 : 34.

16. Encouragement for Christian works—labor not in vain, 15 : 58.

17. Rule of giving—as Lord hath prospered us, 16 : 2.

FOR THE AMERICAN FRIEND.

RECORDS OF AN ANCIENT MONTHLY MEETING.

BY DR. E. T. TUCKER.

In the earlier pages of a curious and ancient book of records of the Monthly Meeting of Pembroke, Massachusetts, which included several towns in the old Plymouth Colony, and is now no longer in existence, are many interesting records of "sufferings" in the peculiar handwriting of the times. The pages are yellow with age, and the entries are significant of the trials and hardships which the Friend of that period had to endure. The "priest" was a factor in the community and his wages were collected from one and all. Thus we are introduced to the sufferings of William Chamberlin, of the town of Hull, who records as follows : "In the year 1676 Benjamin Bosworth, Jun., cunstable came for the priests' rate, and because I lived with my father he knew not what was mine, so he understood that I was weaving for Joseph benson, & he went with some of the townsmen & tould him if he would not paye nine shillings for William Chamberlin, that he would strain from him, so Joseph benson paid it, & refused to pay mee for weaving his cloath."

Joseph Howland, of Duxbury, leaves the following record in connection with this "coppye of a warrant" :

"To wrastel bruister (probably Wrestling Brewster is meant), who was cunstable in the year 1680, greeting :

"Whereas, you neglected to gather in the rate made according to order of court & towne agreement in the time of your office, therefore thes are in his majesties name to requier you on sight hereof to goe unto all such as have not payed their proportions to mister wiswell, & demand it of them : the constable now in being is also hereby in his majesties name required to goe with you to be assistant to you & to make disstresse upon the goods or chatels of all such persons as neglect and refuse to pay thare due proportion in specie according to the towne agreement.

"Faile not at your perill.

"dated the 17 : 3 month 1681. —"

"John alden, asistant."

"With this warrant above written," says Joseph Howland, "came wrastel bruster (Wrestling Brewster) and benjamin bartlet (Bartlett) the constable with others to me & demanded of me one pound, sd mony for the priest, the which I denied to pay, so they took seven sheep, & marked them & drove them away to thare priest, Ichabod wiswell. This was in the 10 mo. in the year 1681.

"Joseph howland."

John Rogers says : "27 day, 2 mo., 1681, came the constable Joseph waterman to my house & brought tow (two) men with him, & brought a warrant with him which he sayd came from the majestrate John alden—the constable could not read it nor any that weare with him, it was so blotted, & the constable demanded of me *01 04s 02d, which he sayd was rates to the priest Samuell arnall (Samuel Arnald) of Marshfield, the which I could not pay for conscience sake, whear upon the counstable seased on a steare of two year old & took him away from mee, John Rogers of Marshfield."

"28 day, 3 mo., 1683, I, John Rogers of Sittuate (Scituate), being from home the counstable John bryant came to my house & asked my wife whether I would pay the priests rate, which he said was 10s. 4d. She said I owed him nothing, whear upon he tooke away 2 platters & 2 porengers, which they prised at 11 shilling."

The sufferings of William Willis, of Scituate, are given also in his own words :

"In the yeare 1680, in the 4th mo., they carryed my sonne Samuell to prison & kept him thare as long as they thought good & then turned him out and tooke my goods to paye my sonn's rate, my sonn being a poore man haveing nothing but a wife & two children, the goods they tooke was ten sheep—and in the latter end of the 3 mo., 1683, they took away from me a milch kowe (cow) by William barrell & John brianstun constable, & when I demanded a copy of thare warrant they refused to let me have it.

"William Willes."

"Edward genkins (Jenkins) constable of Sittuate did take from me Joseph colman the 12 of the 2 mo'th, 1675, 16 bushels of ingion (Indian) corne for nickless (Nicholas) baker, thare priest as wittnes my hand.

"Joseph colman."

"thomas ginkins constable of Situate did take from me Joseph colman the 27 of the 3 mo'th, 1678, 11 bushels of barley & 2 hundred foot of bords, for 2 pounds & 3 shilling for one year for ther priest Nickillous baker"

"They did take from me Joseph colman & Zakariah & thomas colman from the year 1660 to 1675 twenty pound for not training, sum times 3 pound, and sum times less."

"The 3 mth, 1685, I, eduard wanton, being from home, Samuel studson the constable of Sittuate, came to my house & took away a cow for the priests rate."

"2 day, 4 mo., 1683—William Barrell & John Bryant jun came & took away six sheep & two lambs for ye Priest & vallued ym at 35 shillings, & wn I demanded of ym a coppie of their warrant, they refused to let me have it : by me,

"Henry Ewell."

John Rance, of Scituate, has left the following account, which is not devoid of interest to the reader :

"In the year 1677 John turner the oldest, & James bridges the constable, of Situate, came to our house and demanded a 11 shillings for their priest nicklous

(Nicholas) baker : & I Refusing to pay, they tooke a kittle which cost 17s. I having had corne and sheep taken away from me for him & he denied it to me that he had it, therefore I went to his house when the constable was there, & the constable gave the keettell into the priests one hand, so I see him take it, so afterwards on a first day of the week, I went tow their meetting house to him and tould him before the people that he was no true minister, but one of that sort of false prophets, which the Lord sent his servants to cry no against: then James cudworth, who writ himself asistant, called out saying, 'whear is the constable ?' then I sayd, 'the Lord will meet with all hipocrites.' then one houbard (Hubbard ?) had me out : & on the second day John bridges came to me with a paper from the sayd Cudworth, for me to come before him & so he caused me to be put in the stockes, & after that writ a warrant to John turner the younger : thus written:

"To the constable of Situate or the debyteyes or either of them greeting : & these are in his majestyes name to will and require you fourthwith to attach the body of John Rance, & to convey or cause him to be conveyed unto Plymouth, before the governoure & magistrates there assembled, to answer for his contempt of authority & other matters of misdemeaners as shall be objected against him in his majestyes behaffe, & heareof faile you not at your perriell.

"dated the 10 of July.

"James cudworth, assistant."

"So I went with the sayd constable turner, to Plymouth, so after their priest, Waly, & they had done their lecter, they sent for me in whear they weare a drinking of drinke in a great cup, & cudworth sayd to them, 'ther is the man.' Then the governoure, Winslow, in a rage, sayd, 'doe you know whear you are ?' & sayd, 'pull of his hat,' & so excommuned me about priest, nicklous baker. I tould them he was one of that sect that the Lord sent his servants to cry no against, who fedd themselves with the fatt, & cloathed with the woll (wool), & preached for hand fules of barly, though I sayd he takes moult it is all as one, at which the governor Winslow burst out a laugh, & sayd they had the warrant of him for thare so doing, then he turned to the magistrate, hinkly (Hinckly), & sayd, what will you that he shall have, but he answered not, or did not. Then he himselfe passed the sentence, saying, twenty lashes was tow (too) littell for to be well layd on, so he caused one called, prat (Pratt), to have me out to their whipping post, & one of them stood by & sayd, lay it on, but after they had strook, I judge, half them lashes, that he passed in his judgment, they left and got them away into the house of a gondon (Gordon) like to men ashamed. This is testified to be true by me.

"John Rance."

Several Friends in this monthly meeting suffered repeatedly by distrains. Joseph Howland again says : "The 30 day of 3 mo., '85—came the constable william fobes (Forbes) to my house & benjamin bartlett (Bartlett) & Jonathan alden the colecter, and

the constable sayd to me they wear come to demand the ministers rate, which he said was 3 pound xs. 9d. I sayd I would pay none of it. So the counstable tooke a cow and a mayre (mare) which were prized 4£ pound, as the constable tould me, & they took them away with them."

"Hull, 3 day of the 1 month, 1682.

"Taken from Nathaniel chamberlin a warming pan, 1 putter (pewter) platter, 1 putter (pewter) bason—15s. 04d. for thare priest Zachariah Whitman, by the cunstable, Luke Squeare. He said the rate was 13 shilling, sum odd pence.

Under the sufferings of Joseph Coleman appears the following copy of a warrant—1688 :

"James ye second by ye Grace of God of England, Scotland, France & Ireland king, defender of ye faith, &c. To ye shreiffe of ye County of plymouth Greeting—we command you yt of ye lands and chat-tels of Joseph Coleman in your baylwick you cause to be made ye sume of five pounds, to satisfie us for a certain time for his refusing to serve us in ye office of counstable, in ye towne of Sittuate, whereof before our justices at ther Generall Quarter sessions held at plymouth for the sd county ye second Wednesday of June last he was convict, and make a true retorne hereof. Dated the fifteenth day of October in ye forth year of our reigne.

"Witnesse, Nath'll Thomas, Esq'e.

"Nath. Thomas, Clar."

"By verty (virtue) of his majesties writ of execution a tro (true) copey whereof is above written, I have taken of ye estate of Joseph Coleman above named ye sum above, that is to say I have taken thirty sheep, & land, and have sold them for six pounds to satisfie his majestie. The sum above sd my owne feese & other neseasy (necessary) charges.

"November ye 2d, 1688.

"Sam'll Sprague, Sheriff."

Edward Wanton, who also declined the office of constable, had taken from his warehouse 142 $\frac{3}{4}$ pounds of cotton wool, appraised at 9 $\frac{3}{4}$ d a pound, by the same sheriff.

(To be Continued.)

Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

In all thy ways acknowledge him and he shall direct thy paths.—Prov. 3: 6.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4: 19.

No human being has ever conceived as he should what the New Testament means by loyalty to Christ.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty to the end as we understand it.—A. Lincoln.

Oh, how I want our women to have a new concept of religion! The religion of the world is the religion of love; 'tis a home religion, it is a religion of peace.

CHRISTIAN WORK IN FRANCE.

FRIENDS IN PARIS.

Having crossed to Paris on Saturday, 17th inst., I attended next morning the Friends' meeting there, which has been held during the past two months at the Depot Central (for Bibles and Gospel literature), in the heart of the city. The meeting is usually held at Madame Dalencourt's, in the suburb of Montmartre, where she and the young women whom she trains for Gospel work form the nucleus of the meeting. But as her establishment is always closed and she is absent from Paris during the months of August and September, the meetings had for some years been discontinued during these two months, and this has sometimes been a disappointment to Friends spending a Sabbath in Paris on their way to or from Switzerland, etc. This year the experiment has been tried of continuing the meeting, a young English Friend resident in the city having undertaken to be present regularly. The attendance, however, has been disappointing, consisting only of three or four young Englishmen and one Russian, who were temporarily residing in Paris. Nevertheless, I at least have cause to be thankful for the meeting. We were but four, yet I should have missed much but for this opportunity of meeting with three young men, two of them fellow-countrymen, and the third the Russian above mentioned. We spent the day together, going in the afternoon to the M'All Mission at the Rue Royale, and in the evening to that of Ménilmontant.

THE REMARKABLE EXODUS OF FRENCH PRIESTS FROM THE ROMISH CHURCH.

The next day I went with Dr. Benham, a gentleman who for ten years has devoted himself to the M'All Mission as an honorary worker, to call upon M. Bourrier, the leader of the remarkable exodus of French priests and monks from the Church of Rome, of which some account appeared in "The Friend" about a year ago. Since that time the movement has steadily gone on, almost every week bringing news of some fresh escape. M. Bourrier has been enabled to open a house at Sèvres, a beautiful suburb of Paris, for these *évadés*, where they are temporarily housed, till their aptitudes and character are tested, and a position can be found for them. Here he received us, and with him we found two other ex-priests—there is accommodation for five. After lunching together, we went across to his own house, in the garden of which we had a free and friendly discussion of the work and its future.

M. Bourrier, who is now Protestant pastor at Sèvres, is full of enthusiasm for the work to which he is so manifestly called—that of aiding the escape from the fetters of the Romish priesthood of men who, like himself, have been laid hold of in early boyhood for the priestly profession, have been led on from stage to stage under a carefully prepared system of tutelage which gradually winds its coils more and more closely around them, until at last they find themselves bound

for life, under vows which they are taught to be of the most sacred inviolability, as mere slaves of the Romish hierarchy. Then, in the comparative freedom of the incumbencies to which they are appointed, comes not infrequently the revolt of the conscience against one or another of the tenets of Rome, followed often by terrible struggles, such as, in one very recent case, terminated in suicide.

M. Bourrier is in correspondence with many priests whose consciences are heavily burdened; and he believes that if only there could be an assurance given to them of an honest livelihood, hundreds would leave the Church of Rome at once. Some would desire to enter civil life, though the positions for which they are fitted, with their total want of business knowledge, are but few; he himself began by taking the post of gatekeeper to a suburban *villa*—that is, a number of houses with gardens in a single enclosure. Many, however, believe themselves called to the ministry of the Gospel, and desire to continue to devote themselves to it—some amongst their old parishioners, others as itinerant evangelists or in fresh districts. As regards the first class, in reply to my question whether they would be encouraged to engage in evangelistic work during their leisure hours, he promptly replied in the affirmative, and quoted the remark of an ex-priest, now an advocate (barrister), that he should be able to give almost as much time to preaching the Gospel, and with more effect, as no one could suspect him of preaching for a livelihood. Those of the latter class at present go through the regular course of the Protestant faculties of theology; but M. Bourrier (who has done this himself) considers the method unsatisfactory for various reasons, and ardently desires to establish a special institution in which the ex-priests would receive, first of all, a thorough Scriptural training—for they generally know but little of the Bible—and at the same time be gradually and wisely guided through the great change involved in leaving the routine of a merely ceremonial religion, and adopting the spiritual conceptions of Protestant Christianity. The whole mode of thought towards religion has to be profoundly modified, and this does not take place in a day. Dr. Benham told me of a worker in their own mission, now greatly valued, who was for long an unsatisfactory speaker.

We ended with a time of earnest prayer together, and I took leave with the feeling of privilege in having thus heard from his own lips the hopes and aspirations—may I not say inspirations?—of the leader in a remarkable movement.

THE M'ALL MISSION BOAT.

My next three days were spent on the M'All mission boat, formerly in charge of our friend Captain Pim, which is now at the little village of Etigny, on the river Yonne, and on the main line between Paris and Dijon. Here, as it happened, I met with three more ex-priests, all of much longer standing, however, in the Protestant Church than those whom I had met at Sèvres. M. Huet, who now has charge of the boat,

is one of these; he is a most worthy man, and lives on board with his wife, their two little girls, and a servant. I lodged in the village inn, but had my meals on board. The first evening the chief speaker was the pastor of the neighboring town of Sens; it is thirty-five years since he left the Romish Church. He is a man of considerable eloquence, and gave some practical advice on the duties of parents. Next evening it was the pastor of Auxerre, another ex-priest, a man of very different type, whose loving argument, and the recital of his own early mental struggles, when he had denied the very existence of a God, could not, one felt, but be blessed to the crowded audience. On Thursday there was a children's service at 2 o'clock, conducted by Mme. Huet, a former schoolmistress, whose lesson to the children on the Parable of the Prodigal Son was an admirable lesson in teaching for myself. That evening the boat, which will seat nearly 150, was more crowded than ever, and many were standing outside. After M. Huet had invited the people to purchase Bibles and Testaments to examine for themselves the truth of the teaching given on the boat, I told of the progress of the Gospel in Eastern lands.

WHAT ARE THE RESULTS ?

I spent the next evening, during the period of waiting at the junction of Laroche for an express train to Italy, in a neighboring village which the boat visited for five weeks last spring. A lady from this village—herself Catholic, but wife of an Alsatian Protestant—had come over to see M. Huet, and had invited me to visit her home. This gave me an opportunity of testing the durability of the work done by the boat; and I cannot say that the result of the inquiry was wholly encouraging. It was evident that in this household a deep impression had been left; yet there was no gathering for worship in the village, not even family worship commenced. It is but rarely, as I had been told in Paris, that conversions take place. A month's preaching and teaching to the people so utterly devoid of all religious knowledge as the great mass of French Catholics, does little more than prepare the soil for further and deeper work. Yet it is surely no small cause for thankfulness that wherever the boat goes, amongst people who (as I was assured by my Alsatian host) generally disbelieve in any God, daily expositions of Christian truth are listened to with the deepest interest, and any attempt on the part of priests—such as have occasionally been made—to prevent the people from attending has only the effect of an excellent advertisement for the work. A dear old soul, who much won my heart, remarked to me at Etigny, "What shall we do when the boat goes?" adding, "You must pray for us when it leaves us." I hope my readers will remember her, and many others who feel like her, at the throne of grace.—Joseph G. Alexander in "London Friend."

The man who will twist the truth for the sake of saying a bright thing is not to be depended on.

CORRESPONDENCE.

P. O. Box 710, Pasadena, Cal.,
Twelfth month 17th, 1898.

My Dear Friend, Rufus M. Jones :

Thy article on "The Finished Treaty" in THE AMERICAN FRIEND for 8th inst. is very appropriate. If I could have events shaped according to my personal preferences, I would like to have nothing to do with the Philippines, except perhaps a coaling station. But the question always stares me in the face, What shall we do with them? It would seem the height of cruelty to turn them back to the misgovernment of Spain. They are on our hands and we must make the best of the situation. At the beginning of the war nobody expected any such result. We may be in doubt now as to whether this is Providential, but it does seem that a door is opened for giving the Gospel to large numbers of the heathen. "I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession." If we hold the islands for their good, missionaries (Protestant) will soon begin their work under the protection of our flag and great good may be done. Governments "are ordained of God for the punishment of evil doers and the praise of them that do well." Hence the protection of government greatly promotes the spread of Christian civilization. God so intended it, and, opposed as we may be to war, we cannot deny that war has opened the ports of the nations to the entrance of Christianity, and our missionaries in many parts would not be able to carry on their work if they were not protected by nations who rely upon armies and navies for maintaining their authority over weaker nations. Now this is a fact, whether due to God's ruling or to his over-ruling. He sees the end from the beginning. We can see only a little way. It may be premature to say that our possession of these islands is "manifest destiny," but I think we have nothing to do with that. The question for us to decide is how we shall act in the present so as to discharge our duty to these islanders. I believe we will have, in some way, to take them under our protection until they are capable of self-government. Thy article on "Expansion," in Eleventh month 10th number, is a good argument against expansion, but we have to face facts rather than theories. Carl Schurz has written some splendid articles against expansion. The arguments are good, but he fails to tell us what we ought to do under our present circumstances. That is what we need to pray for—light for present duty. "Lead us, oh God, in the way that will most promote the coming of the kingdom of our Lord Jesus Christ, Amen."

Thine very truly,
DR. WM. NICHOLSON.

No preacher ought to be satisfied without visible fruits of his ministry.

Are you ever guilty of the hypocrisy of condemning in others what you tolerate in yourselves?

The International Lesson.

FIRST QUARTER.

Lesson III.

First month 15, 1899

CHRIST'S FIRST MIRACLE.

John 2: 1-11.

GOLDEN TEXT.—And his disciples believed on him.—John 2: 11.

The incident described in the lesson took place in the first year of the ministry of Christ, on the third day after the calling of Philip and Nathanael. Cana of Galilee was a small town or village about eight miles northeast of Nazareth, and was the home of Nathanael (John 21: 2).

The miracle described has given rise to much discussion as to the character of the wine into which the water was changed. On this it may be said (1) that the word used in the original for wine is the general one, and is used in Eph. 5: 18; 1 Pet. 4: 3, etc.; (2) that the wine of that day was quite different from the modern strong wines, and was, moreover, always drunk diluted with twice or thrice its bulk of water; (3) Christ himself used wine, Matt. 11: 19; Mark 14: 25; Luke 7: 34; (4) Paul did not hesitate to recommend the use of wine, 1 Tim. 5: 23. While these are the facts, it is a very different thing to say that these facts authorize the Christian of to-day to use wine. Circumstances have changed, times have changed, the thing itself is different. Nothing in the precepts or example of Christ justifies the ordinary drinking usages of to-day. On the contrary, it is difficult to see how anyone who professes to be a follower of Christ can justify them. The law of the Gospel is not an outward ordinance, but a law written on the heart—"the ceremonial law is transfigured into a spiritual Gospel." The absolutely unanswerable argument against self-indulgence, at the expense of others, is Christian love. Rom. 14: 15, 17, 21; 1 Cor. 6: 12; 8: 13. For the individual himself, Christ's teaching is clear. See also Luke 21: 34; 1 Cor. 5: 11; 6: 10; Rom. 13: 13; Gal. 5: 21. The doctrine of total abstinence rests on the eternal principles of the Gospel, not on an outward law or example.

1. "The third day." Referring to chapter 1: 43. "The mother of Jesus." John never calls her by name. Her presence at the feast, and her manner of speaking, would indicate that there was a close connection between her and the bride or groom.

2. "Called." Was bidden (Revised Version). "Disciples." Probably Andrew, Peter, Nathanael (Bartholomew), John, and possibly James. The marriage feasts often lasted several days.

3. "Wanted wine." Better, "When the wine failed" (Revised Version). In the East such a thing would be even more felt than with us. "They have no wine." This would seem to be equivalent to, "They have not enough wine, what shall be done?" There is nothing to indicate that she asked him to perform a miracle.

4. "Woman." There is nothing in the original to indicate the slightest want of respect. In fact, the word is almost, if not quite, equivalent to our "lady."

It is so used in classical Greek authors. "What have I to do with thee." This, again, is perfectly respectful—it has been paraphrased thus—"You must let me act in my own way: and my time for action is not yet come." There may also be in the words an intimation that hereafter he was not to be subject to his mother.

5. It is evident that she did not take the words as a rebuke. "She read a yes latent in his apparent no."

6. "Of stone." Not earthenware, but cut out of stone. A "firkin" was about nine gallons, so they would hold altogether between 100 and 150 gallons. They would have wide mouths, and the contents could be easily seen. "Purifying." Compare Matt. 15: 2; Mark 8: 3; Luke 11: 39.

8. "Draw out now." The word in the original is the one used to draw from a well or stream. Compare John 4: 7; 15: 28. "Governor." Better, "Ruler," as in next verse. He was probably one of the invited guests. His manner of addressing the groom shows him to have been a person of some consequence.

9. "Knew." "The ruler declares what the element is, the servants knew what it was." The fact that there were servants implies a family of some position and property. "Called." Called out in a half bantering tone.

10. "And saith," etc. What was said was the expression of a general fact, not that the speaker in any way referred to the company present. "Well drunk." Better, as in Revised Version, "Drunk freely."

11. "This beginning of his signs" (Revised Version). John, alone of the evangelists, records this miracle or sign. The words evidently imply that it was the first miracle wrought by Christ. "Manifested." It showed his power, his sympathy for others, his desire to help those in need. He showed by it that he would not have his followers abandon the ordinary affairs and interests of life, but that in them all the Christian graces and fruits of righteousness may be evident. "Believed on him." They were now certain that he was the Messiah.

PRACTICAL THOUGHTS.

1. Not the least important teaching is that Christ began his work by sanctioning and hallowing marriage and family life. The foundation of the free and law-abiding state is the moral household. The strength of the visible church largely depends upon the Christian household.

2. Where Christ is an invited guest he brings richer provision than was there before.

3. Christ approved of innocent joys and amusements.

Note.—Some able commentators take the view that the water was changed into wine as it was drawn from the well, the jars having been filled to show that there was nothing but water in them. In support of this view it is urged (1), water would hardly have been taken from a jar which held water used for washing; (2) the word "draw" is that used when water is drawn from a well; (3) nothing in the text says that water

was taken from the jars; (4) the emphatic "now" implies continued drawing, but for a different purpose; (5) the conversion of 150 gallons of water into wine seems unnecessary.

ANNALS OF OUR BIBLE CLASS.—VII.

BY ONE OF US.

My dear A—— B——.

To reassure myself, and keep the object of these annals clearly before me, I renew the personal address at the opening of this paper, and as I do so, I can but wonder if these chronicles are stimulating thee to start a class for systematic Bible study.

If your ladies have not already begun, and are at a loss what to choose, I would suggest that the book of Acts and Paul's Epistles would work in beautifully between First month 1st and the beginning of the summer. Smith's "New Testament History," "Conybeare and Howson's "Life and Epistles of Paul" (abridged), and a good cloth map of Asia Minor, with the journeys of Paul plainly marked, would be a good and sufficient outfit, and I am sure you would enjoy the course.

Speaking of outfit reminds me that one of our girls has just ordered Cruden's "Concordance," Jameson, Fausset and Brown's "Commentary," Smith's "Bible Dictionary," "Life and Epistles of Paul," and Edersheim's "Unabridged Life of Christ," from S. S. Scranton & Company, Hartford, Conn., for \$6.00. So I shall have to recall what I said in No. IV. about our unwillingness to expend as much on a Bible class as on a Chautauqua course.

But to return to the regulars. The morning of the 26th dawned on a white world for our town, and the mercury was almost touching the zero point, and we wondered how many would be out for the afternoon quiz. But the attendance was good, all considered, and we had a fine drill on the previous lessons. The girls brought their maps, and compared their journeys with the routes traced by our teacher's pointer on the large map of Palestine that is now always before us. We also connect the events with the places as we trace the journeys, which is helpful to the memory and gives us a grasp on our work as a whole. These quizzes are just the thing to fasten what we have learned, and to correct any inaccuracies.

We have now completed the first period of our Lord's ministry according to Stalker's division, and the next lesson will take us to the Sermon on the Mount. In addition to this portion of the harmony we are asked to carefully study the temple of Herod, and to give some attention to the structure of the synagogue and to its services.

We have now reached a period in our Saviour's ministry in which His life and miracles are coming into serious conflict with the traditional law of the Jews, and it is a subject of deepest interest to observe His methods in dealing with the prejudices and false teaching of the scribes and Pharisees. In nothing had Rabbinic enactments become so burdensome as in the matter of Sabbath observance, and in nothing does

our Lord more persistently violate traditional law. In the biblical command to bear no burden on the Sabbath day, the Rabbis saw a general statement that needed to be more accurately defined. It was an important point to know just what weight marked the lowest limit of a "burden," and it was finally fixed that anything heavier than a dried fig was prohibited. Again, it was necessary to know just what was implied in the command, "Thou shalt do no manner of work," and here there were countless applications and exceptions, some of them trivial to the last degree. In example, a woman might not look in her mirror on the Sabbath lest she should see a grey hair and pull it out, which would be work. Healing was work, and no remedies could be used except to save from immediate danger. "To lay on a plaster would be a grievous sin." To scatter two seeds would be sowing; to pick fruit or lift it from the ground would be reaping; to rub the heads of wheat would be threshing, etc. These are specimens of the petty Rabbinic decisions that had multiplied until they had imposed a yoke that no man was able to bear. It reminds me of what I once heard David B. Updegraff say, that "it is impossible to satisfy legality."

The beneficent end for which the Sabbath was instituted had by this means been completely lost sight of, and our Saviour, who came to "be a witness to the truth," violated these restrictions again and again, reiterating the principle that the Sabbath was made for man and not man to be sacrificed to the Sabbath. It was a principle that involved practice, and it was impossible to consistently maintain it without transgressing the traditions of the elders. These violations were a fearful shock to the scribes and Pharisees, but it was the loudest kind of preaching, and the true method of protest against the unwarranted legislation of spiritually blind ecclesiastics.

As we advance in this course we are often made to feel, as a class, that we are working at a disadvantage, owing to our imperfect knowledge of the times, of Judaic institutions, and of the Mosaic Law, but this only emphasizes the value and importance of systematic Bible study, and we are glad to have taken it up. It seems useless to expect these deficiencies to be remedied in the Sabbath School under its present system and methods. Its work is distinctively that of expository teaching with a view to more immediate spiritual results. Besides, one cannot, in the brief space allowed for the Sabbath School lesson, give much time to teaching the geography of Palestine and adjacent countries, to the structure of temple and synagogue, to the traditional law, to the political and ecclesiastical government of the country, and other points that one needs to know if he would be an intelligent student of the Scriptures.

Again, it is not practicable to study the Bible, book by book, in the Sabbath School, and in the absence of such study there is not likely to be any well connected knowledge of Hebrew history. Six months in the Kings, followed by six months in the Gospels, or three months in the minor prophets, succeeded by three months in the Epistles, certainly seems like a

disjointed method of procedure, if one is seeking thoroughness in either the Old Testament or the New.

The drawing room class and the Biblical institute are a necessity to meet this lack in Sabbath School instruction, and under spiritual guidance they cannot fail to round out our knowledge of the Word, and give us a better apprehension of the scope and trunk lines of Scripture teaching. It is true that because of the historical and scientific character of a portion of this kind of work, it will often seem, for the time, less profitable than the strictly devotional study of the Bible, but the truly anointed student will come to discern God in the outer court as well as in the sanctuary, and to see truth in new settings and clearer outlines, as he pursues these methods.

ALABASTER BOXES OF HUMAN SYMPATHY.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words, while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

A child begged permission to handle a serpent. Its beauty had fascinated him as he saw it glide so easily by with its folds of green and brown, its keen eye glittering like a jewel. He begged. He prayed. He entreated. He became frantic. He charged his father with unkindness in not allowing him to seize the serpent. All the time the father refused. But when, in after years, the story was told to the boy, now grown to manhood, he thanked his father for the denial. God keeps away from men the shining good they had so ardently desired. It seems to them a real blessing. They prayed for it. The prayer seemed legitimate. The motive was not consciously unworthy. There was no mixture of evil present to the mind. But the earnestness of the petition was seen afterward to be mainly human fervor. And the answer was restriction in one way, but an enlargement in another. For the pitying God gave the suppliant wider vision, and he was taught a lesson that could be learned in no other way.—D. W. Faunce, D.D.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIRST MONTH FIFTEENTH.

WHERE AM I GOING ?

Ps. 119: 57-64.

Second-day, First month 9th. Fleeing from the Lord. Jonah 1: 1-15; 3: 1-4.

Third-day, First month 10th. Arrested in the Way. Acts 9: 1-9.

Fourth-day, First month 11th. Returned to the Way. 1 Kings 19: 1-21.

Fifth-day, First month 12th. Guided in the Way. Isa. 30: 18-21.

Sixth-day, First month 13th. Light upon the Way. Ps. 119: 105-112.

Seventh-day, First month 14th. Christ the Way. John 14: 1-7.

An analysis of this Scripture lesson is very suggestive. See how far you can group it all around these key words—choice; vow; prayer; thought; action; environments; praise; friendship; education. All of life is covered by them.

The topic for the week falls under the head of thought and action. "I thought upon my ways, and turned my feet unto thy testimonies. I made haste and delayed not." Many a man does not even think upon his ways. To forget them altogether and to enjoy the present moment is enough of a philosophy of life to have won a distinct name ever since the days of Epicurus. The constant burden of the prophets of Israel was that God's people would not "consider," nor "remember," nor "think." Alas, multitudes in all ages are like them. If God can only get men to stop and think, there is some hope of their salvation. But there are also many who think upon their ways, yet do not "turn their feet unto thy testimonies." Like the elder of the two sons in one of our Lord's parables, they say, "I go, sir," but it all ends with the resolution, and they go not. It is a weakness in youth to spend much time in dreams of doing noble things, but action is postponed to some far-off time. The value of a man's life is determined by his relation to his visions and duties. The vision is necessary, but the action is imperative. It is a fatal error to cultivate your emotions while you fail to act upon the impulses towards righteousness thus developed. This topic is meant to be personal to the highest degree. Let every one of us emphasize the personal pronoun "I." When a man buys a ticket at a railway station he also gets a folder to consult as to time and way stations on the journey. If the trainman keeps calling out stations that are not marked on the folder, he may well doubt if he is on the right road. What have been the stations on the road for the past year in your life? You meant to journey towards a noble and useful life, and heaven hereafter. Do the stations you have passed point that way? Turn back to the analysis of the lesson, and see what the stations on the right road are. A right choice is the starting point; a vow of entire consecration is the first station; prayer the next, and true Christian thoughtfulness the next; action directed by this thought comes next, and then open wide the throttle and keep to the main track through an enemy's country, never forgetting that God's law is the only safe road. The night comes on, and at

midnight is the station of praise. You are nearing the end of your journey; you look back and see that all the way has been marked with God's mercy.

Where you are going depends very much upon your companions. You cannot link arms with men, and not walk where they walk. If you cannot bring a man your way, you cannot walk with him.

You are surely going some way for the next year. You cannot stand still until the dawn of 1900. That day will find you nearer God and all good, or farther away from Him.

Beware of a self-confident judgment. "There is a way that seemeth right, but the end thereof is death."

STUDIES IN THE GOSPEL OF JOHN.

II.

Chapter 1: 11 is the first of a series of statements in John as to the unbelief of the Jews. "He came unto his own, and they that were his own received him not." The margin, "his own things," suggests how Jesus came into his own world, unto his own things, but they that were peculiarly his own people did not receive him. Chapter 3: 19 is the first of the reasons assigned for this unbelief. "Men loved the darkness rather than the light, because their deeds were evil." It is the same old trouble so often found. Men are not unbelievers because of intellectual doubts so much as because of an "evil heart of unbelief." When a man's moral attitude towards God is right, you can be very patient with his intellectual difficulties, but when the heart is morally wrong there is no hope of him without repentance towards God.

Chapter 5: 40 assigns the next reason for unbelief. "Ye will not come unto me that ye may have life." Here the context shows that this is a case of willful rejection of ample evidence concerning Jesus. Note carefully the summing up of testimony that Jesus gives from verses 19 to 39, and then see how in the verses that follow He shows that they have not even believed Moses, else they would have believed him.

Chapter 6: 42: "How doth he now say, I am come down from heaven," reveals another common excuse for unbelief—i. e., inability to explain processes. Many of Ingersoll's stock objections can be classified under this head. Difficulties that inhere in the very nature of things, or that result from the imperfections of our present knowledge, are no just reason for rejecting actual facts. Jesus clearly proved to these people his more than human origin and nature, and a difficulty in understanding the "how" was no reason for rejecting the evidence. A careful study of the cavilling questions of the Jews as given in this Gospel will prove of much interest in this connection. A number of them are in sixth chapter.

Chapter 7: 41, 42, shows unbelief arising from superficial knowledge of both the Scriptures and the facts in the case. These men did not do as Nathanael when he doubted the origin of the Messiah from Nazareth. He went to see, and believed.

Chapter 5: 44: "How can ye believe which re-

ceive glory one of another, and the glory which cometh from the only God ye seek not?" Here the difficulty is that the standard of conduct is the opinion of others, and that which man can give is esteemed more highly than that which God gives. This is a subtle and widespread form of unbelief. Of close kin to it is Chapter 7: 48: "Have any of the rulers believed on him, or of the Pharisees?" Men who get all their ideas from some leader of opinion, or from some traditional authority, and do no thinking for themselves, are not uncommon to this day.

Chapter 5: 60 suggests that the profound spirituality of Jesus was too far removed from their grossly material views for them to care to understand him. A similar reason keeps many of his own professed followers from accepting his highest truths to-day.

Chapter 12: 35-40 assigns the reason of judicial blindness, or the loss of the spiritual senses through disuse and misuse, and by the rejection of the light when it shined upon them. There must come a time when men who have said, "I will not believe," will have to say, "I cannot believe."

There are many other passages in this Gospel that throw sidelights on this topic. The first thing that strikes us in all of them is the similarity of the unbelief of the Jews to that of the present time. Jesus never allows that it was lack of sufficient evidence that kept men away from him. He plainly says that "If I had not done among them the works that no other man did, they had not had sin, but now they have no cloak for their sin." There is a modern tendency to excuse these Jews that is not warranted by the words of Jesus. It is quite possible that those who thus excuse the Jews are only covertly looking for excuses for themselves.

FOREIGN MISSION WORK OF ENGLISH FRIENDS.

PEMBA AND NATAL.

For more than half a century the English nation had proudly regarded itself as free from the guilt of slavery, when the assumption of the Protectorate of Zanzibar in 1890 placed over two hundred thousand slaves under its jurisdiction. The Sultanate of Zanzibar comprises the island of Zanzibar and Pemba, and certain territories on the coast of Africa, the mainland portion being administered by British officials under the direction of the British Foreign Office. A large proportion of the slaves had been forcibly taken from their homes in the interior of Africa, had endured the horrors of the slave wards, and been imported into the Sultan's dominions in violation of treaties with England and of the laws of Zanzibar. In 1894 the Government instructed the British Agent and Consul-General to report on the best means of abolishing slavery in Zanzibar and Pemba. Friends in England have always taken a foremost place in all anti-slavery work. Through the British and Foreign Anti-Slavery Society, and through the Anti-Slavery Committee of the Meeting for Sufferings, by memor-

ial to the Secretary of State for Foreign Affairs, by appeal to the Christian churches of the United Kingdom, by influence brought to bear both publicly and privately on members of Parliament, by all means in their power they strove to hasten the emancipation of the slaves, which they knew would surely come. On Fourth month 6th, 1897, the Sultan of Zanzibar, acting on the advice of Lord Salisbury, issued his decree abolishing the legal status of slavery in the islands of Zanzibar and Pemba, subject to certain limitations with respect to harem slaves, who are in the future to be considered as wives, and to arrangements for compensation for the loss of the monetary value of all slaves legally freed. Previous to this Friends had decided to establish an industrial mission on the island of Pemba, whose object should be "to stand by the negro, now emerging into freedom, to defend his civil rights therein, to carry to him the knowledge of the glad tidings of life and salvation, and to assist him to rise in the social scale by industrial training in the arts of civilized life." Theodore Burt, a farmer, with considerable experience in handling carpenter's and blacksmith's tools, offered himself for this service to the Meeting for Sufferings, the Standing Committee of the Society of Friends in England, representing London Yearly Meeting. Accompanied temporarily by Henry Stanley Newman, Theodore Burt left England for Pemba, Twelfth month 31st, 1896. They were kindly received by General Sir William Lloyd Mathews, the Sultan's Prime Minister, and other officers of the Government. A small house at Chaki-Chaki, in the island of Pemba, was placed at their disposal, rent free for one year, and they were supplied in the same liberal way with household furniture and provisions. From here the Friends explored the island, which is about forty miles long by ten wide, with a negro population of about 50,000, besides Arabs, Hindus and aborigines, in order to ascertain the most suitable spot for a permanent residence. It was advisable that this should be near the chief town in order to be in touch with the population, adjoining the sea and in a high position for greater healthfulness, and for communication by water with the rest of the island, as there are no roads of any sort, and a market must be found for produce. Finally, an estate of about 400 acres, called Banani, on the north side of Chaki-Chaki Bay, and about thirty minutes from that town by boat, was purchased. It is very fertile and well planted with cloves, cocoanut palms and mangoes, cloves and copra being the leading exports of the island.

H. S. Newman returned to England in Fourth month, 1897, and has since published "Banani," a valuable book on the transition from slavery to freedom in Zanzibar and Pemba. The same month offers of service were accepted from Herbert Armitage and his sister, who for some years had been working successfully among hundreds of boys at Leopold House, one of Dr. Barnardo's homes in the southeast of London. Herbert Armitage sailed almost immediately. Celia M. Armitage and Jessie Burt went out in First

month, 1898, accompanied by Arnold Wigham, of Dublin. At the present time Theodore and Jessie Burt and Arnold Wigham are living at Banani, and Herbert and Celia M. Armitage at Chaki-Chaki. No other missionaries were at work in Pemba when Friends first went there. Two missionaries, Mr. and Mrs. Key, have since been sent by the Universities Mission, which has been doing much good work on the neighboring island of Zanzibar. Mr. Edib, acting Vice Consul at Pemba, writing from there, Sixth month, 30th, 1898, says: "Mr. and Miss Armitage, especially the latter, are very popular in Chaki-Chaki, and are doing excellent work. Miss Armitage's time is greatly taken up with her patients, and I feel sure she has already earned the well deserved gratitude of many poor natives, mostly slaves, who have come to her suffering from numerous sores and wounds, and after kind and regular treatment have gone away healed." Theodore Burt wrote last Fifth month that he had arranged for part of the Banani estate to be marked out into allotments, on which each freed slave who comes can build his hut and grow his vegetables. We shall thus be able to house and employ respectably about 100 families. The process of claiming freedom, and being legally recognized as free, is necessarily slow. The Government is naturally averse to rapid changes, and perhaps no clearer testimony has been given to the efficiency of the help rendered to the Pemba slaves by Friends in obtaining their freedom, than that of Lord Salisbury in a recent despatch to Sir Arthur Hardinge, in which he regards the attitude of Friends' mission in Pemba as "precipitating claims for freedom" on the part of the slaves. The "Zanzibar Gazette," in reporting a visit which Sir Arthur Hardinge himself paid to Friends' Industrial Mission speaks of his keen interest in the prospects of their industrial work, and adds, "It is Pemba's real need at present."

A small independent mission has for some time been carried on by Elbert and Emma Clarke in Natal. She was a Friend by birth, and he joined the Society some years ago. They went out early in 1875 to a mission which the late Major Malone was anxious to begin among the Amagcaleka Kaffirs. When this mission was transferred to the United Presbyterians at the end of that year they went on to the Amaci Kaffirs. Here they started a very vigorous mission, which was handed over to the Birmingham Young Men's Christian Association in 1877, when Elbert Clarke joined the London Missionary Society's expedition to Lake Tanjanyika. His health failed, and in 1878 he returned to South Africa to found a new station at Rock Fountain, Natal. It was hard work. House and schoolrooms must be built, and as they were in no position to hire labor, being mainly supported by voluntary contributions from England, much of the quarrying and building had to be done by his own hands. But the Lord's blessing was on their work. Out-stations were opened at Hope Vale, Entakamu and Endunduma; new schoolrooms were built at each place, and better still, little Kaffir churches were built up in the

faith and hope of the Gospel. The chief at Endunduma a few years ago moved with his people to the neighborhood of Elbert Clarke's old station among the Amaci Kaffirs, and they have therefore been transferred to the care of the missionary there. Drought, locusts, and rinderpest have been among the outward difficulties with which the mission has had to contend. Bitter persecution has assailed some of the converts, but through all they have rejoiced to find "many of the native people feeling after salvation through Jesus Christ."

THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise :

"Thanksgivin' an'—"

"Johnny, don't play dar in the water, chile !"

"Thanksgivin' an'—"

"Run away now, Susie, dearie."

"Thanksgivin' an'—"

"Take care dat bressed baby! Here's some gingerbread for him."

"Thanksgivin' an' the voice of melody."

You laugh? But looking after all these little things was her appointed work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her Thanksgiving Ann; her other name was forgotten, and Thanksgiving Ann she would be, now, to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment, they could scarcely tell; they only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a final batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen windows; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin', an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and

shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied by his chase.

"Wa-ll, I come up with him—told ye I would—and give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a gingerous donation—equal to your master's. Which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great mount can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will do dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice of melody."

she began in her high, weird voice. But the words died on her lips; her heart was too burdened to sing.

"Only three dollars out'n all der 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to judge; but then I don't judge, I knows. Course I knows, when I'se here all de time, and sees de good clo'es, an' der carr'ages, an' de musics, an' de fine times—folks an' hosses an' tables all provided for, an' de Lord of glory lef' to take what happens when de times comes, an' no prepr'ation at all! Sure 'nough, He don't nede der help. All de world is His; and He can send clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soul! But I loves 'em—I loves 'em, an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up all one's income, and setting aside a fixed portion of it for charity, and then calling only what remains one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye hain't give so freely an' so gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what one can where there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, 'fore I was de Lord's free woman. Ye see, I was a young, no-'count gal, not worf thinkin' much 'bout; so my ole marse he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair of ole shoes, an' sometimes I didn't happen to get nuffin', an' den I went bare-foot; an' dat's jist de way—"

"Why, Thanksgiving, that's not reverent," exclaimed Mrs. Allyn, shocked at her comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person, another," said the lady, smilingly, as she walked from the room.

"'Pears to me it's a matter of which way de Master likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth. "'Cause if dem ole Israelites was tol' to give one-tenth, I'd jist like to frow in a little more, for good measure. Talk 'bout it's bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' b'lieve dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!

De Lamb of Calvary!

De Lamb dat was slain, an' lives again,

An' intercedes for me!'"

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave what we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"'Spose I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Taint like 's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartain, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry:

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there when, near the dinner hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, Thanksgiving? Haven't decided upon fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too, and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board, because of her cook's apparent carelessness that day. But when the dinner hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meager were its contents, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"I do not know," she replied, with a questioning glance at Thanksgiving.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast, this morning," began Mr. Allyn, wonderingly, "and you have no potatoes, either—nor vegetables of any kind."

"Laws, yes; but den a body has to think 'bout it a good while aforehand to get a roast cooked, an' just the same wid 'taters; an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much of nuffin'. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long enough, but that kind o' makes a body feel 's if dey had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it herself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently, but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur-us how things make a body think of Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy,' an' 'what shall I render to de Lord for all His benefits to'ards me?' Dar! I didn't put on dem peaches!"

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning's contents, but she composedly bestowed the remainder in a fruit dish.

"Dat's all. De childerns eat a good many, an' dey was used up one way an' 'nother. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lip for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Well, dar now! 'spose I could," said the old servant, relenting at the tone. "B'lieve I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 'sif dey fared slim, an' I 'spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife, when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess to be not our own but His, to be journeying toward His royal city, and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of His kingdom or the forwarding of His work, but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem like very faithful or loving service," Mr. Allyn answered gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"So you see we have adopted the 'systematic' plan, too; and you needn't starve us for supper, Thanksgiving Ann, you dear, faithful old soul!"

Silas heard of the change in that mysterious way in which he contrived to hear of everything that happened anywhere within a circuit of ten miles of him, and coming to the old colored woman that evening as, with face of content, she occupied once more her favorite seat in the doorway, he launched forth on the subject at once:

"An' now I 'spose you're satisfied."

"I's 'mazin' glad," said Thanksgiving, looking up brightly; "but satisfied—dat's a long, deep word, an' de Bible says it'll be when we 'awake in His likeness.'"

"Wall, now, I don't perless none of these kind of things," said Silas, standing on one foot and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause he's pretty certain to pay it back with compound interest to them, you see."

"Mebby so; but don't ye think, Silas Ridgelow, dat's it's a drefful mean way to offer a little gift to yer best an' dearest Friend—a calk'latin' dat He'll pay back more?"

"Wa-ll, ye see folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, dey don't. When ebery body feels right, an' does right, dat'll be de millennium. Does yer know dar's a prophecy 'bout de time when even de bells of de hosses shall hab 'holiness to de Lord' on 'em? Don't know what dat means, 'less 'tis dat de rich folks' carriages behind de hosses shall be goin' on His arands, an' carryin', part of de time, 'de least of dese, His brederin.' Guess de lovin'll have got so strong den dar'll be no thinkin' 'bout prayin'," said the old woman, musingly. "Well, I's glad of de faint streak of dat day dat's come to dis house!" And she went in with her old song upon her lips:

"Thanksgivin' an' de voice of melody,"

A GOOD STORY.

The following interesting anecdote I recently heard related by Evangelist Black, of the Presbyterian Church South, and which he said was told to him by a gentleman from Scotland as a true story:

It seems that a young lad, hearing that the Queen was at Balmoral Castle, was seized with an irresistible desire to see her, and so leaving home he walked over one hundred miles to the Queen's residence. Arriving at the castle gate, he tried to enter but was stopped by the guards, who told him he could not see the Queen. Disappointed and almost heartbroken, he turned away, and sitting down by the roadside poured out his grief in tears. Presently a young man came

along, and asked the cause of his trouble, to whom he replied that he had walked over one hundred miles to see the Queen, and that the men at the gate would not let him in. "Come along with me," said the young man, "and I will show you the Queen." So again with his new friend he came up to the gate, and to his surprise, instead of the guards presenting their bayonets, they lifted their hats as the two passed in. Once within, he soon saw the object of his desire, and had his every wish more than gratified. But before leaving he asked his young guardian how it was that the men at the gate would not let him in when alone, but were so willing when he was with him. "Ah," said the young man, "I am the Queen's son, and I bring any one in here that I choose."

So with us, if we come to the gates of the Eternal City alone we will find no admittance, but if we are in company with the King's Son we will "enter in through the gates"; the angel guards will welcome us, and soon we shall "see the King in his beauty." Did not Jesus say, "I am the way, the truth, and the life; no man cometh unto the Father but by me"?

MEAD A. KELSEY.

He

Fails never; if he cannot work by us,
He will work over us.

—Mrs. Browning.

A short Psalm read before going to bed will smooth out the ruffled spirit, cool the aching brow, quiet the troubled heart, and soothe and comfort the whole being. It is one of God's sweet lullabies with which He gives His beloved sleep.—"Record of Christian Work."

News from the Field.

The following statistics of losses from membership in other ways than by death are not quite complete, though they are nearly so. We comment upon them in the editorial columns:

Disownments	76
Resignations	375
Discontinuance of names	517
By letter	256
Released	220
"Disownments and Release" (Iowa Yearly Meeting)	237
"Subtraction" (North Carolina Yearly Meeting)	194
"Without letter" (California Yearly Meeting)	2
"Disownment or Resignation" (Western Yearly Meeting)	307
Total	2,181

We were much assisted in making up our statistics of last week by having the advance sheets of Friends' Pocket Almanac. It is a most valuable little booklet. It gives the time and place of holding all the Yearly Meetings in the world and the time of holding all our American Quarterly Meetings, the names and addresses of all the Yearly Meeting clerks and much other valuable information. Every Friend ought to have one. Address Friends' Book and Tract Com., 45 East Tenth Street, New York City. Price, 5 cents.

Rufus M. Jones, editor of THE AMERICAN FRIEND, passed the last week of the old year in Ardonia, New York, where his wife

is spending the winter. On account of her illness and absence from home the editor is frequently away from the office for a few days at a time. Friends who find answers to their letters a little delayed occasionally will understand the reason.

WESTERN YEARLY MEETING.

Seymour, Indiana.—Asa Woodard, from Coloma, and David Commons, from Tangier, began a series of meetings here on Twelfth month 4th, continuing for two weeks. The weather was bad and only a few attended the day meetings. Brother Commons had to leave on the 12th on account of sickness at home. The Gospel was preached in power and simplicity. There were two renewals. The church was strengthened in the fear of the Lord.

WM. R. RUDDICH.

Carmel Quarterly Meeting, just passed, has been one of great blessing. We had, as visiting ministers from other quarters, Charles L. Jessup and Robert Pretlow, whose sermons were an uplift to the church, especially Charles L. Jessup's sermon on "Social Purity," and his lectures on "Quakerism, Slavery and Temperance." It would be well if this lecture could be heard by all Friends in their respective meetings. The meetings composing the Quarterly Meeting all have pastors except one, and this meeting will soon be supplied. Thomas C. Brown has begun his second year as pastor in Carmel Meeting. Nathan D. Knight is pastor of the East Branch and Fisher's Meetings, this being his second year, and Elwood Lewis is stationed at Poplar Ridge. Amos Sanders is located at Noblesville, where he has been since the organization of the meeting, doing a very good work.

Mary J. Mills, of Newcastle, has just closed a very successful series of meetings at West Liberty, in which the power of the Lord was wonderfully manifest. There were about fifty souls definitely blessed with conversion or sanctification. One man, whose tongue had been paralyzed for fourteen years, was healed so that he could talk, pronouncing his words clearly and distinctly, which was a great joy and blessing to him.

The church was wonderfully built up, and they are now expecting to secure Mary J. Mills as pastor.

We can but praise the Lord for such faithful workers.

HENRY HAROLD.

KANSAS YEARLY MEETING.

Emporia, Kansas.—Jesse W. Wilmore has moved with his family from Emporia to Sterling, Kansas.

INDIANA YEARLY MEETING.

Marion, Indiana.—Charles H. Stalker came from Columbus, Ohio, to Marion, Indiana, Eleventh month 30th, and commenced a series of meetings on Twelfth month 1st, lasting until the 25th. Two meetings a day were held, with three all-day First-day meetings and one all-night prayer meeting. The result was wonderfully manifested in the reception of the Holy Ghost and uniting and deepening the church as never before felt in Marion Meeting.

This was Brother Stalker's second visit to Marion, he having held a revival here just one year ago, when many received the Holy Ghost, and prayers have been offered up for him daily the entire year while he was laboring in other fields. He commenced meetings at Fairmount, this county, next day after closing here.

DAVID OVERMAN.

Richmond, Indiana.—For the first time in seventy-two years the "Hicksite" and "Orthodox" Friends had a union meeting. A noteworthy event took place First-day evening in East Main Street Friends' Meeting. For the first time since 1827, when the Friends divided, the two branches met together for worship. The fact that after seventy-two years of complete separation the two branches of the church were thus brought together, is regarded as a good omen. The Christian Endeavor Society of the East Main Street Meeting extended an invitation to the Young Friends Association of the North A Street Friends' Meeting to attend the regular First-day evening meeting. The invitation was accepted and the young friends turned out in force.

A successful series of meetings have just closed at Selma, Ohio, conducted by Leonidas E. Speer, pastor, in which a number professed conversion, others were brought under conviction, believers were strengthened. Sixteen have applied for membership with us. Children were made to praise the Lord because parents were converted. Parents were made happy because children found the Saviour. One of the most encouraging features of our meeting was to see the active part taken by the young people who two years ago sought and found the Saviour during a series of meetings conducted by our brother. Our hearts say, praise the Lord.

OHIO YEARLY MEETING.

Laura, Ohio.—A series of revival meetings recently closed at Lick Branch, Ohio, conducted by Isom Jackson, Lydda Ann Wright and Arbelia Wright. Souls were saved and God's name glorified.

NEW ENGLAND YEARLY MEETING.

Circumstanced as I have been of late in regard to correspondents, it has been difficult for me to respond individually to the numerous letters received from kind friends since the appearance in THE AMERICAN FRIEND of my "Forty Years of Crippled Life." I would now heartily thank each and all collectively for their kind words, sympathy and cheer for a shut-in, a large portion of them being strangers to me and scattered over a large territory, even to the Pacific Coast. More or less of them are or have been invalids themselves, one informing me that he had been obliged to use crutches for nearly seventy-five years.

GEORGE TABER.

Chestnut Hill, Mass.

Henniker, N. H.—The meeting at this place (which is situated in a rural district, about three miles from the village) has been struggling for existence through many trials, with but few to keep it up, and was much blessed by a series of meetings commencing on the evening of the 11th inst., with Charles H. Jones, evangelistic superintendent of New England Yearly Meeting, who was joined the next day by Perrin Reynolds. Meetings were held twice a day until Sixth-day evening, the 16th. The Gospel was plainly presented by our brothers and brought a blessing on the church in imparting fresh zeal to the membership of the church, for which we praise the Lord.

As I have visited many meetings in times past, and have found so many of our meeting houses located out of villages and towns, I have often thought it a mistake, and our situation has tended to confirm me in the opinion. It does seem to me that the times demand that the Friends should take serious thought how they can best reach the masses.

STEPHEN BREED.

BALTIMORE YEARLY MEETING.

Beginning with the New Year the Washington Friends' Meeting will be held in the new meeting house. For the location and hours of meetings see our list of city meetings.

Curwensville, Penna.—Mary E. Hughes, of Virginia, has been with us over two weeks, holding meetings every night, and Bible reading every afternoon, taking the Book of John and illustrating very effectively on the blackboard, giving many new ideas that were worthy of notice. She preached the Gospel with power, and we hope the seed sown will bear much fruit. Owing to the extreme cold weather the meetings at first were not so well attended as might have been expected, but as they continued they grew in interest and power. There were some renewals and a general uplift among the members. In connection with the work at the meeting in Curwensville she visited families, doing some personal work. She also held two appointed meetings at Glen Richie on First-day afternoon. May her services wherever she goes be blessed of the Lord as they were here.

MATILDA HARRIS.

NEW YORK YEARLY MEETING.

The representative meeting of New York Yearly Meeting met at Twentieth Street, New York, on Twelfth month 6th, and was

unusually well attended. After a season of waiting upon God, the first subject considered was the advisability of discontinuing this semi-annual meeting. The prevailing opinion was that it is a necessary meeting for the good of the church, and also it is a means of bringing together the various Standing Committees of the Yearly Meeting, all of which have important interests committed to them.

"Church Extension" was next taken up, and all felt that it is important and vital to the growth of the church, not only to reclaim old landmarks, but to enter new fields. There are earnest, wise workers, who, under the guidance of the Holy Spirit, would willingly labor in these neglected places if the needful funds were at the disposal of the Evangelistic Committee with which to push the work.

"Anti-Saloon League" work was next discussed and referred to the Temperance Committee. "Peace and Arbitration" was also considered, after which Charles W. Lawrence, the prompt clerk, announced the business completed. After luncheon and social intercourse the Committee on "Peace and Arbitration" and the Evangelistic Committee met and transacted important business.

In the evening it was a privilege to attend the regular meeting of the Christian Endeavor Society of New York City, George T. Hilyard, Jr., President. After reports from the committees the subject for the evening, "Systematic and Proportionate Giving," was opened by Albert T. Bell, who spoke of the great blessing of "tithing" one's income, and giving as much more in "free will offerings" as one can. Many expressed thankfulness for the "privilege" which had come to them in adopting this system, so that those in very limited circumstances are able to contribute to the Lord's treasury. If one with an income of \$300 or \$400 per year realizes great blessing in the \$30 or \$40 set aside, the question was asked, What would be a reasonable proportion for one with an income of \$5,000 or \$10,000, etc. As each seeks counsel from the Lord in these things, remembering that He "loveth a cheerful giver," surely great good will come to the church, and there will be the needful funds for the work. A young lady member aptly quoted the following:

"Not what we give, but what we share;
The gift without the giver is bare;
Who gives himself with his gift
Feeds three—himself, his hungry neighbor and me."

On Fourth-day morning the Temperance Committee met, and Frances J. Barnes presided. It was decided to invite our dear friend, Rufus M. Jones, to address the temperance meeting to be held at the time of our next Yearly Meeting in Poughkeepsie. Emilie U. Burgess was appointed delegate to the "Reform Convention," to be held in Washington.

In the afternoon an interesting meeting of the Woman's Foreign Missionary Society was ably presided over by Agnes S. Lawrence, in which many took part in a "program" which was previously prepared.

At 5 p.m. the "Home and Foreign Missionary Board" met, at which Robert M. Ferris and others presented the growth of the work and the needs of High Point, Mexico, and the work among the Indians. At both these meetings many hearts were warmed and stirred in considering missionary work at home and abroad, and an earnest looking to God, our "refuge and strength," was realized.

In the evening, at New York Monthly Meeting, David Sampson, from North Carolina, and William Marshall, from Iowa, and others, were in attendance and took part in helpful Gospel service. Our dear brother, J. Lindley Spicer, will be greatly missed, as he leaves New York Monthly Meeting to enter another field of service, and many prayers will follow him.

On Second-day afternoon, previous to the representative meeting, the trustees of "Oakwood Seminary," the "trustees of the Murray fund," and the "trustees and committee of the Henry Mosher fund," were kindly invited to meet at the home of Robert I. Murray.

In the evening the Committee on a "Bible Institute," and the Executive Committee of the Christian Endeavor Society, held interesting sessions at the meeting house.

The usual meeting of the Bible School Board was omitted, but necessary arrangements were made to carry on the work through the "Executive Committee," of which Alfred Busselle is chairman.

In the various Committees which met great devotion to the work was evinced, and those in attendance evidently returned to their home fields of labor determined, in the power of the Lord, to labor on for the promotion of Christ's kingdom. To Him be all the glory.

Batavia, N. Y.

H. H. LEGGETT.

Married.

SHIELDS—FOLGER.—Married, at Carthage, Missouri, Tenth month 18th, 1898, Bursey H. Shields, son of George and Lizzie Shields, both deceased, to the daughter of Thomas and Mary J. Folger.

BAUGH—BINFORD.—Married, at the home of the bride's parents, near Thorntown, Indiana, Clara Binford, youngest daughter of A. H. and M. J. Binford, to S. Etheridge Baugh, son of Dr. Baugh, of Farmers' Institute, Indiana.

Died.

BAILEY.—Lydia Shields Bailey died Twelfth month 17th, 1898, aged 86 years, 10 months and 5 days. She was united in marriage to George Bailey in 1832. Her life was spent in Clinton County, Ohio, with the exception of a few years near the end of her life, when she moved to Warren County, O., to live with her daughter, where she passed away from earth to heaven almost in a moment of time without any special warning, having lived an exemplary Christian life and leaving many evidences of being entirely ready when called for.

CAREY.—Neuel B. Carey, son of Joseph H. and Mary L. Carey, died Eleventh month 18th, 1898, aged 4 years, 7 months and 9 days.

CAREY.—Mary Lovina Carey, beloved wife of Joseph Henry Carey, and daughter of Thomas and Emily Bogue, departed this life at the home of her parents in Fairmount, Ind., Tenth month 10th, 1897, aged 36 years, 9 months and 14 days. She was born near Roseburg, Ind., and was brought up by her parents at Marion, Ind., which was the home of the family during the early life of our sister. Her afflictions were borne with calm resignation to the will of God. With steadfast faith in her Saviour, who had redeemed her from sin, she calmly faced death without fear, and quietly fell asleep in Jesus.

HEATON.—Martha Heaton, widow of Jacob Heaton, died in Clintondale, N. Y., Twelfth month 26th, 1898, in the 94th year of her age. She was a lifelong member of the Society of Friends, and for many years an elder.

My presence shall go with thee, and I will give thee rest.—Ex. 33: 14.

When you begin to think lightly of your shortcomings you are on the road to ruin.

For I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not: I will help thee.—Isa. 41: 13.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psa. 91: 1.

Hints to the Ambitious

The boy or girl seeking opportunities to achieve honorable success in life will find much that is suggestive, inspiring and helpful in the articles by successful men and women written for the 1899 volume of



JAMES BRYCE.

The Youth's Companion

THE following five contributions to the new volume serve to indicate the character and value of The Companion from week to week. They are but a handful out of more than 200 articles and stories by the most distinguished of living writers to appear in the 52 issues of 1899.

Hints on Reading, Rt. Hon. James Bryce, M. P.
The Boy with a Voice, David Bispham.

Art Students in New York,
Editor and Contributors,

G. W. Breck.
James Payn.

Opportunities for Young Explorers, Sir Clements Markham.

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The Youth's Companion, Boston, Mass.

A TROUBLED IRISHMAN.

The man who does not care to work has no difficulty in finding an excuse for his indolence, although probably the man mentioned below was not open to that accusation:

An old Irish laborer walked into the luxurious studio of William Keith, the artist, recently, and asked for money to obtain a meal. He explained that he had just been discharged from the county hospital,

and was too weak to work. Mr. Keith gave him a quarter, and he departed. One of four young ladies, art students, who were present said: "Mr. Keith, can't we hire that old man and sketch him?" Keith ran out and caught him, and said: "If you can't work, and want to make a dollar, come back to my rooms. The young ladies want to paint you." The Irishman hesitated, so Keith remarked: "It won't take long, and it's an easy way to make a dollar." "Oi know that," was the reply; "but Oi was a-wunderin' how Oi'd git th' paint off afterward."

In a Roman tomb the skeleton of a woman was recently discovered which had a complete set of false teeth made of pure gold.

PRESENT DAY PAPERS

Edited by J. Wilhelm Rowntree and Henry B. Binns.

VOL. I—Containing Papers on "Worldliness," "Faith," "The Mission of the Society of Friends," "Fellowship," "The Restoration of the Bible," and "Drifting," is now ready. Price, 50 cents postfree, board. VOL. II. No. 1. The Outlook: an Editorial containing also Prof. Rendal Harris' review of McGiffert's "History of Christianity in the Apostolic Age," will be ready about January 15th, 1899.

SUBSCRIPTION, \$1 per year payable in advance, post free. The essays will be broad, free and constructive, dealing principally with problems now before the Society. They will appear monthly, each essay supplemented by a signed review of some book calculated to advance the concern which prompted the publication of these Papers. Subscriptions, etc., to be sent to:

H. B. BINNS, Acomb, near York, England.

"An African Lion Ranch" is the title of a serial story by C. A. Stephen's that will begin in the January 5th number of THE YOUTH'S COMPANION. It relates the experiences of three young colonizers who migrated from Buluwayo to Victoria Falls through a country abounding in big game.

POCKET ALMANAC FOR 1899

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Upon the morning of the day on which the mortal part of Dickens was laid to rest in the Poets' Corner of Westminster Abbey, Sixth month 14th, 1870, the New York "Tribune" published the following monody, in Dickens's own words, compiled and arranged by Lawrence Hutton:

CHARLES DICKENS.

"Dead, your Majesty, Dead, my lords and gentlemen, Dead, Right Reverends and Wrong Reverends, of every order. Dead, men and women, born with heavenly compassion in your hearts. And dying thus around us every day."—Bleak House, Chap. 67.

"The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion, the fashion that came in with our first garments, and will last, unchanged, until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death! Oh, thank God, all who see it, for that older fashion yet, of immortality. And look upon us, angels of young children, with regard not quite estranged, when the Swift River bears us to the Ocean."—Domby, Chap. 17.

"The spirit of the child, returning, innocent and radiant, touched the old man with its hand, and beckoned him away."—Chimes, Second Quarter.

"The Star had shown him the way to find the God of the poor; and through humility and sorrow and forgiveness he had gone to his Redeemer's rest."—Hard Times, Book III., Chap. 6.

"I felt for my old self, as the dead may feel, if they ever revisit these scenes; I was glad to be tenderly remembered, to be greatly pitied, not to be quite forgotten."—Bleak House, Chap. 45.

"From these garish lights I vanish now forever more; with a heartfelt, grateful, respectful, affectionate farewell—and I pray God to bless us every one."—Last Reading, London, March 6th, 1870.

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"When I die, put near me something that has loved the light, and had the sky above it always."—Old Curiosity Shop, Chap. 71.

"Lord, keep my Memory Green."—Haunted Man, Chap. 3.

"Now," he murmured, 'I am happy.' He fell into a light slumber, and, waking, smiled as before, then spoke of beautiful gardens, which, he said, stretched out before him, and were filled with figures of men, women, and many children, all with light upon their faces, then whispered that it was Eden—and so died."—Nickleby, Chap. 58.

"... Died like a child that had gone to sleep."—Copperfield, Chap. 9.

"... And began the world—not his world, oh, not this world. The world that sets this right."—Bleak House, Chap. 65.

"... Gone before the Father; far beyond the twilight judgments of this world, high above its mists and obscurities."—Dorrit, Book II., Chap. 19.

"... And lay at rest. The solemn stillness was no marvel now."—Curiosity Shop, Chap. 71.

"It being high water, he went out with the tide."—Copperfield, Chap. 30.

A daily newspaper in Arabic is one of the evidences of the cosmopolitan character of the city of New York.

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COACHING HER HUSBAND.

Happy is the man who has a wife better instructed than himself. He will be helped out of many a hard place. A typical example is cited by "Harper's Bazar."

"Are you a native of this town?" asked a traveler of a resident of a sleepy little Southern hamlet.

"Am I a what?"

"Are you a native of the town?"

"Hey?"

"I asked if you were a native of this place."

At that moment his wife, tall and sallow and gaunt, appeared at the open door of the cabin, and taking her pipe from between her teeth, said:

"Aint ye got no sense, Jim? He means wuz ye livin' here when ye wuz born, or wuz ye born before ye begun livin' here? Now answer him."

NOTICE.

"The Lamb of God; or, The Scriptural Philosophy of the Atonement." By Wm. P. Pinkham. The manuscript of this work has been heartily approved by Dr. Dougan Clark, Dr. James E. Rhodes, and a number of other leading Friends to whom it has been submitted. It is now about to be published in a neat volume of about 225 pages, under the auspices of the Cleveland Bible Training School. Many copies have been already applied for. The retail price is one dollar, postage paid. Persons ordering at once, will receive it, postage paid, for seventy-five cents, or five copies for \$3.50. Address the author, or the Bible Training School, 257 Cedar Avenue, Cleveland, Ohio.

TRYING THE WRONG MAN.

An unusual verdict was rendered by the jury in a case tried in a California town twenty-five years ago. The question was as to the ownership of several head of cattle, which the defendant was accused of having stolen from the plaintiff.

As the case proceeded and different witnesses gave their evidence, it became apparent to all listeners that the defendant was an innocent man. When it came time for the jury to retire to consider their verdict, they did so, but returned to the court-room in a few moments.

The foreman looked the judge straight in the eye, and said with a drawl and twang which betrayed his New England origin:

"Jedge, we find the plaintiff guilty."

"The court is not trying the plaintiff, but the defendant," said his honor, hastily; and the matter being explained, the foreman was at length induced to express the jury's opinion that the defendant was "Not guilty."

"Howsomever," added the foreman, solemnly, "'pears to me we're considering the wrong man, your honor!"—"Youths' Companion."

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Mid-week Meeting, Sixth-day . . 7.45 p.m.

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Bible School 9.15 a.m.

Meeting for Worship 10.30 a.m.

C. E. Prayer Meeting 7 p.m.

Evening Meeting, ... 7.45

Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Mid-week meeting, Fourth-day . 10.30 a.m.

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Bible School, ... 9.45 a.m.

Meeting for Worship, ... 11.00 a.m.

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Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.

Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School, ... 12 m.

Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.

Fourth-day 8 p.m.

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First-day 10.30 a.m. and 7.30 p.m.

Bible School 9.15 a.m.

Junior Endeavor 2.30 p.m.

Intermediate Endeavor . . . 3.30 p.m.

Senior Endeavor 6.30 p.m.

Fourth-day 10.30 a.m.

Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.

First-day Sabbath School . . . 9.30 p.m.

Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

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Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

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Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

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Meeting for Worship 11 a.m.

Christian Endeavor 6.30 p.m.

Fourth-day, Prayer Meeting . . . 8 p.m.

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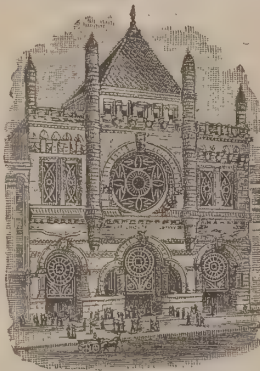
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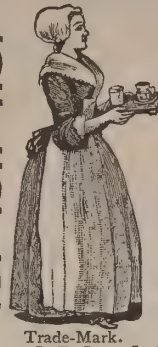
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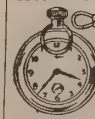
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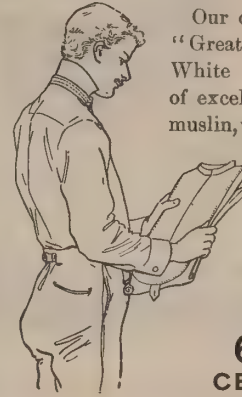
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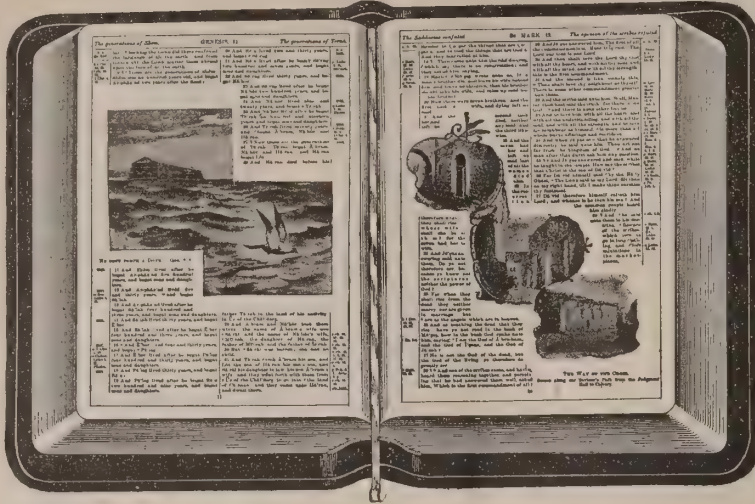
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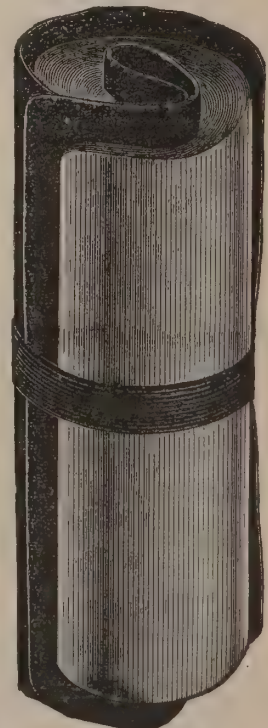
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VOL. VI.

PHILADELPHIA, FIRST MONTH 12, 1899.

No. 2.

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THE PILOT.

"My bark is wafted to the strand
By breath Divine,
And on the helm there rests a hand
Other than mine;
One who has known in storms to sail
I have on board,
Above the raging of the gale
I hear my Lord."

PISGAH VIEWS OF LIFE.

"Now I see all of it,
Only I'm dying!"

What lives we might live if we could only begin life with the wisdom which we shall possess when we stand at its close, and look back on it and realize that our earthly opportunities are at an end! How trivial much of one's life must seem viewed from its farther end, and how strenuous and earnest it would be if it could be lived over in the light of the experience which these closing moments bring! It is not well to be haunted by the shadow of death, and it is an indication of an unhealthy and morbid condition; but it might be well occasionally if we could take Pisgah views of life, and see it—see our own lives—in what the philosophers call an "eternal aspect."

Most of us live for the hour; we do what pleases us at the time. We see a pleasure or a task close at hand, and we enjoy the one and brace ourselves to perform the other, and we live largely as the creatures of circumstance, having our lives shaped by the things and the persons about us. Some of us toil and struggle with work and poverty and daily cares until life seems

one long grind and death a happy release; others of us dabble and play with questions and problems, and lose sight of the great clear truths which we ought to see; still others of us refuse the drudgery of life, with its strenuous burdens, and devote ourselves to catching phantoms and ghosts while the real, serious things of life are neglected. How all this would be changed if we could really see the meaning of life as it will break upon us at the extreme verge! We all know how some great hope or purpose suddenly changes—transforms our life, and makes the work or the pleasures become totally different things. Work is no longer hard because it brings us nearer our fixed hope and purpose; frivolous pleasures become hateful to us, for they hinder us in the pursuit of our goal; the petty things that used to vex are brushed away with unconcern, because the vision of our realized hope is full upon us, and obliterates the little shadows which we used to know. Much more would life readjust itself, and the pettiness of it vanish, if we could enter it with our eyes full of the "eternal aspect;" if we could keep with us some foregleams of the Pisgah view. A modern poet has given a remarkable picture of Lazarus after his return from the grave with the new meaning of life revealed to him, a few lines of which we give:

"He holds on firmly to some thread of life
Which runs across some vast distracting orb
Of glory on either side, that meagre thread,
Which, conscious of, he must not enter yet—
THE SPIRITUAL LIFE AROUND THE EARTHLY LIFE:
The law of that is known to him as this,
His heart and brain move there, his feet stay here."

Now there is such a thing as getting the gaze so fixed on the celestial city that the things of earth are neglected, and of getting so full of visions and dreams that plain, everyday duties and joys are ignored. We write no word to encourage anybody in that mistaken course, but we would emphasize the truth that daily life and daily tasks and duties should be transfigured with foregleams of a light upon them from the eternal day which will break in fullness on the Pisgah heights of life.

A FORECAST FOR THE FUTURE.

It is gratifying and encouraging to us, as we open letter after letter at this period of the year, to find hearty expressions of appreciation of THE AMERICAN FRIEND coming from all parts of the country, and our readers will be glad to know that we have added eleven hundred new subscribers to our list since a year ago. We prophesied at the beginning, and we have always maintained the position, that if we could produce a good, solid spiritual paper, edited and managed in the interests of the whole church,—not a section of it,—it would receive the loyal support of our people, and our prophesy has come true, and the end is not yet. We feel deeply grateful to our readers for the manifested loyalty and support which we have received, because it greatly strengthens our faith for our future work. We are very far from having realized our hopes or of having attained our ideal, nor are we in any danger of resting back satisfied with the present accomplishments, for our vision for the future runs far ahead of any attainments yet realized. It is not our mission simply to make an attractive and interesting journal which shall suit a group or section of the Friends on this continent; our main business is to express and interpret to our age the vital, fundamental truths of spiritual, practical Christianity, and to draw our membership together around these central truths, or, better still, to draw them together around that central Personality who Himself is the truth. We can never be contented with producing a paper which is merely *liked* or *enjoyed*, since our primary purpose is to instruct and inspire and help. A religious paper which leaves its readers where it finds them is valueless and a waste of material.

The time has fully gone by for religious controversies, for endless discussions and speculations over theological abstractions, or for indulgence in denominational pride and peculiarities. We must meet living, present-day issues; we must realize that the only sure hope for our branch of the church is to distrust every short cut to prosperity, and to dig down to the everlasting source of spiritual power, and we must be-

gin our work of regenerating society by first being transformed ourselves. We must learn that all regeneration and growth proceeds not by schemes and plans, by legislation and arrangements, but from *within*, through changed personality, through individual Christlike character, through consecration and actual spiritual victory. It is better, truer, holier, nobler lives that we want, and thus we get a better and more powerful church, and eventually a better and more purified state.

There are many questions which cannot be answered, and many problems which cannot be solved, until we have a higher level of spiritual life in our membership, until loftier views prevail, until spiritual guidance, which we have always claimed, becomes more real and genuine. It is the business of this paper, therefore, to proclaim fresh and vital messages of truth, and to make directly toward the accomplishment of these conditions. It is, in short, the attainment of a more powerful church through the expansion and enlargement of the individual members which we seek. Our colleges, our schools, our ministry, and our religious literature must work as a unit to the accomplishment of this end. There must be no cross-firing or wasted forces; all selfish and narrow aims must be sunk out of sight, and we must join hands in the sole and single task of building a better Zion. The Society of Friends, with its splendid history, with its roll of martyrs, and its clear proclamation of life and power through spiritual union with the living Christ, is now on trial before the world and before the church. We cannot live on our past history, and if we stand for nothing in particular, we may as well merge into the other bodies. Our future depends upon our ability "to stand for something in particular," our ability to deliver a fresh vital message in this year of grace 1899, and our ability to make our meeting places centres of transforming power. We, personally, believe that better things are coming, and in that faith and that hope we shall enter the work of the year, and we earnestly bespeak the support and assistance of all who are waiting and looking for the "consolation" of our Israel.

EDITORIAL NOTE.

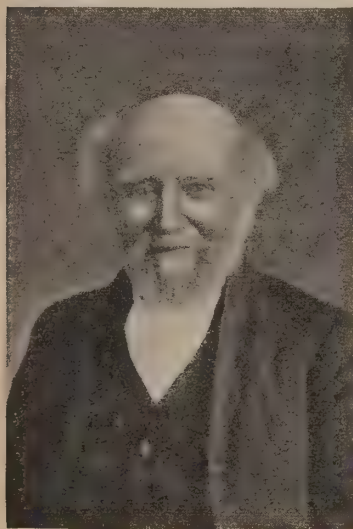
Zenas L. Martin is an authority on the subject of Jamaica, and life and work in that island. As there has been much discussion concerning the health conditions there, his article in this issue will be read with interest.

All it is, is, always at it.—John Wesley's Motto.

ISAAC SHARP.*

It is no small praise for this book to be able to say of it, without exaggeration, that it is a memoir worthy of the remarkable man of whom it treats.

Perhaps during the last twenty years no English-speaking Christian worker has occupied a more unique position than has Isaac Sharp. At a time of life—71 years of age—when most men are compelled to think of retiring from active duties, Isaac Sharp was just beginning the great work of his life in his long missionary journeys. The accuracy of this statement is shown by the fact that fifteen out of the twenty chapters which compose the book are devoted to his last twenty years, for his life was prolonged to nearly the age of ninety-one. During this time he twice



ISAAC SHARP.

traveled around the globe, crossing the Pacific four times, visiting Africa, Madagascar, India, China, Japan, Australia, the United States, Mexico, Canada, Norway, France, Turkey, Syria, etc. On his journeys he was on various occasions so ill that his life was despaired of, but he pressed on, and finally died surrounded by his friends in his own home in England.

What were his qualifications for such extensive work? At

first sight they do not appear to have been many. He knew no language but his own; his health, as we have said, was precarious; he was not, in the usual understanding of the term, a great preacher, or a great organizer, or an evangelist, or a teacher. It is not probable that any of the great missionary organizations would have seriously considered his application for such service or have been willing to spend such sums of money as were required for his simple traveling expenses. But the Society of Friends has not been accustomed to regard matters of religious service merely in the light that is often followed by missionary organizations.

Isaac Sharp came before Friends in England with a sense of the divine call. The common-sense judgment of many of them was undoubtedly opposed to the project, but when in the meeting they listened to what he had to say, and without putting the matter to vote, waited before the Lord for Divine direction, they felt they could not do otherwise than grant his request, and let him go with the prayers of the church.

This was most remarkably shown on the occasion of the Yearly Meeting on Ministry and Oversight, when

the professional opinion of a leading specialist was read, strongly expressing the view that Isaac Sharp was physically unfit for the journey he proposed to undertake. The old man, then well past eighty, did not attempt to question the correctness of the medical opinion from a medical point of view, but said that then they were under something more authoritative than the opinion of physicians. The Voice had called him; would Friends take the responsibility of hindering him from obeying it? And what followed? That large meeting, with the aged Friend before them, weak from age and recent illness, said to him, "Go, for the Lord has called thee." He went. Did the event justify his faith and theirs? No one who has had, as the present writer has had, the privilege of hearing missionaries who were working in their spheres of labor when he visited them, tell of the help and hope and cheer and uplift that came to them through his coming, can doubt for a moment that his call and equipment was of the Lord Himself. Of this the memoir before us bears ample evidence, and also gives an insight into the secret of his power. This did not lie primarily in his preaching; but in the fact, as is well brought out by the book, that he had learned the secret of living in the perpetual presence of God; had learned to know how to understand His voice, and obeyed Him with the simplicity and confidence of a little child. He never minimized to himself or to others the difficulties or the dangers that presented themselves, but was strong in faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform. Among his characteristic watchwords were:

"Look unto Me,
And thou shalt see,"

And

"Forward and fear not,
Let thy faith be firm."

We can readily understand what refreshment, as of a breeze from the mountains of God, his coming was to the lonely missionaries and the native Christians:

"Why all their hearts went forth to greet
The coming of his beautiful feet."

He was a missionary to missionaries. "You cannot imagine what such visits mean to us," one of them said to the writer of this notice, who himself has had cause to be thankful for the work of Isaac Sharp. He remembers, on one occasion, when, himself barely convalescent, the time came for him to go, if he were to go at all, upon a journey of religious service in an untried sphere, should he attempt it? Isaac Sharp came in, and his advice was asked. He paused, and then said, "If thou hast faith to go forward, it will be all right." It was just the encouragement needed, and the event proved the correctness of the advice.

Isaac Sharp did not follow the easy lines of travel, or avoid dangers. He was in South Africa during the Zulu war, and pressed on through the disturbed district. At one place he, humanely speaking, escaped assassination by only a few days, for the family where he had lodged were shot down in cold blood. He and

* ISAAC SHARP. An Apostle of the Nineteenth Century. By Frances Anne Budge. With Introduction by Sir Joseph W. Pease, Bart., M.P. (London, Headley Bros., 14 Bishopsgate Street Without, E.C. 1895. May be ordered from Friends' Book and Tract Committee, 45 E. Tenth Street, New York City.)

his companions, unarmed and unharmed, went along a lonely way to a missionary station from which the missionaries were fleeing for their lives to the place which Isaac Sharp had just left. The Friends fulfilled their mission at the post of danger, and then pressed on further into danger, for Isaac Sharp felt he could not leave a certain isolated place unvisited, although it meant that he had to retrace every step of his way back to Cape Town. Probably his feelings then were similar to those which he expressed as having experienced during a time of peril that came to him later. "I was not afraid, oh no, but it was a time for serious thought. I knew God would take care of me, but not whether it would be in this world or the next."

Isaac Sharp's method in his meetings was to hold them on the basis of silence, for he had a strong sense of the great value of this in spiritual experience, tending, as it does, to turn the minds of those present first to the Lord. He seems to have had no difficulty in securing this silence among any people in any of the lands he visited except in the United States, and then, of all places, in Friends' meetings in some parts of the country. This seems really to have troubled him a good deal, and he deplores how "silent waiting upon the Lord for the renewal of strength" has given place to a service of song, and says that admission to membership in the Society of Friends has been on grounds superficial to a degree. Again, he adds, "I do not say that in 'revival services' no hymns should be sung, but I have small sympathy with continuous singing, preaching, prayer and praise in recognized meetings of Friends, to the absolute exclusion of silence, nor of commencing with a hymn and ending with the doxology, and the filling up of every available gap, lest time should be lost." Yet there is no harshness in his criticism, and he quotes another's words as his own sentiment, "There is a love which covers all." And he everywhere speaks warmly of the kindness of Friends.

Frances Anne Budge was selected by Isaac Sharp to have charge of his papers for the preparation of his biography. His choice was admirable. It is very fitting that one whose pen has been so successful in bringing before Friends of this generation the lives and service of the earlier workers in our Society, should now edit the memoir of one so lately in our midst, who exemplified in his life that principle in service which has done much to make Friends stronger in their influence upon others than could be expected from their mere numbers—the principle which lays emphasis upon individual guidance as opposed to direction by a spiritual superior or by committee, yet which recognizes that the individual call is to be judged by the spiritual discernment of one's friends.

We believe that the book only needs to be known to have a large circulation, both on account of the widespread interest in Isaac Sharp and of the successful manner in which a difficult subject has been treated. It is made more attractive by an excellent portrait and a number of other illustrations bearing on his life and experiences.

FOR THE AMERICAN FRIEND.

SUFFICIENT UNTO THE DAY.

BY E. R. HENDRIX.

Over the triple doorway of the Milan Cathedral are these inscriptions: "All that which pleases is for a moment," "All that which troubles is for a moment," and over the central arch, "That only is important which is eternal."

The unrivalled architecture of that superb structure, the most pleasing to the eye of the world's cathedrals, while ministering to our love of the visible, points alike with its noble mottoes and shapely spires to the invisible as the real. It is only a life enriched from above that can, like Moses, whether in palace or desert, endure as seeing Him who is invisible.

Faith not fatalism is the world's great need. It is not that we should be heedless of the future—that would make us unfit for the present; but we should be free from anxiety about it.

Fatalism holds that a certain fore-ordained event will come about no matter what may be done to prevent it, and so hardens the heart to endure in silence or to recklessly court danger. That makes the Arab unlovely and cruel, the slave of lust and anger. Faith holds that our Lord has become the Caretaker of all who absolutely trust Him. He lifts that burden from all who are willing. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." As one of the martyrs said, "God hath not promised to keep us from our trouble, but to be with us in it."

God can give us something better than relief—He gives us grace. Grace is more than the good will of God toward us; it is His good work in us. The one enlightens and enlivens; the other strengthens and supports. The real power of God dwells only in those who have His grace.

Cyprian, while Bishop of Carthage, said to the Christians who complained that they were likely to die by the plague when they preferred to die by the sword, "God does not want your blood, but your faith. God's martyrs are not only those whose chains the women of the early church counted it an honor to kiss. There were those who hastened to die because they were afraid to live—who welcomed death as easier and requiring less courage than life. Death on the field of battle is a fate desired by many a soldier who has never conquered his own appetites. There is more faith required to fight disease or want than to end the struggle by welcoming death. The suicide is one who cannot endure "to-morrow." Blood is cheaper than faith. It requires less religion to speak dying words than to infuse the spirit of religion into our daily speech while we yet live.

Not the name of a single martyr is mentioned in the calendar of the saints in the Epistle to the Hebrews, unless it be Samson, the least saintly of all. Not those who were stoned, who were sawn assunder, who were slain with the sword, who were destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and the

holes of the earth, are counted most worthy of being mentioned by name. But those who did secular acts from a sacred or spiritual motive, who walked with God like Enoch, or prepared an ark like Noah, who went on a journey in faith like Abraham, or administered the affairs of a nation like Moses—it is such as these who could walk and not faint who received the more abundant grace here and the exceeding, eternal weight of glory.

Great characters like these are developed by great promises even more than by great trials. Faith is reason leaning on God, trusting for to-day and confident of the morrow, which is also with God.

Neither pessimism nor optimism is the best friend of humanity, but faith. Pessimism despairs of any betterment of human conditions, declaring with Schopenhauer, "Consciousness is the hideous mistake and malady of nature." Optimism declares that this is the best possible world without being able to give a reason for the faith that leaves the Redeemer out of account, and without any serious, self-sacrificing effort to make it better. Faith discounts none of the ills of this life, but is ever looking at the things which are unseen and eternal.

Worldly wisdom truthfully says, "The worst misfortunes are those which never come." Faith replies, "True; but what if the very worst should come? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? In all these things we are more than conquerors through Him that loved us."

Experience chides us for borrowing trouble and rightly says, "It is the double load that kills—to-morrow's burden added to to-day's. Only foolish man does for himself what he would never do for his beast." Faith responds, "Yes; it was my Lord who taught me that, and said it was like the heathen to be always asking anxiously, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Why add to-morrow's burdens or anxieties to to-day's, and thus be unfit for to-day's duties? Your Heavenly Father knoweth that ye have need of all these things."

We might as well, savage-like, attempt to eat to-morrow's food to-day as to do to-morrow's work or bear to-morrow's burdens. Faith was schooled in the desert by finding out that the manna was given day by day for each day's needs, and the Hebrew who was distrustful of the morrow's supply found that the food of unbelief bred worms and stank, while that of faith came daily fresh from God in never-failing supply. Sweet is the food which faith claims in answer to the simple prayer, "Give us this day our daily bread."

Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

"He that believeth shall not make haste," or shall not "fuss," as the Hebrew may be fitly rendered,—showing the confusion of an army whether preparing for the onset or dissolving in disorderly retreat without faith in its leader. The fresh recruit must fire at once or run; the veteran alone is fit for the reserves, confusing the enemy's fire by the deliberateness of his

aim. While no shot is as deadly as that which is fired at the retreating foe, the Christian, though panoplied from head to foot, has no armor for his back. The shield of faith which is "over all" gives no protection to him whose face is turned from the foe. Faith is mightiest on the battle field. We never experience the reality of Christ until we experience the necessity for Him.

Our Lord's great words are "Learn" and "Rest." Learn of Me and find rest for your souls. Without a reliable universe no moral character could grow. A fickle world admits only of a lawless race. It is the soul which believes in God as Creator, Redeemer, Lord that can plan and work and die at its best, and which finds "rest in the midst of work."

Rest that strengthens unto virtuous deeds,
Is one with prayer.

Kansas City, Mo.

FOR THE AMERICAN FRIEND.

HEALTH CONDITIONS IN JAMAICA.

BY ZENAS L. MARTIN.

From what has been said publicly and privately about the physical condition of the missionaries in Jamaica, and from Dr. William Nicholson's article of Twelfth month 29th, I fear there may be wrong impressions formed in the minds of Friends as to the healthfulness of the island, and the advisability of sending workers into that and other of the West Indies.

I have visited Jamaica twice in the last four years, and am somewhat familiar both with the conditions existing there and our mission work. As Dr. Nicholson has expressed, "deep sorrow has filled all our hearts" on account of the death of our workers, but looking at it from a practical point of view, in the light of our call and commission to that field, we are not discouraged. We are thankful for the health and contentment of our missionaries, some of whom enjoy better health than when in Iowa, and that but two in seventeen years have fallen asleep.

Since the commencement of the work, in 1881, twenty workers have been engaged in Jamaica on an average of three and one-half years each. Some have been there eight years. When we consider that only two of this number have died, and one native worker in this time, and but one has returned on account of failing health, it speaks much in favor of the conditions there, and the protection of our Father of His own.

I question if twenty workers had been engaged in Iowa or California for three and one-half years as constant and hard as have these in Jamaica, teaching twelve months in a year, preaching from six to ten times a week, conducting Bible classes, attending prayer meetings and candidates' classes, visiting the people, being out until 10 to 12 o'clock from three to five nights in the week, seeing the condition of the needy around them, "touched with a feeling of their infirmities," and planning and working to lift them up if the body would not have failed, and more

than two of the twenty have "ceased from their labors."

In their efforts to accomplish results there is often an unwise zeal in missionaries that pushes them out beyond their physical ability. The church is somewhat responsible for this, as in presenting the open doors and needy fields before us some have seemed to get the thought that the heathen mind is readily reached, and a preacher would see greater results in foreign fields than at home.

The missionaries' thought, and the church's expectation, is to see great results accomplished in the first few years of his work.

As to the healthfulness of the island, I do not regard it an undesirable place to live; in fact, it may in many ways rival California in this regard.

There are very unhealthy localities, it is true, and, as in all tropical climates, there are diseases peculiar to that latitude, but many maladies that are dreaded in the north are unknown there.

Favorable localities abound for delightful homes, and one can live surrounded with beautiful scenery and healthful conditions. Jamaica offers to the business man and pleasure seeker wonderful opportunities for healthful and profitable employment, and one can live cheaply and pleasantly in this beautiful island.

I think if the doctor could diagnose the trouble he would change his prescription to rest or lighter work for the missionaries, rather than a removal of workers or discouraging others in going.

It is true that natives might not be as subject to malaria and tropical fevers as unacclimated persons; but I question if colored people from Iowa Yearly Meeting could stand the work better than our workers now on the field, and certainly none could do it so well. It is very much to be desired that native workers be used, and as soon as churches become self-supporting there should be native preachers ready to minister to them, but the Anglo-Saxons have a mission to the black people of the world that they cannot fill by proxy.

Then the question is not one of health or pleasant environments; but, has God called us to this field? Has He given the order to Iowa Yearly Meeting to occupy Jamaica, and to go from there to Cuba and Porto Rico? If so, we must go, and not regard the sacrifice—be it even the laying down of a beautiful life, a "sad waste of valuable material,"—but the sowing of seed for His harvest.

Hubbard, Iowa.

Trust in the Lord with all thine heart, and lean not to thine own understanding.—Prov. 3: 5.

Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee.—Isa. 26: 3.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.

For THE AMERICAN FRIEND.

RECORDS OF AN ANCIENT MONTHLY MEETING.

BY DR. E. T. TUCKER.

(Continued from last issue.)

Perhaps not the least remarkable and interesting record to the modern reader is the recital of Arthur Howland, written in the jail at Plymouth, and dated Fourth month 6th, 1684. Arthur Howland was one of the unflinching members of the Society in the Plymouth Colony. He had been led out from the forms and ceremonies of the church into profession with Friends, and in such a community a man of such characteristics would not be overlooked. His experiences are given in detail, and are worthy of perusal.

THE SUFFERINGS OF ARTHUR HOWLAND.

"About the beginning of the yeare 1679, the so called church of Marshfield, because of some scruples that were on my conscience I did refraine from partaking with them in that which they call there sacrament of bread and wine, took ocaction to be ofended with me & so to proceed according to there order, weh was as followeth—first they required me to come to the church meeting, the which I did at that time, although I tould them that I could not partake with ym without sining against my conscience. They tould me yt if I did not promise them to partake wth them & to come to their metting they should proseed to their sentance of excommunication against me. After this I sent a writing in answer to what they semed to lay to my charge, desiring that they would give me an answer in wrighting. Instead whereof Samuell Arnal, their teacher, & John borne, an emanient brother, came to speak with me, to perswade me to come to thare meeting on the first day of the weeke following & tould me yt the wrighting I had sent them gave ym more ground to proseed against mee of anything they had before, to weh I replied, when they prest me to come to thare meeting yt being they so sayd if they would ingage yt I should have liberty to read yt wrighting, & to speak to it in the periculers, of it in the publick congregation, I would come to metting. Samuell Arnalld answered come to metting, & I will ingage yt that wrighting shall not be read, nor you shall not speake to it. I answered, ym I thinke I shall not come. S. A. sayd, why? I said because if I should come it was like he would require me to pull off my hat & stand before the church, & seeing I did believe yet they had no ground from the scriptures for what they did, it would be no better to me than bowing to an idolle. Arnall replyd, come to metting & it is like I shall doe as you say, for thare was a man delt with in the church of bostan (Boston) & the man sat up in the gallerie, & ye minister required him to come downe & stand before the church & ye man refused, but the governoure sayd, Sarrow, come downe, or I will fetch you downe. To which I replied, if the governour should so command me, the which I did believe he would not, I should not obey him, unles he did it by forse, for I did not know

yt he had any more power in the church than another man. Samuëll Arnold sayd it was honourably don of the governour to asiste the minester. So quickly after they proceeded to thare sentance in weh Samuall Arnold observed this order. I not being present he caled me by my name and, as he sayd, delivered me to Satan. When he had done yt he charged all his church members yt they should not eat or drink with me in common eating or drinking, then charged the neighbours of the towne that they should not carry femillerly (familiarly) to me, and for a close he prayed to his god, that the devill might be set to worke on me. (acursed prayer it being against the end for which the Lord Jesus came into the world—John 3-x.) These remarks in parenthesis are Arthur Howland's.

When they had thus accomplished there matters with me they then begune with my wife, she being unsatisfied with their proseding with me, desired that they would show her some rule in the scriptures for their actings, they did implisibly perswade her not to eat or drinke with me, — samuëll arnald did severall times positively urge her to, and tould her it would be her honor to doe as Levi did, as it is written in the 32 Exodus 27, 28. This not satisfying her she withdrew from them & tould them yt if they would not or could not produce some cleare scripture rule for what they had done to her husband, she could not pertake with them in that which she thought was such an unchristian act without sinning against her conscience, the which they never did, nor indeed could doe, for thare was not three of them yt agreed together for what it was that they * * * * so sensured me, & the greater part of them knew not for what it was, thare being as they accounted but two officers in thare church & they were in absolute contraydiction one to the other, one saying yt it was for that, yt the other said he allowed should be mentioned.

"Some of thare church said it was because I payed the minester no better; but to satisfye her once for all they as far as they had power gave her to the devill tow (too).

"But notwithstanding thare so curssing us and refuseing to eat & drinke with us in the 3 month, 1682, one richard french (French) cunstable, for the rate of samuëll Arnold aforesaid came to our house & tooke away our putter (pewter) scarce leaving us a convenient dish or bason to eat our vittels in. Again in the year 1684, the 22 day of ye 3 month the constable with John borne above mentioned came to my house & made demand of 15 shilling & 3 pence for the said arnalds rate for preaching the year that was past, & because I refused to pay it he seased on my person to carry me to prison, & one the 4 day of the forth month following, I was by the constable aforesaid without any hearing at all put up in the common goale & thare am not allowed nether bread nor water, nor anything to lye on but the floor, nor anything to cover me with, nor liberty to goe with the gayler to any other house to get anything for my mony to sustaine (sustain) nature, nor so much as fire, by there order

—this is a true account of thare proseedings with us —to the which we have set our hands.

"Arthur howland.

"Elisebeth howland.

"Plymouth goale this the 6 day of the 4 mth, 1684."

Arthur Howland, above mentioned, was the son of Arthur Howland, Senior, who had deceased in the Tenth month, 1675. His wife, Elizabeth, was the daughter of Governor Thomas Prince of Plymouth. He was at this time, 1679, about 33 years of age, and his wife Elizabeth presumably younger. They had a family of children, the eldest not over eleven years old.

Arthur Howland, the father, now deceased, had sympathized with Friends, as early as 1657, and his lot had been one of hardship and persecution. His house at Marshfield had been a resort for traveling Friends, and, in the language of the day, he was said to have "entertayned the forraigne Quakers, who were goeing too and frow producing great disturbance."

The foregoing extracts will serve to show the character of what Friends endured in the old times.

New Bedford, Mass.

THE RELIGION THAT SINGS.

Christianity is the religion that sings. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness and depth of Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?"

Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put himself into the world He put a song into it also. By saving men He saved their music, too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism.

Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name.—"New York Observer."

The International Lesson.

FIRST QUARTER.

Lesson IV.

First month 22, 1899

CHRIST AND NICODEMUS.

John 3: 1-16.

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

After the marriage at Cana, Jesus went to Capernaum, where he remained a short time, and then went to Jerusalem to be at the Passover (John 2: 12, 13). At Jerusalem the interview with Nicodemus took place.

This interview is described only by John. This is the first discourse of Christ of which there is any record. It was doubtless given before he had explained fully, even to his disciples, the Gospel principles. It should also be remembered that Nicodemus was a Pharisee, a strict Jew, and probably, as a Pharisee, laid much emphasis on formal observances. He must have been a well educated man, and a man of influence; he was a member of the Sanhedrin, and also probably a man of property (John 7: 50; 19: 39). He is not mentioned or referred to by the other evangelists. Verses 23-25 of chapter 2 should be read, as they have a close connection with the lesson.

1. "Pharisees." While there was much formalism among this sect, there was also much life and spiritual discernment. "Ruler." Not political but ecclesiastical.

2. "By night." Why? Many say from "fear of the Jews," as in John 19: 38, 39. But, if so, the evangelist would doubtless have mentioned it, and it must be remembered that this was early in the ministry of Christ before there was any pronounced opposition to him. It was quite natural that Nicodemus should not have wished to commit himself by openly visiting the new teacher; or he may have desired a quiet time for an interview. "We." Probably referring not to himself only, but to other Pharisees as well. "Teacher come from God." Possibly equivalent to "a prophet." "Miracles." Signs. These signs, in their view, could only have been performed by a divinely commissioned man; therefore, Christ was such. Nicodemus practically asks Jesus what doctrine he holds. Christ practically answers: It is not doctrine you need, but a new life. He replies to the thoughts rather than to the words.

"Verily, verily." Words used to indicate the importance of what follows. "Again." "Anew" (Revised Version). "From above." The original may mean any one of these—and implies all of them. The meaning is: It is not doctrine; it is not practice, but a new spiritual life that is necessary before one can comprehend what the kingdom of God is. There must be an inward change comparable to birth. "Except a man." The expression is universal—it takes in the Jew as well as the Gentile.

4. It seems quite out of the way to suppose that Nicodemus understood Christ to mean a physical

birth. He was an educated, intelligent man. What he doubtless meant was: Can a man be changed when he is old—when his character and habits are formed? No! It is as impossible as a second physical birth.

5. "Water and the Spirit." Many—perhaps most commentators—think water baptism is meant. If so, it proves too much, as it would make water baptism necessary to salvation—a doctrine which few Protestants at least believe. Such a doctrine is contrary to the spirit of the whole Gospel. If baptism is needful, how can the words to the thief on the cross be explained? That baptism is not necessary for the gift of the Holy Spirit is clear from the case of Cornelius; and that it does not give the Holy Spirit is clear from the case of Simon Magus. There is no record of the baptism of any of the Twelve, and we are expressly told that Jesus himself baptized not (John 4: 2). The baptism of the Gospel is that with fire and the Holy Ghost. Water is often used as a symbol of purification, and it is this which is meant. Compare Ezek. 36: 25-27; Titus 3: 5; Ps. 51: 10.

The meaning, therefore, is: Unless the heart is cleansed and renewed by the Holy Spirit it is impossible to become a citizen of the kingdom of God. The verse is another way of expressing verse 3.

6. "Flesh." The whole human nature. A dog inherits the characteristics of a dog, and he cannot be a horse; so no natural power can give a man spiritual life. Spirit must come from spirit.

7. "Must be." It is a necessity. "Ye." Emphatic; even ye Pharisees.

8. "The wind," etc. The effects of the wind are very evident, but it itself cannot be seen. So with the Spirit—the effects of spiritual birth are very clear, but how they are brought about we cannot understand. Note that no water is mentioned in this verse; in fact, the whole meaning is against any outward instrument or symbol.

9. This was new doctrine to the learned Pharisee, and inexplicable.

10. "Master." In the same sense as schoolmaster. "The Teacher" (Revised Version). Implying that Nicodemus was a well-known man.

11. "We." It is not clear to whom the pronoun refers—probably it is to Jesus and his disciples. "Ye." The Jews.

12. "Earthly things." Those which belong to the earth or which take place on the earth, as contrasted with spiritual things. Spiritual birth, it is true, does take place on the earth, but how it takes place we cannot understand. We see that a plant grows, but how it grows we do not know. We plant a grain of wheat, but why it does not come up rye or corn, we cannot tell.

13. No living man has been to heaven and come down to explain these things; only Christ, who came out of heaven, can explain them.

14. In this verse Christ, while not revealing the "how," describes the way. Just as the brazen serpent was made in the likeness of the fiery serpents, so Christ was made in the likeness of sinful man. See

Num. 21: 4-9. "Must." Why? No explanation is given here, nor directly elsewhere. It is a great fact to be believed and accepted. Luke 24: 26; Heb. 2: 9, 10.

15. "Whosoever." This includes everybody. "Perish." From the effect of sin.

16. Comment hardly seems needful on this verse—it is the essence of the Gospel. Note that it was on account of God's love for man that he gave His Son. The one condition on man's side is belief—faith. It was a small thing to look at the brazen serpent, but unless the Israelite looked, he was not healed; it is a little thing, in one sense, to believe, but the change of mind must be made. It is at once the simplest and the most difficult thing for a man to do. Faith alone will bring salvation.

Note.—Some excellent commentators believe that the discourse with Nicodemus ends with verse 15, and that what follows is the explanation of John. In either case it is the teaching of Christ.

PRACTICAL THOUGHTS.

1. Position, education, authority, useful as they are, will not save.
2. "Without faith it is impossible to please God."
3. "Whosoever will, may come."

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that light of love and sorrow; hear those words of wonder; look at the eternal Son humbling there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIRST MONTH TWENTY-SECOND.

A STUDENT'S PRAYER.

Ps. 19: 1-14.

Second-day, First month 16th. Value of an Education. Prov. 2: 1-15; Isa. 50: 4.

Third-day, First month 17th. An Egyptian Education. Acts 7: 20-40.

Fourth-day, First month 18th. A Chaldean Education. Dan. 1: 1-7; 5: 10-17.

Fifth-day, First month 19th. A Jewish Education. Acts 22: 1-15.

Sixth-day, First month 20th. Jesus, taught of God. John 7: 14-18; 8: 25-30.

Seventh-day, First month 21st. Education and prayer. Jas. 1: 5-8.

(A meeting for the Day of Prayer for Colleges.)

The nineteenth psalm has been chosen for the Scripture lesson of the week because it emphasizes the supremely important truth that the revelation of God in the material universe, and the revelation in His word, are one in nature and purpose. There is no conflict between science and revelation. That which appears so is only imperfect knowledge or understanding of the one or the other, or of both, and the remedy for this is not more ignorance, but more knowledge. Science is but another name for the orderly thought of the eternal Word, one Christ, by whom the worlds were made, and who "upholdeth all things by the word of his power."

The colleges of our country are the expression of the Christian thought as to the value of education. Most of them owe their origin directly to Christian beneficence, and even state institutions are indirectly the outgrowth of the same conviction.

All things considered, the higher educational institutions of our country are more thoroughly Christian in sentiment to-day than ever before. A larger proportion of the students are sincerely religious, and the moral tone of the entire body of students is healthier. Much of this is due to the magnificent work of the Young Men's and Young Women's Christian Associations; much also to the Endeavor movement that has led these young people to Christ before they entered college.

What can we better do in connection with this topic than to specially remember our own denominational colleges and seminaries? We need to pray that they may be fountains of intellectual and spiritual inspiration; the creators of highest ideals of life and service for God and man. It is already the crowning glory of many of them that few students reach their commencement day without having become avowedly Christian in character. Some of these institutions are fostering a trend toward missionary work and toward the preaching of the Gospel that speaks most hopefully for the future. The moral character as well as the intellectual fitness of scores of these graduates have given them a large place in the educational, professional and business world.

It is an inspiration to pray for these institutions when we remember what has already been accom-

plished. God has answered prayer. He will answer again. Let us pray without suspicious unbelief. It is the fashion of a few of our ministers to decry our educational institutions, professedly in the interests of a deeper spirituality. But such a spirituality, however intense it may be for a time, is too narrow for a healthful, vigorous church. In time it will utterly defeat itself. It appeals to only one class of mind; it will make a church of only one type of thought and action; it will develop fanaticism, and be the battlefield of the fiercest religious passions that cannot be stilled because of the lack of that broader outlook upon life which education supplies.

Let us pray for our colleges specially. Several of them are in sore financial straits. Without speedy help it appears as though their work must be suspended, if not permanently abandoned. Two or three in the greatest need are among the most important in view of their location and work. The life of some of our Yearly Meetings practically depends upon the educational institutions connected with them. It is hereby earnestly urged that in every Yearly Meeting Christian Endeavor Societies remember specially their own college or higher educational institutions in the prayer meeting.

A new department, recently introduced in most of our colleges, provides opportunity for training for Christian work by the study of the Bible, church history and Christian doctrine. One at least of these has been in operation long enough to produce results that fully justify the course pursued. Pray for this department in every college, that it may give to the church a host of trained workers whose zeal and knowledge are equal.

MISSIONARY ITEMS.

From Nancy Lee, Principal of Girls' School at Victoria, Mexico: "We have twelve boarders in the house, and more are expected soon. There are also twenty-three day students. A number of these have not been in the school before, and there is quite a number of the former pupils that have not come in yet, but will do so. Some have not yet sufficiently recovered from the yellow fever."

From W. I. Kelsey, Victoria, Mexico: "The Lord is surely blessing us in many ways. All our services are much better attended than ever before. Over sixty were at the midweek prayer meeting last evening. At the close of the meeting two young men from the State College arose, expressing a desire to become Christians. Also a middle-aged man, who professed conversion in our parlor two days since, rose to his feet. At the close of the meeting the two young men and two of their companions came forward and signed the Associate Christian Endeavor pledge. The young men from the college are taking a great interest in our meetings lately.

"We have opened a room next door for recreation and study for our boys and young men. Many of the young fellows who come here to college are lost every year by getting into bad company in the saloons and

billiard halls. Our object is to compete with these evil influences, and give the boys a chance. We have subscribed among ourselves enough to cover running expenses,—i.e., rent, light, and care of building. We opened it on the 13th inst., and it has been a 'booming success' ever since. The boys flock in of nights as if it were the only place in town. I counted twenty-five who were there at one time Saturday evening. To furnish it we borrowed chairs, tables, lamps, and several have contributed books to the library. We have a pretty good supply of periodicals from our exchange table. We will need some games as soon as possible, such as checkers, chess, dominoes, parlor croquet, etc. Also we must replace the borrowed furniture with that belonging to us.

"We also need a small sum, say \$7.00, to buy one hundred copies of the Moody Colportage library for sale to English-speaking people here in Mexico. They are just the thing for the railroad men that we meet here. I think we can get the railroad newsmen to handle them also. Many Mexicans, who can speak English, will also be glad to get them, in order to practice in reading English. They will do great good in counteracting the influence of French infidel books, which are widely circulated. Once started, we can go on handling them indefinitely, for we will sell them and buy again."

Editor's Note.—I am heartily glad to endorse these requests of W. I. Kelsey, both for the room for young men and for the books. The movement for young men is of far-reaching significance, and is unique in the history of our work in Mexico. The proximity of the State College, and W. I. Kelsey's friendly relations with the authorities, gives us an open door here for great influence. The book matter is also important. This literature is unknown in that part of Mexico, and will do great good.

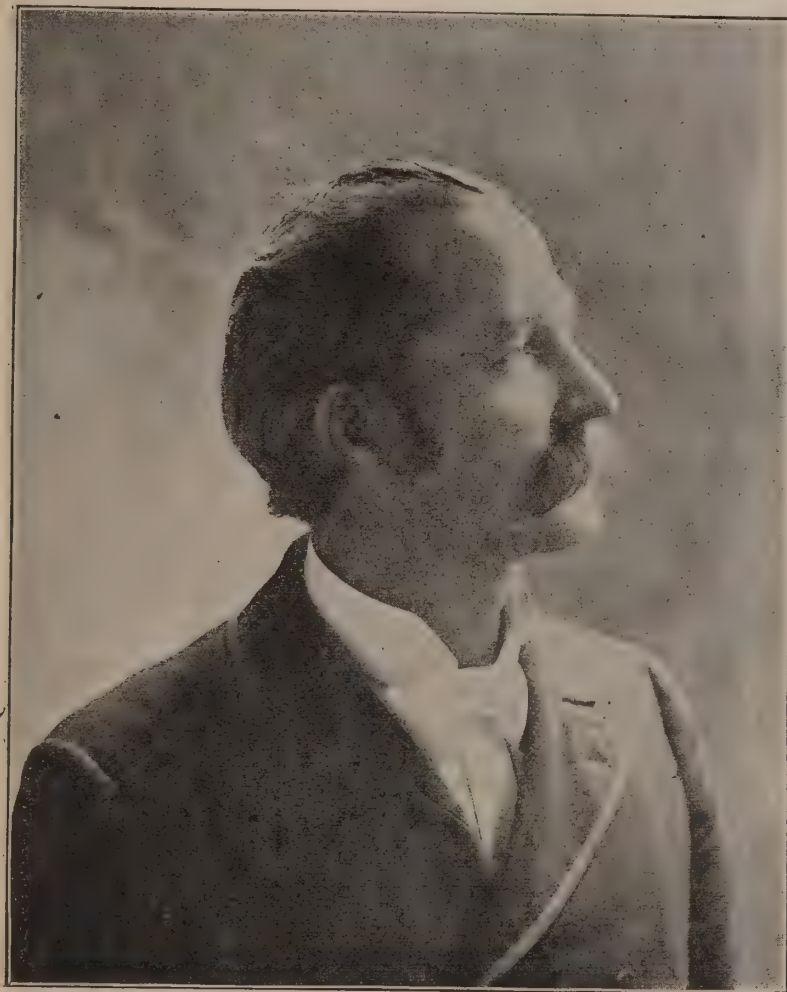
I will agree to receive and forward any amounts that may be placed in my hands for these special objects. Send by check or post office order to my address as given at the head of this department.

BOOK NOTICE.

"Thy Friend Dorothy." By Amy E. Blanchard. Philadelphia, George W. Jacobs & Co. The scene of this pretty story is laid in and near Philadelphia during the time of William Penn. The heroine, Dorothy James, leaves her English home to be with her mother, who has lately become a Friend, and has fled to America so that she may worship God in the way she has chosen. Dorothy has many adventures in the New World; among them is the finding of a cousin whose existence was unknown to the family. Jasper, her English lover, comes to America to ask her to be his wife; he returns to England, and when coming again to claim her is taken by pirates. Her mother is dead when he finally reaches America, and they return to her English home to be married. The story is pleasant, and though somewhat improbable, gives an interesting picture of the life of the settlers of Pennsylvania.

THE PRESIDENT OF THE FRIENDS' INTERNATIONAL CHRISTIAN ENDEAVOR SOCIETY.

From time to time our Christian Endeavorers have had an opportunity to become somewhat acquainted with our President. We have learned who he was,



CHARLES S. SWEET.

and where he has been, and what he has done. As I go from place to place I find that you are not at all satisfied with this, but want to know him better. If you will come and go with me we will go to Des Moines, Iowa. We will climb the hill and go around the State Capitol Building, and on Capitol Avenue to 1339, and here I will take great pleasure in introducing to you Charles S. Sweet, his amiable wife and little son. Young people always have a welcome place in their home, and a warm place in their hearts. We would all be glad to stay and visit some time, but our stay is short, and we want to learn all we can about our President, and what he wants to help accomplish during the coming year. Therefore, we will repair to the library, which, by the way, is one of the best owned by any of our western ministers, and get a little outline of the work. He tells us that our work for the coming year has three especial phases. The first is special mission work and Bible study; but as this is a large

subject he asks us to call upon our Missionary Superintendent, Gilbert Bowles, of Penn College, Oskaloosa, on our way east, and he will tell us all about this department of the work. The second phase is systematic giving. In order to bring about this needed reform we must first do more Bible studying, and distribute tracts on the subject, which are to be secured from the United Christian Endeavor Supply House, become members of, and secure members for, the Tenth Legion, and to agitate this whole subject by personal work and public addresses. The third phase of the work is to deepen our spiritual life by observing the "Quiet Hour." He says, as Quakers, we ought to already know about this department, but for further information, literature, etc., we can get our supplies from the United Christian Endeavor Society. We have now had a number of outlines of the work for the coming year, and we have all been made to feel that our President knows what he is talking about. He is a man of broad experience in Sabbath School work, as well as in Christian Endeavor work. The Iowa State Christian Endeavor Association recognized so thoroughly his real worth in this line, that he has been elected for the second time as President of this organization. This work takes a large amount of his time, as he is energetically pushing this year the organization of County Christian Endeavor Unions. He has tried to make the connection between the individual societies of the county, state, and district organizations perfect. He has tried to enthuse these societies with the necessity of a deep spiritual life and that we must go beyond the form into the spirit. Besides all the weight of these two great organizations, Charles Sweet is pastor of the Des Moines Meeting, which has a

membership of over two hundred, a Sabbath School



DES MOINES FRIENDS' MEETING HOUSE.

of eighty, and a Christian Endeavor Society of thirty. We give herewith a little cut of the Des Moines Meet-

ing House. The following ministers have labored in this place in former years: Isom P. Wooton, Reuben H. Hartley, John Pennington, William S. Wooton, Charles Reynolds, Truman Kenworthy, and Eli Reece; John Henry Douglas, Rebecca Naylor, and others have been resident ministers. As our time is up we must hasten on to see the city, and at another time we shall visit some more of our Christian Endeavor Union officers.

M. Z. KIRK.

PYNE POYNT MEETING.

BY JOHN B. WOOD.

Paul, speaking to the Corinthians, says, "If therefore the whole church be come together," and speak in unknown tongue they may be thought mad, "but if *all* prophesy," those coming in may be convinced and turned to God. It will be interesting to our friends living in North Carolina and the West to know that we have such a meeting at Pyne Poynt, Camden, N. J., which is held after this most orthodox manner, and which God is most eminently blessing, and to which they will always be welcome, especially if they have messages to us from the Lord. The responsibility of the meeting falls upon ourselves, and Ellen Woody, who is librarian of Pyne Poynt Library, in whose room the meeting is held. In answer to our prayers some one seems to be sent to do the necessary work, for we ourselves seem to be physically shelved from doing much.

George Rose, who worked for many years for Joseph Sturge, at Birmingham, England, and who seems to have seen the truths of Friends' beliefs very plainly, has been introduced to us through these meetings. This has paid for all the trouble and expense they have caused us, and we are sure others have very much profited besides. I was writing to John C. Havemeyer a few days ago regarding George Rose, and, as the letter lengthened as the thoughts flowed, possibly it will interest others. It was as follows:

"Through our meetings I have become acquainted with such a remarkable man—George Rose by name—that I wish to write you about him that you may rejoice with me that God has servants living at the present time. He came to the front door one day. I answered his inquiry for myself, and his first salutation was when he found who it was, 'The Lord bless you!' I quickly responded, 'For what?' His age and general shabby appearance were not very encouraging; still, after an hour of entertainment I could not resist the temptation to ask him to dinner. I should have explained to my family before what a temple of the Holy Ghost I had found. This is a portion of the account of himself which I obtained in that hour. He is an Englishman from near Birmingham; as a very young man he was an extremely bad, dissolute fellow, but some one asked him to go to church one day. He had no clothes but the one suit in which he worked, so he borrowed some clothing, and, it being about twice his size, he was conspicuous enough upon entering the house to make them take him to the front seat. The

prodigal son was preached with power, and he went home to tell his wife that she had been telling the preacher about him, and he despised and hated her for so doing. When she convinced him that she knew nothing about the preacher he came to the conclusion that his employer had been telling of him and he quieted down. The next day he was ready to fight his employer for doing such an unmanly thing as to tell the preacher all about him. His employer soon saw through the case and completely stumped him by reminding him that he himself did not know him well enough to inform the preacher of his past life. George Rose was converted, and went on trying to do good and live a changed life in his own strength, but it was not a success. After six weeks of hard work he was about to give it up and go back to a drunken life. As he was going on the highway one night a voice suddenly spoke to him: 'Do thyself no harm.' 'Believe on the Lord Jesus Christ and thou shalt be saved.' Then the Lord told him that he would keep him, that it was a matter of faith in him. George answered that he would stay there all night till he got the full assurance that God would keep him. In about a half hour the power came, such a glorious light all around him, he laughed and jumped and shouted. He was so satisfied with the Holy Spirit that he just shouted and praised God for several hours, and when he returned home his wife would not stay with him; she told the people that he was crazy, and it was a long time before she would become pacified.

"From that hour he seems to have been filled with the Holy Spirit. God sent him two years after this to tell a man who claimed he was an infidel that he would die the next day. Under George's ministrations he was converted that night and told a man the next day that he would be in the Sunday-school class, but in the evening he fell dead in the street on his way home. I could fill pages of what he has told me of the Lord's goodness, and what he has accomplished through him, but what I especially wanted to tell you about was his sickness last spring. He is now in his eightieth year, and for several weeks last May he lay at the point of death, being fed on ice only; all his friends and relatives had been to say good-by for the present, and he had no other idea than that he would pass away in a few days. He says that he had daily sweet communion with the Lord. He often rises at about twelve o'clock, midnight, dresses, and spends two or three hours drinking in what the Lord has to say to him, so it was no new thing when he heard the remark, 'How long was the man laying at the pool of Siloam?' He says that when this came to him he was not thinking about it at all, but he quickly answered, 'Thirty-eight years, Lord.' Then came the question, 'How long did it take me to cure him?' 'Instantaneous!' he replied. 'Well, then, get up and dress,' and he immediately obeyed. His family had just gone down to breakfast, and they thought it must be his ghost when he came walking into the room, but he danced around the room like a boy and showed them that he was perfectly strong. The

neighbors, seeing the window of his room open, came in to mourn with the family, but the whole neighborhood was soon turned into rejoicing.

"He has visited me several times since. I have been laid up for a week and have spent thereby several hours with him. He has never-ending accounts of conversions under his labors. It is wonderful how God uses some men, and with George Rose very often as the results of a few words sent home by the Holy Spirit, and dictated by Him. Once in England, he told me, about 1864, at a place called Cannuck, seven miles from Birmingham, he attended a church as 'dead as death,' and with very small audience. He ran out in the street and cried 'fire! fire! fire!' which soon brought the people out, and when they asked him where? he replied, in 'hell, for all those who forget God.' They soon had a revival, and so many were converted that within a year they built a nice brick church there. He lives at 823 Penn Street, Camden, N. J. We consider it a great favor to have him call upon us."

ANNALS OF OUR BIBLE CLASS.—VIII.

BY ONE OF US.

For the past three weeks a drill on the temple of Herod has constituted a part of our regular class exercises. Our teacher insists upon thoroughness in this topic, as a superficial knowledge would leave us with a confused impression of the various courts and porches, and in constant uncertainty when we come to temple allusions. Each member of the class was asked to draw a diagram, and this has been especially helpful in fixing the location of the different apartments. Josephine, one of our most skillful artists, drew a clear outline on the blackboard which has been before us in our reviews. She also prepared for her own use an exquisite copy of Hurlbut's large diagram, and delicately tinted it and had it neatly framed. The drawing of maps and diagrams seems formidable at first, but it is most satisfactory in the end, and almost indispensable to the study of the life of Christ.

We have now come to the more lengthy discourses, and shall have to pass rapidly over incidents and miracles, giving ourselves mainly to the Gospel of the kingdom. For two weeks we have been in the Sermon on the Mount, cropping the surface of this luxuriant pasture-land of spiritual truth, and trying by the light of the Holy Spirit to go down deeper into the roots of its meaning.

At this stage of our work we have begun the difficult but interesting task of outlining the figure of the Divine Teacher against the background of His times, and of sketching, from the words of His ministry, the ideal citizen of His kingdom. The Sermon on the Mount covers the ground for the latter, and we depend upon the next quiz to more fully bring it out.

Stalker, in speaking of the study of Scripture biography, says "that for inspiration it must embrace the life of a man from beginning to end; it must understand the time which produced him, and the circum-

stances against which he had to react. We must read about the man till we see the world of his day, and him moving in it; we must learn to catch his tone and accent. Then he is ours; he will walk with us; he will speak to us; he will be our companion and friend." The substance of this suggestion has long been a working principle in our Bible class, and is capable of large application in our present course, but not without a measure of qualification, inasmuch as Jesus Christ was not the product of His age, nor a mere man, but was co-eternal with the Father, incarnated in human form, and revealed in the fulness of time as the world's Redeemer. For the study of a personality like this, the student of biography finds no parallel, and yet the Son of God impressed Himself upon those about Him through the medium of His Spirit-filled humanity, and we are distinctly told that He left us an example that we should follow His steps. John says, "He that saith he abideth in Him ought himself also so to walk even as He walked," and here we have the highest sanction for the reverent study of His "example" and His "walk," His character, His methods and His spirit.

Of His times it is said, "There never was an age more dry and barren than that in which He was born," and its religious teaching is spoken of as the "deadest and driest system of theology that has ever passed in any age for religion."

There was a remnant of devout spirits, like Simeon and Anna, who witnessed for God and waited for the consolation of Israel, but the masses of the people were blind followers of blind leaders, and the clear ring of prophetic utterance, like that of an Isaiah or Jeremiah, had been for nearly four centuries a forgotten sound. The Hebrew religion had apparently lost its soul, and Pharisaism, with its self-righteous exclusiveness, its ritualism and its bondage to legality, was dominating the religious thought of Palestine. Rabbinic teaching was occupied with endless quibbles and distinctions, and the preaching of the scribes was largely the quotation of authorities with none of the freshness of true Biblical exposition.

Greed and sharp practice characterized business life even among them that made the loudest profession of religion, and in society a man was valued according to the circumstances of fortune, or for his knowledge of the law and punctilious observance of its exactions, while the common people, who knew not the law, were counted as accursed. Such was the moral and religious state of the country against which the Divine Master had to "react" in the period of His earthly ministry.

The pen of Christian scholarship has rendered it comparatively easy for us to see the world of His day, but to "see Him moving in it" as He really was, taxes our imagination to the utmost, because in all human history there never was a being like Him.

Imagine, if possible, one in human form coming into earthly existence with no inherited disabilities, and passing in unsullied purity from infancy to manhood to enter upon such a mission in such an age. Try

to think how His life, unfolded during those thirty years of preparation, and of how he must have been impressed by the world about Him. Think of His education in a Jewish home, and of what it was to study the sacred Scriptures with a vision undimmed by any mist of sin; to grow in wisdom and stature, and yet have no misapprehension; to look out upon a disordered world of hollowness, and vice, and sorrow, and suffering, through sinless eyes, and to feel, with unblunted sensibilities, its agony and its need; to come to His divine ministry with standards in all respects the absolute standards of truth; to have convictions clear as the light, and a heart burning for the salvation of men; and all this intensified, as He stood on the threshold of His work, by the unmeasured anointing of the Holy Ghost.

In place of its being difficult to conceive of how the whole land was stirred under the ministry of such a preacher, the wonder is that anyone could withstand it. How vital truth must have burned and glowed in that dead atmosphere as it issued from His lips! Not more directly did all the Roman roads lead to the golden milestone than did all the teachings of this great Master lead to the heart as the moral centre of the life—the fountain which must first be cleansed before the streams of outward conduct can become pure. Nothing could have been more absolutely opposite to the religious teaching of the Rabbis, or more offensive to the externalism of the Pharisees or more awakening to the unprejudiced mind and conscience of the common people. He dealt not in abstractions, but gave out truth in the concrete, and touched men spiritually where they lived. In place of quoting learned authorities He spoke as one having authority in Himself, and not as the scribes. And the astonished multitudes said, with a meaning deeper than they knew, that “never man spake like this man.”

Thus have we begun, in accordance with Stalker's suggestion, to “catch His tone and accent,” to transport ourselves into the midst of the crowds that hung upon His words, to feel the stir of the moral atmosphere as it quivered under the hot bolts that pierced its empty shams, and to feel the power of that matchless personality that was majestic in moral elevation,—as tender as it was strong, and as strong as it was tender. But after all we realize how exceptional is the task, and how unable we are to make the Man of Galilee real to us by the mere processes of study and of fancy. He is not merely a historic character to be summoned from the dead past, but the risen and ascended Christ, who is alive forevermore. Through the Word, and by revelation of the Holy Spirit, He manifests Himself personally to-day to the heart of the believer, and far beyond the thought of the sentiments quoted above. He is ours, and walks with us and speaks to us, and is our companion and friend.

He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.—1 Sam. 2: 9.

HARD PRESSED.

How precious are the words of the forty-second Psalm. How many hearts find comfort in them. How perfectly they express the experience of a Christian in trouble. For Christians do have trouble. It is purely sentimental to say they have not, or they should not. They do; and they must, as long as they live on the earth, of which it is written, “Thorns and thistles shall it bring forth unto thee.” Thorns pierced the brow of Jesus. They will pierce the heart of His people until they go to the land where there is “no more curse.”

David was in trouble; he said, “O my God, my soul is cast down within me; all Thy waves and Thy billows are gone over me.” He was in such trouble that people looking on asked him what had become of his God—the God whom he had served and loved and trusted—that He could allow him to be so hard pressed with afflictions.

This is frequently the sorest part of a Christian's trouble—the question which the adversary is always thrusting upon him: “Why does not your God relieve you of these distressing burdens, take away your pain, and make your life comfortable, as He has the power to do?” Friends often try his faith in the same way. They say: “It is a great mystery that God should let you suffer so. Why does He not hear prayer and send relief, for you surely love Him?” Yes, the beloved of the Lord are encompassed about with sorrows, and it is no evidence that they are not His beloved if in a moment when some great billow almost sweeps them from their feet they cry out, like David, “Why hast Thou forgotten me?”

But there is a bright side to the sorrows of a Christian. Besides the comfort of knowing that he has the sympathy of One who was tested in all points as we are, even to the extremity of saying, “My God, my God, why hast Thou forsaken me?” there is a blessing in the sorrow itself. David would probably never have cried out, “As the hart panteth after Thee, O God. My soul thirsteth for God, for the living God,” if his soul had never been cast down or disquieted within him. When the deer is hard pressed by his slayer, when the arrow has pierced him, and his heart's blood is hot with pain, he flies for the cooling water. So the heart distressed cries out to God, the only source of comfort, as it never did before the arrows pierced it. This is one reason—not the only reason, but it is one—why God permits His best beloved to wait long under heavy pressure of pain and disappointment.

Does Love, then, permit suffering simply to win love in return? No. Love seeketh not her own, but the highest good of the beloved. To find God, to know Him, is to slake the thirst of the soul, is to find the supreme blessedness. David said in the midst of his trouble, “His presence is salvation.” He called Him “the God of my life,” “the God of my strength,” “God, my exceeding joy.” His panting, thirsting soul, driven by its pain, found what, without it, it might have wholly missed.

News from the Field.

FOREIGN.

Dr. Thomas Hodgkin, of Bamburgh, England, widely known among Friends as the author of "George Fox," and known everywhere by his historical works, especially "Italy and Her Invaders," has the following letter in the "London Friend":

"To the Editor of 'The Friend.'"

"Dear Friend: Allow me to express my amazement and regret that 'The Friend' should be found apologizing for and extenuating the utterly unconstitutional and un-Christian procedure adopted in the case of Joel Bean and the other Friends of College Park Meeting.

"If no other Friend better qualified to deal with the subject shall take up the question, I intend to propose at next Yearly Meeting that we mark our sense of the wrong done to these dear friends by entering into direct epistolary communication with them ourselves. Thine truly,

THOMAS HODGKIN.

"Bamburgh, Belfort, 13th Twelfth month, 1898."

John F. Hanson has been continuing to hold meetings in Norway, but now finds it necessary to bring his labors there to a close for the present. Owing to poor accounts of his wife's health, our friend feels it desirable to return home as early as possible, though there is much openness among the people where he has been laboring and desire for further service, and he feels that his work in Norway is yet far from completed.

PHILADELPHIA YEARLY MEETING.

Philadelphia Monthly Meeting has given its approval to Joseph S. Elkinton to meet the 2,300 Dukhobors on their arrival at Halifax near the middle of the First month, and to hold a few meetings with them. He left Philadelphia for Halifax on the 5th.

The Friends' Temperance Association have arranged for the following meetings, with Jessie Ackerman, who has just returned from a trip around the world, as speaker: First month 9th, 8 o'clock p.m., Twelfth Street Meeting House; First month 12th, 8 o'clock p.m., West Chester; First month 13th, 8 o'clock p.m., Media; First month 14th, 8 o'clock p.m., Moorestown.

WALTER E. VAIL,

Chairman Committee on Meetings.

NEW ENGLAND YEARLY MEETING.

South Pittsfield, N. H.—Chas. H. Jones of Amesbury, Mass., accompanied by Perrin Reynolds, of New Paltz, N. Y., arrived here on the 17th of last month, and commenced meetings on the following day. Charles Jones felt called to his home on the 20th, leaving Perrin Reynolds in charge. Meetings were held nearly every evening, closing the 4th inst. While the attendance was not large, the preaching was in the demonstration and power of the Spirit, and we believe the church was much built up and strengthened. One evening was devoted to the subject of "Elementary Baptism." This was the largest evening session of the series. Our friend proved equal to the occasion, and gave a very able discourse. He left on the afternoon of the 5th inst. to attend Quarterly Meeting at Gonic, N. H. This is a needy field with a promising outlook, and we regret that our Brother could not have remained longer.

A. N. PEASLEE.

WESTERN YEARLY MEETING.

Marshall, Ind.—We have just closed a series of meetings at Friends' Union, six miles north of this place. There were 28 sessions in all. The power and leading of the Lord was wonderful. Souls were converted, backsliders reclaimed and believers built up. Henry W. Dalripple ably assisted in the meetings.

IRA CARTER.

Noblesville, Indiana.—T. J. Holding, of Westland, Indiana, commenced a series of meetings at Providence Meeting on Twelfth month 11th, and continued until the evening of the 24th—two

meetings a day. The power of the Spirit was made manifest through his preaching. The church was much strengthened, backsliders reclaimed, and sinners converted; five new members added to the church. A strong effort is being made to secure Brother Holding to work with us regularly the coming year.

J. H. CAMMACK.

Gravelly Run.—A series of meetings, of two-weeks' duration, conducted by Myron T. Hartley, has just closed at this place.

The needs of the church at the present time, we believe, were fully met. The membership was wonderfully built up, and urged to steadfastness; workers were encouraged to press out with faith and trust in God.

As a result of the meetings there were several conversions, and there will be some accessions to the church. We voice the sentiments of the meeting when we say "Praise the Lord" for sending Brother Hartley this way.

C. W. PRITCHARD.

IOWA YEARLY MEETING.

F. M. George has moved from Salem, Oregon, to Paton, Iowa. Oregon Yearly Meeting has lost an efficient worker.

BALTIMORE YEARLY MEETING.

Corinth Meeting, Southampton County, Va.—Eli G. and Mary M. Parker, from Lynn Grove Monthly Meeting, Iowa, came to this place the 23d of Twelfth month, attended the Monthly Meeting here on the 24th, and commenced a series of meetings the next day, closing last night, the first of the new year, 1899. Meetings were held twice each day throughout the holidays, at 11 a.m. and 7 p.m. The attendance was good, and much interest was manifested by those who came to the meetings. The presence and power of the Holy Spirit was realized in a wonderful manner, and many were enabled to take definite steps of faith and consecration to God, who had never done so before. I believe a work has been accomplished that will tell throughout eternity. We praise the name of the Lord for sending his servants among us, who have not only proved a means of great blessing in the meetings, but have been a great help and encouragement to those whom they have visited in their homes. We pray the Lord's richest benediction may rest on our dear friends as they go to labor in other fields. They will visit families here for two or three days more, and then go to Black Creek Meeting, about seven miles distant, for a few days.

MILLS E. RAIFORD.

NEW ENGLAND YEARLY MEETING.

Uxbridge, Mass.—In response to the offer of the Uxbridge W. C. T. U. to send literature, I have received six applications. We have decided to send some first to the lumber regions of Northern Michigan, but we were interested in all the applications, and hope to send later some packages or boxes to some of the others.

ADELINE L. F. DANIELS.

INDIANA YEARLY MEETING.

Shirley, Ind.—Oliver P. Gottschall commenced a meeting at this place the 11th of Twelfth month last, continuing 13 days; 21 sessions in all were held. Our dear Brother was enabled to preach the gospel of Jesus Christ in the demonstration of the Spirit and of power, proving the deep things of God from the written word. The church, as far as it sought after blessings from God, was greatly edified and blessed, as well as others who attended. We believe it has and will result in great good to souls and that the cause of Christ will be advanced in this place. We do, indeed, praise the Lord that his messenger came this way, and our prayers accompany this faithful servant in the future work which God may call him into.

AMANDA E. BEESON.

Dear Endeavorers:—The sixth annual convention of Indiana Yearly Meeting Christian Endeavor Union will be held at Amboy, Ind., Second month 10, 11 and 12, 1899. The program is almost completed and promises to be one of the best ever yet given. The railroad companies have granted a one and one-third fare rate from all points in Indiana. Tickets on sale Second month 9th and

10th, with return limit, leaving Amboy, Second month 13th. These tickets are round trip. Please do not buy your ticket on the certificate plan expecting a return reduction. Every Christian Endeavor Society in the Yearly Meeting should be represented at this convention by at least one delegate, and just as many more as can attend. The Amboy Endeavorers will furnish free entertainment for all delegates. Those expecting to attend the convention should forward their names at least three days before the opening session to the chairman of the entertainment committee, Lewis McFarland, Amboy, Ind., so that homes can be assigned.

Yours for the work,
RICHARD HAWORTH.
Yearly Meeting President.

Barclay Jones, who has been for two years at Spiceland, Indiana, has gone to Traverse City, Mich., where he will labor for the coming year.

White Oak, Indiana.—On Third-day of Twelfth month E. S. Hinshaw, of Lynn, Indiana, commenced a series of meetings at White Oak Preparative Meeting, and was assisted by the pastor, C. M. Shawley.

The Gospel was preached in fullness, and there were fifty-one conversions and renewals, and others received the experience of sanctification; fourteen united with the meeting.

We are safe in saying there has been much lasting good done at White Oak in the name of the Lord, and we do highly appreciate it, and praise God for directing the brothers this way; for through their preaching there have been mothers, fathers and children sweetly saved in Jesus. The meetings closed Twelfth month 21st, having held two weeks and four days, two meetings a day, and the revival work is still going on in the hearts of His children. The meeting was a great blessing to the church.

SADIE UPTGRAFT.

KANSAS YEARLY MEETING.

Haworth, Kansas.—A three-weeks' series of meetings closed here on Twelfth month 22d, conducted by Elizabeth Butler, of Barclay, Kansas. The Gospel was preached in the power of the Holy Spirit. The sins of the people were unfolded until many were under deep conviction, and some were converted, and some were sanctified. We feel that the meetings have resulted in great blessing to many, and that the church has taken on new life in the name of the Lord, to whom all praise is due. Seven names were handed in for membership.

O. L. K.

Glen Elder, Kansas.—We were favored on New Year's Day to have present with us at both our morning and evening meetings Levi Reese and Gilbert Bowles of Oskaloosa, Iowa. In the morning meeting all present were benefited, encouraged and blest through the message of love and power given by our Brother Levi Reese. He preached from the commandment, "Be ye, therefore perfect, even as your father, which is in heaven, is perfect." He exhorted all to live up to their privileges and all could not but feel the message was of the Spirit. In the evening meeting Gilbert Bowles explained most impressively the need and purpose of the "Quiet Hour for Endeavorers." The chief points he made were: "We need each day power equal to the duties we have to perform and the temptations we must meet. We can get this power only by coming to the Source of All Power for it. We need to do this, if at all possible, before the day's duties begin. In a life with a purpose, power is essential in order to execute that purpose. Levi Reese followed with a most fitting message, founded upon the promise: "But ye shall receive power, after that the Holy Ghost is come upon you." All were much encouraged by the presence of these Friends and give thanks to the Father who brought them to us. Our new meeting house is now being built. It is to replace the one burned down four years ago. May the Lord constantly give us thankful hearts for His abundant blessings to us.

A FRIENDS' MEETING IN IDAHO.

Boise, Idaho.—The plans have been perfected for starting a meeting at this place; the house is nearing completion, and we hope soon to be at work. Most of our workers, however, will be

from the Methodist Church, but very earnest Christians. We want our own literature. Please send THE AMERICAN FRIEND to me, and I will try to form a club, and remit the money. I have been working here, and shall continue the work until some younger person can be secured, for the work is too great for one that has passed the three-score years and ten. This is the first Friends' meeting in the state, and much depends upon its success. Very little is known of Friends, and the people need information.

AMANDA M. WAY.

TO LLOYD MIFFLIN.

Borne on thy sonnet-feathered wings I fly
To strange, vast realms immeasurable, where
Imagination breeds her children fair,
That wake, with singing, Thought's remotest sky.

Then down to earth thou bringest me, and I lie
So sweetly close to every human care,
And breathe the joys of such ambrosial air,
That Love's seraphic host seems hovering nigh.

Where'er thou bearest me all beauties bide
With Art and Passion linked, while Music rolls
In cadenced billows on the spirit's shore.
O, Poet by the Susquehanna's side,
Take thou this heart-wrought song and all my soul's
Most faithful homage till my days are o'er.

EDWARD ROBESON TAYLOR.

[NOTE.—It is a pleasure to quote further from Dr. Taylor, who writes to Mr. Mifflin: "In all sincerity, I can say that the one hundred and fifty sonnets in 'At the Gates of Song' constitute such an amazing performance in sonnet art, that I know not where its equal can be found in English literature."]

UNKNOWN HEROINES.

Nor all heroines are to be found in story books. In our cities one of the sights, almost as common on the back streets as the newsboy in the business centre, is the little girl—she may be seven years old, she may be twelve—with a baby tossed over her shoulder. Thin, hungry-looking, often scantily clad, never playing herself, but always looking on at others having a good time, the little mother—the baby's elder sister—represents a life of devotion borne without complaint.

Every moment watching her charge, that would be a burden to an older person,—waiting longingly for the real mother to come home at night from her long day's work to give the relief which too often is not given,—the little mother is the embodiment of suffering fidelity that rarely fails to excite sympathy in the thoughtful observer.

Recently, in New York City, there was an alarm of fire in one of the crowded tenement regions. Great columns of smoke arose from the upper windows of an apartment-house, and when the engines arrived, a portion of the hallway was in flames. By this time most of the tenants were in the street. In one of the groups of families gathered there, a girl of nine suddenly clapped her hands to her head, and cried out:

"O mother! where's the baby?"

The mother had not thought of the child, as she had not been accustomed to care for it. She supposed that, as usual, the baby's older sister had it in charge, and instead of blaming herself for neglect,

she blamed the little mother with hysterical severity.

"I thought you had him, mother," said the little girl, patiently, "but I can get him."

Before any one thought of stopping her, she darted past the firemen, and through the smoke coming from the door, into the burning building. Up two flights of stairs she staggered, groped for a familiar room, and there she found the baby. Thoughtless as usual for herself, she rolled him in thick blankets, and began the terrible descent to the street. By this time a fireman was sent to look for her, but was driven back by the smoke and flames. In intense excitement the crowd waited. The seconds seemed hours. When the little mother and her baby had been almost given up as lost, a figure shot through the smoke—through the crumbling door, and coming to the outer air, stood still. Strong arms hurried to support her, but she said simply: "Take the baby."

Although her hair was singed, and her face burning red with heat, she seemed to be miraculously preserved. There she stood and stared. Then a loud wail burst from her parched lips.

"Oh my! O mother! mother! What is the matter with me? I cannot see."

The fire had smitten the little heroine blind for life.

The same situation might call forth a similar brave deed of love in many a home. It should be remembered, however, that the noble act is no more of commendation than was the patient fidelity that went before it in the everyday service of the little heroine.—"Zion's Watchman."

THE BRIDGE WAS DONE.

Spurgeon was fond of this story, taken from our Civil War.

Once when the Union soldiers were retreating from the valley of Virginia, they burnt a bridge over the Shenandoah. Stonewall Jackson, who wanted to pursue them, sent for his old bridge-builder. "Sir," he said, "you must keep men at work all day and night, and finish that bridge by to-morrow morning. My engineer shall give you a plan." Old Miles saluted and withdrew.

Early the next morning the general sent for Miles again. "Well, sir," said Jackson, "did the engineer give you the plan for the bridge?"

"General," said the old man slowly, "the bridge is done; I don't know whether the picture is or not!"

Now that is the kind of bridge-builders Mr. Spurgeon said we want in the church; men to go right ahead with their own work, no matter what their neighbors are doing.

"It is the growing soul within the man
That makes the man grow,
Just as the fiery sap—the touch of God—
Careening through the tree dilates the bark,
So life deepening within us deepens all."

FOR THE AMERICAN FRIEND.

THE SILENT MEETING.

Sweet were those silent hours of old to me;
E'en when no dearer sound came to my ear
Than song of bird, and from the neighboring lea
The sheep bells' lonely tinkle, loved and clear;
When day-dreams mine sought but delight to roam
Along the brooks and wood hills of my home.

Yet now by wisdom of a deeper heart
Interpreting the silence of that hour,
Come peace and sweet communion, which impart
The purest in faith in Jesus' life and power,
Begetting hope and that calm blessedness
Which no high thought nor worldly dream can guess.

And pray I that my soul may oft again
In reverend hush stand face to face with God;
Through deeper worship, highest right to men
Know his own law for me; lest yet I trod
My brother's way unbid, and judge or say
Things alien to the concord of His way.

Lest stay'd in rite and pomp I reap the shame
Which not in vain might curse the Vatican,
And Christ's eternal law and sweetest name
Grow dim behind the mystic creed of man.
But may God still my being baptize
Whence Christly word and deed like incense rise.

Gray, Indiana.

J. FRANK BOOTH.

Birth.

BROWN.—Born Twelfth month 29th, 1898, to E. Howard and Ruth E. Brown of Lynnvile, Iowa, a son.

Married.

BOWLES—PICKETT.—At Glen Elder, Kansas, on Twelfth month 31st, 1898, Gilbert Bowles, of Oskaloosa, Iowa, to Minnie M. Pickett, of Glen Elder, Kansas.

KIRK—TOWNSEND.—At the bride's residence in North Adams Street, Knightstown, Indiana, on Fourth-day, Twelfth month 28th, at 8 o'clock p.m., Allen T. Kirk to Asenath C. Townsend. About forty relatives and friends were in attendance, and after congratulations from all present, refreshments of cake, ice cream, fruits, etc., were amply supplied to all the guests.

HOBSON—HART.—At the home of the bride, near New London, Ind., Twelfth month 28th, 1898, Alfred S. Hobson to Zella L. Hart.

Died.

BENBOW.—William Benbow, son of Benjamin and Rachel Benbow, a native of Guilford County, N. C., departed this life suddenly on the morning of Eleventh month 9th, 1898, aged 61 years, 6 months and 23 days. He had a birthright membership in the Society of Friends, belonging to Cherry Grove Monthly Meeting at the time of his death. He was always warmly interested in all branches of church work, and faithful to maintain family worship. Never was his voice sweeter in prayer or fuller of divine inspiration than on the last morning he spent on earth. We deeply feel our loss, but believe that our loss is his eternal gain.

BRADFORD.—Wilbur Bradford died at West Liberty, Ill., aged nearly 21 years. He was a member of Bethel Meeting and of Pleasant Grove Quarterly Meeting. His funeral was largely at

tended by the neighborhood, and the exercises were participated in by Friends, Methodists and Presbyterians.

DE LONG.—Ella Metcalf De Long, daughter of Fenton and Mary Metcalf, died Twelfth month 3d, 1898, aged 29 years. She was married to Frank De Long, Fourth month 8th, 1894. Having a birthright with Friends she was always loyal to the principles of Friends, although worshipping mostly with other denominations.

While passing through the holy ordeal of motherhood, the frail cord of life was broken, and when she learned she could no more perform the duties of an earthly mother, she earnestly prayed for her children and husband, and committed her soul to Him who gave it and fell asleep. She leaves a son three years old and an infant daughter.

HADLEY.—J. Marcus Hadley died very suddenly of grippe complications, at 51 North 59th Street, Philadelphia, Pa., Twelfth month 7th. He was a birthright member of Friends and was raised at Thorntown, Ind. After graduating at Earlham College, he accepted a fellowship in astronomy at the University of Pennsylvania, where he would have completed his work for a Ph.D. degree in a few months. He leaves a bereaved wife and a babe less than a year old. A sister of the deceased accompanied the sad and broken family to Thorntown, Ind., Twelfth month 8th. The life of this worthy Christian young man was spoken of very tenderly at Twelfth Street meeting last First-day.

HARRIS.—Matilda Harris, an aged Friend and early settler, was buried at Bangor, Iowa, Twelfth month 27th, 1898.

HODGIN.—David Hodgin died at his home near Centre, N. C., on the 17th of Twelfth month, 1898, aged 69 years. He was born in Guilford County, North Carolina, and had resided here nearly all his life. He attended New Garden boarding school in the early days of that institution, and then elsewhere obtained a good education. He was a teacher from his eighteenth year until about two years before his death, teaching in his native State and for some time in Indiana, at one time holding an important position in the Graded School of Greensboro. He was a man of unswerving integrity, conscientious as a citizen, with the courage to maintain his convictions in the face of opposition and danger. He was chosen to represent his County in the State Legislature, and there served with ability and faithfulness. He was truly Christian in all his relations in life, and the close was not unexpected. We have the comforting assurance that the day's work had been done in the day time and that he was ready for the Master's call. His wife, eight sons and three daughters survive him, of whom his wife and eight children are members of the Society of Friends.

MEREDITH.—Gertrude R., daughter of Charles O. and Angie G. Meredith, died at her home near Lynnville, Ia., Twelfth month 16th, 1898, aged 19 years 5 months and 11 days. She was a Friend all her life, an active Christian Endeavorer, and a Sabbath school scholar. Although the last three years of her life were years of extreme sufferings, she fully trusted in a Saviour who was able to save to the uttermost. She was a willing worker for the Master.

NEWLIN.—Elizabeth Newlin, daughter of Stephen and Jemima Kersey, died Twelfth month 20th, 1898, aged 67 years, 4 months and 9 days. She was a member of Bloomingdale Monthly Meeting of Friends in Parke County, Ind. She was married to Exum Newlin, Seventh month 1st, 1866. For several years she was an invalid and loved to read her Bible and THE AMERICAN FRIEND. Her last words were, "It is blessed." She was a great lover of nature and took much interest in raising flowers and giving them away to make others happy.

NEWLIN.—Roscilla R., daughter of Mahlon and Alice A. Newlin (the former deceased), departed this life Twelfth month 11th, 1898, in the fortieth year of her age. She was a member of Bloomingdale Monthly Meeting of Friends, Parke County, Indiana, and an earnest worker in the Sabbath School and in Christian Endeavor work. She was taken in the midst of usefulness, her last work being in the schoolroom; she had been a teacher in the public schools eighteen years.

News and Events.

Promptly at noon on the 1st inst. the American flag was raised over the palace and forts of Havana, thus signaling the formal transfer of the Pearl of the Antilles from Spain to the United States. The Spanish flag had been hauled down surreptitiously earlier in the day, thus saving the late Captain-General Castellanos from the humiliation of lowering Spain's colors at the final hour of surrender. The ceremonies accompanying the act of American possession were comparatively quiet and free from special enthusiasm. Most noteworthy, perhaps, was the lack of Cuban participation in the event, almost no display being made by the natives. This is said to have been due to the pique felt by General Gomez on the refusal of the United States to allow the surrender to be made jointly to himself on behalf of Cuba and to Major General Brooke on behalf of the United States.

Now that Cuba is fairly under the control of our government, the work of regeneration in this island, which for four centuries has been under Spanish misrule, must be seriously undertaken. Reformation in the collection of customs has already begun. Heretofore these have been the prey of corrupt officials, and by means of bribery and misrepresentation fortunes have been made through them at the expense of the consignee and the government. It is proposed that all collections from customs in the various cities shall be reported at Havana as a central station, and that the funds shall be distributed impartially for the betterment of the island. This has caused some misapprehension in the minds of the Cubans, and in Santiago monster mass meetings have been held, protesting against a policy which many feel will divert from that city the means by which thus far, under General Wood's able administration, such great improvements have been accomplished. It is sufficient to say that the system is the same as that which prevails in the United States. On a better apprehension of its actual workings Cuba will readily adjust herself to the measure.

In the Philippines it appears that our troubles are about to descend upon us with a vengeance. The insurgents are in control of the island of Panay, and are strongly entrenched in Iloilo, the capital of the island. A proclamation was recently issued to the Filipinos by President McKinley, through Major General Otis, which was in effect an ultimatum to the insurgents to lay down their arms and submit to the government of the United States. This was replied to by Aguinaldo in a manifesto in which, in bombastic terms, he holds firmly to the determination to gain the independence of the Philippines. He asserts that this has been his object all along, and that he has never intimated that he would submit to the control of this country. Major General Otis believes that Aguinaldo, who is hot-headed and revolutionary in the extreme, does not represent the better classes in the archipelago. There is danger, however, that we may yet have to fight those whom we would save from misrule, and in the event of this being so, it is the purpose of this government to keep in service, until the danger is passed, all of the volunteers not already mustered out.

The peace treaty was transmitted by the President to the Senate on the 4th, and it is probable that it will come up for consideration this week. The anti-expansionists promise to give the administration some trouble by delaying an early vote, but there appears to be a sufficient number of Senators in favor of the treaty to assure its passage without amendment.

The Republican caucus of the Pennsylvania Legislature last week named Matthew S. Quay to succeed himself as United States Senator. This action, however, does not ensure his support by all the Republicans in the Legislature, since fifty-five refused to participate in the caucus. Accordingly, at present the Senator is nineteen votes short of election. There appears to be a defection from Quayism, and it is strongly to be hoped that it may not suffer abatement. Common decency and morality require the retirement of such an unscrupulous politician as Quay has proved himself to be for so many years.

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man left in town, and many a muther will morn for her husband. They will lay dead on the batfield, and ther stand ther muthers weping for their husbans. They take the wonded to the hospitsl and the dead to ther graves, and meny spanish ships will sink and few American ships will sink and we will fite on land and on sea and our flag waves over the Filupeeens ilends this day."

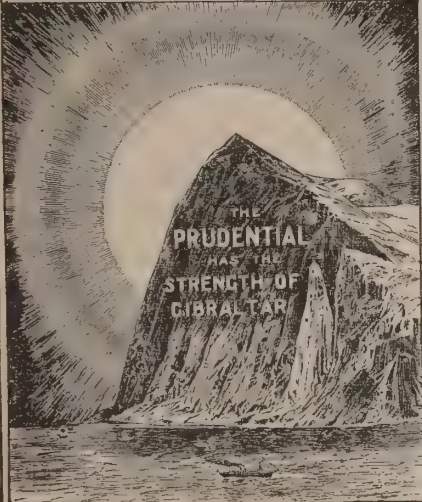
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The poet's eldest son, now Lord Tennyson, had been born at Richmond; and the poet's friend, Henry Hallam, the historian, came down from London to stand as his godfather. Before the service Mr. Hallam asked, "What is to be the child's name?" "Hallam," answered the poet. "Oh, I don't like surnames for Christian names," said Hallam. "Why not call him Alfred?" "What if I were to call him Alfred," answered the poet, "and he were to turn out a fool?" He had not asked the historian what his feelings were likely to be in such a contingency.—Kegan Paul.

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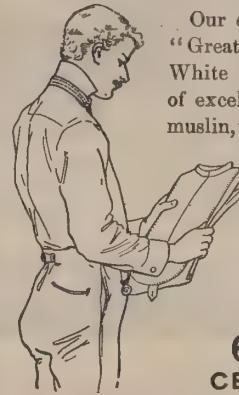
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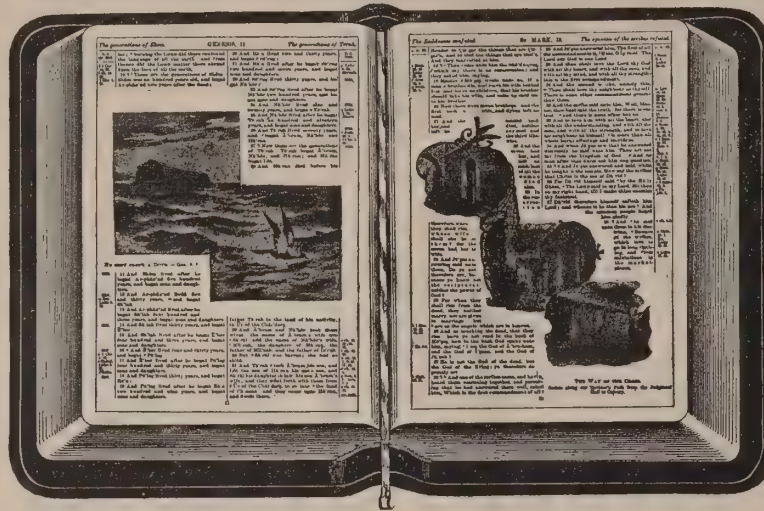
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VIA CRUCIS.

I shaped a plan,
A cherished, fair design—
It was to charm and glorify
This life of mine.

God shaped a cross,
And laid its rugged weight
Athwart my plan; in ruins it
Lay desolate!

With stormful soul
And sullen steps I trod—
Slighting the hand of love—beneath
That cross of God.

Crushed by its load,
Upward I looked at length:
Through the thick dark reached out, and grasped
His hand of strength.

In contrite shame
I breathed, "Thy will be done."
And lo!—illumined with gems—my cross
Became a crown!

—"Christian Work."

THE SUPREME DEMONSTRATION.

CHRISTIANS are continually being asked to prove that Christianity is true, and they generally point to the various books of "evidences" as an answer. There are historical proofs, monumental proofs, literary proofs, so that the events of the life of Jesus are as well authenticated as any events of antiquity. But we are told that Christianity makes assumptions of a Divine origin and a Divine manifestation which no amount of historical evidence could ever prove after nineteen hundred years. It claims an Incarnation,

and it assumes that through Christ God gives men eternal life. How can any book of evidence prove such claims as that? Must we not admit that no proof is possible? The two leading exponents of apostolic Christianity—Paul and John—have given us a method of proof or demonstration which is peculiarly suited to the temper and spirit of our modern ways of thinking and of testing truth. John says, "He that believeth on the Son of God hath the witness in himself," and Paul, on the top wave of his great inspiration, says, "The Spirit itself beareth witness with our spirit, that we are the children of God." In other words, the supreme demonstration of spiritual truths is an internal evidence—a witness within the soul itself. We know by immediate, first-hand knowledge that two and two are four, or that the shortest distance between two points is a straight line, or that a thing cannot both be and not be at the same time. These things are self-evident, we say. The mind is of such a nature that it cannot doubt them. In the same way we "prove" our own existence—we have the witness within ourselves, and no amount of argument could ever shake us out of the conviction, for it is based on first-hand evidence. Now our two apostles bring the whole content of spiritual revelation—the mighty message of eternal life—down to a test of a similar demonstration. It is not dependent upon historical evidence alone; it is open to the same proof as our axioms of mathematics, or even our own existence.

Christianity professes to be a revelation from God;

it proclaims salvation from sin, and a new life in Christ; it offers the privilege of sonship with God, and it promises to fill believers with the spirit of love. Now the only possible proof of such claims and promises is the demonstration of personal experience. "Try it and see," is all we can say to the skeptical. It would be impossible to prove that two and two are four to a person who had no internal faculty of perceiving mathematical truth; it would, too, be impossible to prove to a man that he existed if he had no self-consciousness of it. So, too, the only proof that we have power through Christ "to become sons of God," IS TO BECOME ONE; the only demonstration that He can save from sin and give new life is TO BECOME SAVED AND TO RECEIVE THE NEW LIFE. Does anybody want any better evidence of the greatest spiritual truths of Christianity? The only evidence of the sunrise is that you see it with your own eyes; the only evidence that one's mother is good and loving is that one FEELS her love.

Thus in our last resort we fall back upon the "demonstration of the Spirit," and cry back with this witness within, "Abba, Father." We know Christ is Divine, for He has worked divine work within *us*; we know He has power over sin, for He has taken away *ours*; we know that He brings spiritual life, for He has quickened us, and made us sit in heavenly places; we know that the atonement is a reality, for we have been reconciled with God, and are at peace with Him. Scholastic theology dealt with abstractions, and based its doctrines on logic and authority; apostolic Christianity bases itself on the demonstration of the Spirit of God to the spirit of man, on the witness within, the supreme evidence—the soul's grasp of first-hand truth. The revival of this apostolic position characterizes primitive Quakerism.

THE AMERICAN CHURCHES IN 1898.

THE "New York Independent" renders a notable service by collating each year the statistics of membership and the important occurrences in the churches of the United States. This annual census is a great undertaking and it is very well performed. We wish to notice some of the most significant facts which the religious census of the past year presents. It appears that there are 27,714,523 members in the religious bodies of the country, or about one-third of the total population. This is a net gain of 862,300 over the membership of one year ago. Of this total number, 8,395,178 are Roman Catholics, and they compose the largest single body of Christians in the country.

The Methodists come next, though they are broken up into 17 different bodies, with 5,898,094 members. The Baptists follow with 4,364,427 members, divided among 13 bodies. It is an interesting fact that though the Roman Catholics considerably outnumber any single Protestant denomination, yet the Methodists have three times as many churches as the Catholics have, the former numbering 52,779 and the latter 14,699, which is a loss of 181 from last year. The Methodists have 32,145 ministers and the Roman Catholics 11,051 (priests).

During the year the Roman Catholics have made a gain of 219,791 members and the Protestant bodies have gained 642,509. The Methodists, as would be expected, have the largest total gain, 162,196, though the Baptists follow hard after with a gain of 131,465. We sometimes hear statements made to the effect that the so-called unorthodox bodies are making enormous gains. We have always declared such reports to be incorrect and the figures are conclusive evidence of the fact. The Universalists have lost 2,169 members during the year, they being one of the few bodies to report a net loss, while the Unitarians have gained only 5,000, and the Society of Ethical Culture only 236.

Of course, we must always remember that the power of the church, or of a single denomination, cannot be estimated from statistics, but it is a gratifying fact that such great numbers of "those who are being saved" are yearly added to the church of Christ. Protestantism seems not to be dying out very fast when it adds 642,000 to its membership in one year, and the fact is significant that the living, active churches which have a fresh message of life for the present age are all increasing. We look back to apostolic days, when five thousand were added in one day as a result of special and marvelous conditions, and we falsely suppose that the gospel has lost its saving power in our days. But our figures show that in the Protestant churches of the United States alone an average number of 1800 have been added to the church every day in the year. There never was a time when the gospel was so effectual; there never was a time when the Spirit has demonstrated more convincingly, that Christ and His revelation meet men's needs, or that the Galilean is victorious. Modern study and investigation have only proved more clearly than ever that there is no other means or method of salvation, and the thought of all countries is turning back to Christ. Let none of us be found preaching Jeremiads when our faces ought to be turned prophetically and hopefully toward the better future.

FOR THE AMERICAN FRIEND.

THE NATIONAL SOLDIERS' HOME.

BY JOSHUA L. BAILEY.

"The National Home for Disabled Volunteer Soldiers," created by act of Congress, now comprises seven distinct establishments or branches, located in widely separated parts of the country. Their government is vested in a Board of fourteen managers, three of whom—the President of the United States, the Chief Justice of the Supreme Court and the Secretary of War—are members ex-officio.

The largest of these branches is known as "The Central," located at Dayton, Ohio. The next in size is "The Southern," at Hampton, Va. It is the last named that I propose to make the subject of this sketch. It is situated about two miles from Fortress Monroe, on a tract of about 26 acres, which the government purchased in 1870. There was on it at that time a large building, which had been used as a young ladies' seminary. Various buildings have been added from time to time, until there is now a group of a score or more, comprising beside the main administration building, several dormitories, hospital buildings, reading room, library, dining hall, and kitchen, chapel, theatre, police quarters, canteen, and other smaller buildings, all of which seem to be well adapted to the purposes to which they are appropriated, and are kept in good repair. The land fronts on the waters of Hampton Roads, and slopes gently to the beach, being intersected by macadamized walks and drives, tastefully planted with trees and shrubbery. Many of the trees are full grown, and afford delightful shade during the heat of summer.

The number of inmates at the present time is about 3,500, which is inclusive of nearly 500 in the hospitals. In two recent visits to the home I found the men well clothed, with but rare exceptions. On both occasions I saw them at dinner; the bill of fare seemed ample in variety, and the food all that could be desired, as to quality and quantity, and it was very gratifying to observe the general good order which prevailed about the premises, and there was evidence that much was being done to promote the comfort of the inmates.

ADVANTAGEOUS CONDITIONS UNAILED OF.

One would have a right to expect, where such advantageous conditions prevailed, that the inmates would avail themselves of the opportunity for self-improvement and the maintenance of respectable characteristics, but I noticed with regret that a very large proportion of the men had a very sottish and degraded appearance. Very few of the men appeared to have any occupation, but were sitting by the roadsides or lying under the trees, sleeping or smoking, seeming to have no other object in life but to pass away the time with the least possible exertion. On the morning of my first visit, about half after ten o'clock, my attention was called to a number of men passing in and out of a building which is known as the police quarters, and I entered to see what was going on. The room was about twenty or twenty-five feet square, and

was arranged like a court room. The commandant, or chief officer of the "Home," occupied the seat of the judge. At his side was a clerk, who read from his record the charges against the men brought up for misdemeanors. There were present some forty or fifty who were arraigned for various charges. I spent about an hour in listening to the proceedings. The charges were principally of four classes—going out of the grounds without leave, staying out beyond the time granted them, bringing liquor on to the premises, or for drunkenness. I noticed that the large majority of cases belonged to the latter class. The punishments awarded by the judge were either prohibiting them from leaving the grounds for a period of some months, according to the degree of offence, or compelling them to perform some manual labor. In the infliction of this last punishment, I thought I could see why the great majority of the men were lying around outside without employment: labor was degraded by being made a punishment for misdemeanors.

THE CANTEEN.

Not far from the police quarters stands the canteen, a one-story building about 35 by 120 feet in dimensions. The approach to it was indicated by a pile of empty beer barrels, thirty-six in number, as well as by the file of men returning from their drink, whose breath, as it were, seemed to blaze the path for me. Entering the building, which I had some difficulty in doing because of the crowd, I found a bar across the length-way of the building, behind which were three bartenders and a cashier. Men in line not only fronting the bar, but extending outside the door and standing close together for a distance of at least 150 feet, were waiting their turn to be waited upon. They paid their money to the cashier, who gave to each a ticket of the value of five cents, which they handed to one or the other of the bartenders, and each getting his mug of beer passed on to the other end of the building and outside. There were about two hundred men in line at the time of my visit. I noticed that many of them, after passing out, joined the line again to go in for a further supply, and I learned that it was possible for a man to get as many as three mugs of beer in the course of an hour.

On the other side of the room were twenty-four tables, at each of which were sitting from six to eight men with their mugs of beer before them. I understood that these men were all from the hospitals—cripples or convalescents, and the indulgence of the tables was allowed them on that account. Beer was carried to them from the bar by men who seemed to be kept constantly occupied. One of the guards told me that it was not expected that any of these men would get more than two beers at one sitting; yet he said there was no rule on the subject, and no attempt was made to restrict them; or indeed to restrict any of the men, only that as soon as they became disorderly or visibly affected by the drink he turned them out. The bar-room was closed at 11.30 o'clock, and notice was given that it would be opened again at 1 o'clock in the afternoon. The cashier, with whom I conversed after the

room had been cleared, told me that the receipts for beer on the day preceding were \$37, and that on one day in the week before, and immediately after the paying of pensions, the receipts were \$46. In the half-hour that followed between the closing of the saloon and dinner, I saw a great many men about the grounds who were very perceptibly under the effects of liquor.

INTOXICANTS PROHIBITED.

In conspicuous places, not only in the police court, but in other buildings, I noticed posted the rules of the Home. My attention was particularly called to Rule III, which reads as follows:

"The use of intoxicating liquors is prohibited, and any one who brings it to this Home will be recommended for dishonorable discharge."

I called the attention of the commandant to this rule, which was made in 1884, and asked him if it was still in force, and he told me that it was. I told him that I had noticed that nearly all of the men who had been before him that morning were charged either with drunkenness or bringing liquor on to the premises, and I told him of my visit to the canteen, which I understood was established under Government authority, and I asked him whether he did not think that in this canteen the Government was creating the appetite for liquor, and thus encouraging the men in the very misdemeanors for the commission of which the Government punished them. He waived any direct answers, but said that the men would have the beer, and he did not see any way of preventing it.

To further satisfy myself as to some of the conditions above enumerated, I made a second visit to the Soldiers' Home, in which my first impressions, and especially as to the particulars last recited, were fully confirmed. At this time I had a conversation with one of the surgeons in one of the hospitals, and learned from him that not all of the inmates of the Home were drinking men, but that there was a certain number who were habitual drinkers, and these could be found with almost undeviating regularity every day at the canteen, and that the supply of the invalids in the hospitals came largely from that class, but he added these significant words: "Poor fellows, they don't live long."

At this last visit I embraced the opportunity to make some observations of the conditions in the little village of Phœbus, which lies adjacent to the grounds of the Home. The street which leads immediately into the gate of the Home, for a distance of some 200 yards, is occupied chiefly by drinking saloons and houses of bad repute. In this short distance I counted twenty-eight drinking saloons, and I learned from residents of the village, the correctness of whose information I had every reason to accept, that the soldiers of the Home were the chief patrons of these saloons; that, indeed, without this patronage, very few of them could exist; that the rear of the saloons, or the apartments above, were places of the grossest immoral resort, and that here, as well as in the saloons themselves, the inmates of the Home were

the chief patrons. I also learned that these men were allowed to have pass-books, so that when they were out of money, whatever indebtedness they incurred either in the saloons or in the adjoining apartments, was placed to their account, and they were expected to come and settle the score on the payment of their pensions, and that it not unfrequently happened that the score that was cast up against them exceeded the amount of their pensions.

As to the social conditions of the inmates of the Home, it was stated to me that they were about equally divided between the married and the unmarried. I learned from those well informed that a very large proportion of the married men receiving pensions send no part of it home for the support of their wives and children, but expend it upon the places of evil resort above referred to.

GOVERNMENT RESPONSIBILITY.

From the conditions which I have attempted to describe, I can draw but this conclusion; that is, that the Government in maintaining the canteen inside the grounds of the Home, is responsible for the mischievous results. The appetite for drink is continually nurtured, and the desire for stronger liquors is created, and seeks its indulgence when the men are at liberty to go outside the grounds, with the resulting drunkenness, which is of almost daily occurrence. The most practical, if not the ONLY remedy, would seem to be the total abolition of the canteen, and the prohibition of beer as an intoxicant, not now included in the interpretation of the prohibitory rule as to intoxicating liquors.

I am informed that many efforts have been made in the past to secure the abolition of the canteen, and the strict prohibition of the use of all alcoholic liquors at the Home, but the effort has so far been unsuccessful. The late General Armstrong made a vigorous effort in this direction, and had the sympathy of many of the residents of Hampton, but without avail.

This ought not to discourage any from making a still further effort. As the people of Hampton seem powerless to abate the present disgraceful conditions, and inasmuch as the Home is a National institution, Congress and the President should be continually and energetically appealed to until the whole canteen system is abolished, not only at the Soldiers' Home, but throughout the army.

I should not fail to add that, beside being clothed and fed at public expense, a very large porportion of the inmates of the Home are enjoying pensions from the United States Government—pensions varying from \$12 to \$27.50 per month. I should also mention that the profits of the canteen do not go to the Government, but go for providing theatrical and other entertainments. I have heard this appropriation of money spoken of by some as so praiseworthy as to justify the maintenance of the canteen. In other words, in order to get a little money to provide amusements for the men, it is not only justifiable, but praiseworthy, to maintain this prolific agency of immorality and degradation.

FOR THE AMERICAN FRIEND.

JESUS AND THE PARALYTIC.

BY JAMES STALKER.

Author of "The Life of Christ."

When the paralytic was let down through the roof, the scene must have caused a great disturbance. It is well known that the roofs of Oriental houses were both flat and low, so that the removal of a part of the roof to let down the bed through it was nothing like what a similar operation would be on one of our houses. Still, as St. Mark says that they dug through the roof, the operation could not be unattended with a certain amount of noise and dust.

Besides the strange apparition descending from the ceiling must have drawn the attention of the audience completely away from Christ's teaching. Still, He uttered not a single word of complaint, but perfectly preserved His temper and good humor and thus set an example to preachers, some of whom are extremely sensitive to interruptions. The Twelve were highly displeased with the mothers who interrupted the Teacher with the request to bless their children, and on this occasion they may have been similarly incensed. but Jesus entered into the spirit of the four men who had brought their palsied friend; He admired their helpfulness, combination and originality, and He rewarded their perseverance.

The first words He spoke to the paralytic were: "Son, be of good cheer." And it is worth while to pause on these initial words in order to notice their sympathy. Jesus Himself was but a young man, yet He called the paralytic "Son," which probably proves that the latter was younger. Jesus used such caressing words freely. Another sufferer He addressed as "daughter," another as "child," and so on. Such terms of endearment betrayed the kindness of His heart, and opened a way to the hearts of others.

There generally followed a word of comfort—either "Be of good cheer," as in this case, or "Be not afraid." It is remarkable with what frequency these phrases recur in the Gospel as proceeding from His mouth. He took fear away and made people be of good heart; and He does so still. A fireman nearly driven back by the flames paused in his ascent, when a voice from below cried: "Give him a cheer." And the voices swelling from beneath carried him over the difficulty. And so shall we be carried over many a difficulty if we accustom ourselves to listen for the voice of Jesus saying to us, "Be of good cheer; be not afraid."

What Jesus said in this miracle, both to the paralytic and afterwards to the fault-finding scribes, shows that He had a supernatural knowledge of what was going on in their hearts. From their looks He may have received indications, but He penetrated much deeper than these would have led anyone else. He plainly told the scribes that He knew the evil reasonings of their hearts; but His knowledge of what was going on in the young man's heart was far more remarkable. Instead of speaking to him about his paralysis, which was what his friends were thinking

of, He began at once speaking to him about his sins.

Why was this? He must have known not only that the young man had shattered his constitution by evil living, but that his sins were more a burden to him than his disease. Had not the man been penitent and longing for pardon, the assurance of sin forgiven would have done him no good. Even though God from Heaven with a voice of thunder were to say: "Thy sins are forgiven," this would be of no avail to a hard and unprepared heart.

On many occasions Jesus manifested the same penetrative acquaintance with the spiritual condition of those who came to Him, and this never failed to have a profound effect upon those to whom He revealed this supernatural knowledge. Nor did it fail in the present case.

Even more Divine, however, was the word that followed: "Thy sins are forgiven thee." How are we to understand this? Of course Jesus was acting as the representative of God upon earth; but was He merely declaring what He knew to have taken place in the Divine mind, or was He speaking with His own authority? In other words, did He forgive or did He only declare the forgiveness of Another?

In favor of the latter alternative is the fact that Jesus on one occasion delegated to the apostles the power of remitting sin, and of course they could do so only ministerially and declaratively. But was the action of Jesus necessarily of the same kind? He did not say so Himself when accused on this occasion of blasphemy. If He was not Himself forgiving but only declaring that God had done so, He would surely when accused of blasphemy, have given this explanation, which would have met the objection. But the fact that He did not give it shows that He was acting authoritatively.

Clergymen in some churches announce to sinners, being penitent, the mercy of God, and all Christians ought, as opportunity offers, to assure penitents that forgiveness is theirs at once if they only believe; but Christ does more: He pardons, and that with the authority of One who has borne our sins in His body on the tree.

He does it here on earth. We do not need to wait till we reach Heaven to know that our sins are pardoned; if only our trust is placed in the Saviour the peace of God is shed abroad in our hearts.

The scribes said that He blasphemed, and of course they did not believe that the man was pardoned. The words of Jesus were, in their opinion, a mere idle boast, which it was easy to make because the event which He said had taken place belonged to a region beyond human scrutiny.

Jesus admitted the force of this objection, but He met it by saying virtually, Well, then, I will do another thing which is open to your scrutiny, but which I could not do unless I were true and God were with Me. "Whether it is easier to say, Thy sins are forgiven thee, or to say Arise and walk?" No doubt they would have said the latter. Accordingly He did say to the paralytic, "Arise and walk"; and

the young man arose and went forth in the presence of all, carrying that on which he had been carried.

The demonstration was complete; and although scribes might murmur, all honest and good hearts went away praising God who had given such power unto men.

FRIENDS WEST OF THE MISSISSIPPI.

BY M. Z. KIRK.

As the writer has gone from one meeting to the other, in the West, during the past few months, he has been very much interested in talking with the old pioneers and in looking over the early records of the Monthly and Quarterly Meeting. As one visits the four Yearly Meetings west of the Mississippi to-day, it seems hardly possible that in 1840 almost no friends had ever seen the prairies beyond the Great Father of Waters. A very interesting article could be written upon the early settlers near Salem, Iowa, but we shall leave that for some future time. To show the relation between Indiana Yearly Meeting and Iowa Friends, we quote the following from the minutes of Western Quarterly Meeting of Sixth month, 1844. In the ratio given at that time, Bloomfield Monthly Meeting paid 28 cents on the dollar; Sugar River, 19; Salem, 20; Vermillion, 14; Pleasant Plain, 10; Sugar Plain, 9. For several years the Friends in Iowa had to return to Indiana to attend Quarterly Meeting. In 1846 and 1847 they began to agitate the necessity of a Quarterly Meeting in the Far West. In 1847 Indiana Yearly Meeting granted the same, and Salem Quarterly Meeting was set up at Salem, Iowa, in Fifth month, 1848. We shall take great pleasure in giving a detailed history of this meeting at some future time; but in the present series of articles we shall trace the growth of the Friends to the North and to the West. The growth to the North formed what is now Springdale Quarterly Meeting, Winneshiek and Minneapolis. The growth to the West formed Pleasant Plain, Spring Creek, Lynn Grove, Bangor, Three Rivers, Bear Creek, and then on into Kansas.

We shall first take up the growth and development of Friends to the North. For the notes given upon this part of the History of Friends we are greatly indebted to Lawrie Tatum, and to William Mather for furnishing and assisting in examining the Monthly and Quarterly Meeting records. The first Friend to settle within the limits of the present Springdale Quarterly Meeting was Brinton Darlington, who bought a farm and settled near Muscatine. Lawrie Tatum located a little farther West in 1844, and J. H. Painter with his family settled near him in 1845. The latter demonstrated to these pioneers his Quaker principles at the very beginning. It was always customary to furnish liquor at a house-raising, but he informed the men whom he asked to help "raise" his log house that he could not furnish liquor. Although he had been informed that he could not get his house "raised" without liquor, the men all took his remarks kindly and no one declined to go on that account. At

the time of the opening of the Salem Quarterly Meeting, in 1848, there were several Friends located near the present town of Springdale. M. V. Butler, Stephen Dean, Lawrie Tatum, with their wives, drove to Salem, 70 miles south, in a road wagon to attend the opening of the Quarterly Meeting. The members of the Yearly Meetings Committee were quite favorably impressed with the young Friends from the North and recommended their settlement to J. A. Grennell and others who were already thinking of moving to Iowa.

In the early part of 1849 these pioneer Friends began to hold meetings in the house of J. H. Painter, and the following summer they requested Salem Monthly Meeting for an Indulged Meeting. J. D. Hoag and another Friend visited them by appointment and the meeting was granted. The first minister to visit this new meeting was John Howard, who came in the fall of 1849. At this time the heads of the families were as follows: G. P. Wood, David Tatum, J. H. Painter, M. V. Butler, J. W. Cappell, Stephen Dean, Shaidlock Negus, J. Schooley and Lawrie Tatum. There was also one other Friend—Rebecca Bowersock. These Friends had no resident minister, so their meetings were usually held in silence; but they were greatly enjoyed and were a blessing to those who attended them. In 1850 the meeting was removed to Lawrie Tatum's log house. While it was held here Benjamin Sebohn and Robert Lindsley, ministers from England, were the first "Traveling Friends with minutes" to make them a visit. During this same year J. A. Grennell, a minister, moved with his family of seven into the neighborhood. In 1851 the meeting was removed to J. H. Painter's gravel house, where a Preparative Meeting was established. This meeting was located near the present site of Springdale, and is now known as Springdale Meeting; but at that time was called Red Cedar. Muscatine and Red Cedar asked Salem Quarterly Meeting for a Monthly Meeting, to be known as Red Cedar Monthly Meeting. The following committee from Salem Quarterly Meeting—Barclay Johnson, William P. Pickrell, Ezra A. Stephens, Hulda Hoag, Ann Howard, Martha N. Dorland—were present and helped open Red Cedar Monthly Meeting, Fourth month 9th, 1853, with Brinton Darlington as clerk, and Greenberry P. Wood as assistant of the men's meeting. At this first monthly meeting the Friends of Lynn and Jones County requested a Preparative Meeting, which was later granted, but was discontinued in Eleventh month, 1856.

One very interesting minute was found—"Postage in all cases to be prepaid and refunded to the Yearly Meeting Correspondents by the Yearly Meetings 'Treasurer.'" To those of us who have always been accustomed to a two and three-cent postage rate this seems like a very trivial affair to be mentioned in the minutes; but we must remember that the rate of postage was much higher at that time. Another interesting feature in all these old minutes is that the clerks almost never signed their names, and in order to find

who was clerk at a certain time we must look over the former minutes and see who was appointed last. The first Quarterly Meeting stock to be apportioned to the Friends of the Red Cedar Monthly Meeting was \$50.00.

In Fifth month, 1853, Salem Monthly Meeting turned over the Indulged Meeting at Springdale (now West Branch Meeting) to the care of Red Cedar Monthly Meeting. In Eleventh month, 1853, they were given a Preparative Meeting, which was held near the old post-office between the present West Branch and Springdale. This meeting was later moved to West Branch, and in Fifth month, 1862, its name was changed to Aberdeen, and in Eighth month, 1863, it was given its present name—West Branch. In 1854 we find a minute giving the apportionment of Quarterly Meeting stock, which shows the number and names of monthly meetings belonging to Salem Quarterly Meeting at that time. Salem paid 27 cents on the dollar; Pleasant Plain, 14; East Grove, 8; Richland, 10; Spring Creek, 15; Three Rivers, 14; Red Cedar, 12. In this one minute we can see the skeleton around which Iowa Yearly Meeting has been built.

In Eleventh month, 1854, the Friends north of Muscatine requested an Indulged Meeting at Bloomington, which was later granted. In First month, 1854, the following Friends were appointed to meet with a like committee of women Friends to carry out the advice of our last Yearly Meeting in establishing and having the care of First-day schools, viz: G. P. Wood, Elisha Stratton, Dilworth Schooley, Jeremiah A. Grennell, Richard M. Pinkham, Enoch Peasley, Brinton Darlington, David W. Miles, David Tatum, William Townsend and James Dewees. The first First-day School to be held upon this prairie was held at the home of Israel Negus.

In Second month, 1865, the Friends in Northern Iowa and Southern Minnesota requested a Preparative Meeting at Winneshiek and Spring Water, the two to be known as Winneshiek Monthly Meeting.

The Bloomington Indulged Meeting asked for a Preparative Meeting Eleventh month, 1855. To many of our young Friends the following minute regarding one of our well-known ministers will be of interest. Red Cedar Monthly Meeting, Sixth month 6th, 1855. "John Hoover and Mary Jay informs this meeting that they intend marriage with each other, parents consenting thereto. James Townsend and Samuel Abbott are appointed to inquire into John's clearness from other like engagements and to report at the next meeting."

Red Cedar Monthly Meeting, Seventh month 11th, 1855. "The committee to inquire as to John Y. Hoover's clearness from other marriage engagements report they had made what inquiry they had considered necessary and found nothing to obstruct. They are therefore left at liberty to accomplish their marriage agreeably to our rules, and we appoint David Tatum and Isaac Branson to attend the marriage and to see that good order is observed, and to place the certificate into the hand of the recorder and to report thereof at the next meeting."

Crosswicks Indulged Meeting was set up about two miles and a half west of Springdale P. O., but this meeting was not of long duration.

The Friends of Red Cedar Monthly Meeting have always had a deep interest in education. In Twelfth month, 1855, a subscription paper was signed to build a Friends' School-house, which later became the Springdale Academy. This institution was soon built and has been an important factor in the education of the pioneer Friends and others. A few years ago the Academy was turned over to the town to be supported by public funds.

In First month, 1856, the Muscatine and Bloomington Preparative Meetings had grown to such proportions that they requested a Monthly Meeting to be known as Bloomington Monthly Meeting. In Third month, 1856, Honey Grove Friends, seven miles northwest of the present Springdale, requested a Preparative Meeting, and Centre Friends, fifteen miles to the northwest, also requested one, which was discontinued in Seventh month, 1854.

We see from the above that Red Cedar Monthly Meeting has had a very interesting history, as well as a rapid growth. It received by certificate, during the first year of its existence, 290 members. Twelve were also added by request, which made at that time a total membership of 302. Members were received every month, the largest number taken in at any one time being 59. Some of the names of heads of families received during 1853 and 1854 are as follows: Richard Pinkham, William Townsend, Michael King, Caleb Gregg, William D. Branson, John Thomas, George Hughes, Nathan Satterthwait, Samuel Peasley, Griffith Lewis, James Walton, David W. Miles, James Staples, Samuel Dean, Thomas Montgomery, G. P. Smith, James Townsend, Thomas C. Battey, Samuel Pearson, Alpheus Hirst and William Miles. The Friends received that year came from Ohio, Michigan, Iowa, Indiana, Pennsylvania, New York, Vermont, Maine and Canada. During the second year there were some received every month but one. Total received second year, 192. There were 176 received the third year.

RED CEDAR QUARTERLY MEETING.

Red Cedar Quarterly Meeting of Friends opened at Red Cedar (now Springdale), in Cedar County, Iowa, Fifth month 8th, 1858, by direction of Indiana Yearly Meeting, and on request of Red Cedar, Winneshiek and Bloomington Monthly Meetings, belonging to Salem Quarterly Meeting. The members of the committee appointed by Indiana Yearly Meeting who were present were John Howard, Willet Dorland, Thomas Charles. The request was granted to hold Red Cedar Monthly Meeting at Red Cedar and at Springdale (the latter-named place is now West Branch). At this time Red Cedar Monthly Meeting had under its supervision two Indulged Meetings—one at Honey Grove, seven miles northwest, and one at Centre, fifteen miles northwest of Red Cedar. Winneshiek Monthly Meeting had three Indulged Meetings—Elkhorn, Fairview and Pleasant Valley.

Robert and Sarah Lindesley, ministers from England, were very acceptably present at the opening of this new Quarterly Meeting.

In Second month, 1859, a committee reported in favor of the establishment of Iowa Yearly Meeting to be held near Oskalossa, Iowa. These Friends began their missionary work at once, as in Fifth month, 1859, the Committee of Concerns of "People of Color" reported assistance rendered in Iowa City enabling several to attend school, and at Muscatine assistance was rendered, and a school of twenty pupils was taught by one of their color. In Eleventh month, 1859, the following committee was appointed to establish a Monthly Meeting at Baraboo, Wis.: Enoch Hoag, Israel Negus, Enoch Peasley, William B. Thompson, Ezra King, Joel Bean, Elisha Stratton, Amos Hampton and Lawrie Tatum, with a like committee of women Friends. In Second month, 1860, by direction of the Yearly Meeting, a committee was appointed to encourage "First-day Schools for Scripture Instruction." In Eighth month of the same year was liberated to visit the Sandwich Islands, and his minute was returned in Eleventh month, 1862. In the minutes of Eleventh month, 1862, mention is made of the establishment of a meeting for worship at Minneapolis, Minn. In Second month of the following year the committee reported the opening of a meeting for worship at Sweetland. In six months they reported a Preparative and Monthly Meeting had been established at Minneapolis. In 1864, Winneshiek Quarterly Meeting was established, which included Winneshiek, Baraboo and Minneapolis Monthly Meetings.

Thus we have traced briefly the growth and development of Friends from Salem to the North. To-day we find Springdale Quarterly Meeting has a membership of 537, Winneshiek a membership of 407 and Minneapolis Quarterly Meeting a membership of 358, while the original Quarterly Meeting of Salem has 399 members.

"Arnold's Practical Sabbath School Commentary on the International Lessons, 1899." T. B. Arnold, Chicago, 1899.

These Notes on the International Lessons for 1899 have the features so well known to those who have found them helpful in previous years.

There is no attempt to make the comments full in respect to historical, geographical and critical matters; of these only that is given which seems absolutely needful, and it is, for the most part, collected in a brief "Bible Dictionary" at the end of the book.

The aim of the whole volume is the practical application of the lessons to daily life and individual experience. Not the least valuable parts of the book are the "Practical Applications" of Abbie C. Morrow, which will follow each lesson.

There are "Hints to Primary Teachers," "Questions," "Teachings," and "Home Readings."

The simple, clear, practical treatment of the lessons will commend the "Notes" to many teachers.

FOR THE AMERICAN FRIEND.

TIME LIMIT FOR MEETINGS.

BY C. F. MORRIS.

Our meetings, so far as I know, are commenced promptly at the time agreed upon. I think they should be closed as punctually on or before the understood time for holding them has expired.

Certainly there may be an occasional exception, but that would be really rare, and when there is an exception as soon as it is accommodated, then we should get immediately back to regular time again. Any other way is to consent that religious matters cannot be controlled in an orderly manner.

What is more irksome than a meeting with its time out, its work done, and which ought to be dismissed, but those in charge appearing at a loss to know just when and how to get clear of it? Frequently an otherwise good meeting is spoiled by attempting to draw out testimonies which, while many good thoughts may be expressed that under proper circumstances would edify and strengthen, yet now becomes a real weakness.

The more common concerns of life are reduced to system, and are regulated in such a way that they can be understood, and this know-nothing plan that furnishes no idea when a meeting is to end is out of date. We should not be willing to admit that we cannot comprehend and manage matters purely religious, as well as we can those of simply a business character, and we should not be afraid to undertake to do it. Our Yearly Meetings set an example for us. They are timed, both the whole period and the separate sessions, and the meetings held at the time of Yearly Meetings, and in connection therewith are run by the clock, and all the affairs of these meetings, religious and secular, are finished up because the time was stipulated in which to do the work, and if it were not so we should perhaps dally along for a month, and then not do it as well.

With our idea of being led by the Spirit, and that Christ is the head of the church, we should be capable of producing and using a most perfect and efficient method of church government. This need not be a difficult thing to accomplish, for by the liberal use of good common sense, which has been brought under proper conditions, the object will be reached. God has given men facilities of mind, and He is well pleased with the exercise of our best judgment in determining the compass within which these necessary things shall operate to produce the best results, and then to hold them as sacredly as any other contract within such limited bounds.

Long ago, under the old régime, it probably would have looked rather arbitrary if, in proposing to go on a great journey, the time had been set exactly, not only the day, but the hour and minute for leaving, and having the time limited for staying abroad and the time of arrival home again definitely fixed, all of which can now easily be done by the present mode of travel. The fact is, people adapt themselves to the arrangements made, and the train comes on time, and

the folks that want to go are all there; no one is left, and the train speeds away with them according to the schedule, and we find that we like it much better because of the accuracy and completeness of the management, and the life and force it puts into business. It would have the same effect upon our meetings,—the membership would fall in with the regulations. Our ministers would find that they didn't just have to occupy so much time anyhow. Clerks could leave off the old-fashioned long pauses and sad faces and slow motions, and move right up with the business, which would greatly help to make these meetings more desirable places for all classes to attend.

Revival meetings should be no exception to this time rule. It is unfortunate, but it does appear sometimes to be almost granted that people are not properly at themselves in time of a revival, and so the meetings may hold to any hour of the day or into improper hours of the night; that there must be no rule to govern them; that they must just be let alone to run themselves down, and then quit from exhaustion; that it would be a kind of sacrilege to presume to say beforehand what the period should be, and how long each session should hold. But the common way of putting it is that we are going to let the Lord run the meeting, and say when to stop, which no one could object to if it were really so; but the experience that this authority is in the hands of one or two persons casts over things a kind of chaos and vague uncertainty that does not commend itself to thinking people, nor the cause which these meetings are intended to promote, for with that only as a guide the meeting is very liable to be conducted and concluded according to the peculiar prejudices and preferences of the evangelist in charge. They should be managed in a way that would furnish a suitable criterion for our everyday life work. We have progressed beyond the reaphook and stage coach era. Discovery and invention have in the past fifty years wrought almost a complete revolution, so that we now look upon some of the opinions held and implements used in that time with a strange curiosity.

It is useless now to undertake to prove that a thing is right for us just because the fathers did it. It may be or it may not be.

Our day is peculiarly one of dispatch—of contest and push; time is measured out and divided accurately, and things put to work accordingly, so that persons engaged in any secular avocation know that they must just step into the current and make use of these specific arrangements, or else have their business continually at sea. Formerly our means of communication and transportation was largely limited to the speed and strength of the ox and the horse. This is greatly changed. Now we have fast mail and telephone and telegraph, overland and submarine, with which to transmit our thoughts, and steam and electricity, with all their quickening elasticity applied to the most perfect machinery with which to hasten manufacture and travel, and to move with rapidity the great commodities which make up the commerce of the world.

In the midst of such wonderful conditions of activ-

ity in the necessary though temporal affairs, it can hardly be reasonably expected that our meetings, of whatever character, will have great success if they shall continue to unnecessarily conflict with the rushing pulsations that now characterize and govern the movements of other concerns, and has so much affected and altered the habits and customs of the people, and entered so largely into their religious, financial and social relations.

I think that our established meetings will be much more effective if they will adhere carefully to a well-defined time, and that our revival meetings should be timed, before they commence, by the proper authority, which is the church, or by the committee authorized by the church, and not by the evangelist, and guard against the inclination to make the period too long. Then announce plainly beforehand, and at the opening of these meetings, so that it may be well understood as to the time and sessions, and also that the meeting will not hold beyond that time, and will close before if the work is done; and then faithfully carry out the agreement. Much more lasting good will be the outcome with a great deal less wear and tear, and in a more common sense and rational way; and we shall think more of ourselves and more of the cause, and be more willing to see the next revival meeting come.

Coloma, Ind.

DELIA FISTLER.

Before this comes to the readers of *THE AMERICAN FRIEND*, our dear sister will have reached her field in India, having sailed Twelfth month 14th, 1898.

The meeting of Ministry and Oversight of Cleveland held a very blessed prayer meeting in her behalf on the last evening of Eleventh month. From that hour she realized in a very marked degree the girding and tender upholding of His hand who was leading her on.

The first Sabbath in Twelfth month had been announced as Missionary Day and was devoted to that cause. In the morning we assembled under the covering of the Blessed Spirit and waited for the parting message of our sister. Very clearly were we made to hear again the farewell words of our Lord: "All power is given to me in heaven and in earth; go ye, therefore, and teach all nations." Under the melting power of the Spirit all limitations vanished and we saw afresh that the thought of our Lord was for the whole world to hear the gospel.

A very impressive illustration was given of the comparative needs of the home and foreign missions. One inch of black ribbon was held before us to represent seven hundred and fifty souls, the average field of a minister in the United States. Then nearly seven and a half yards of the ribbon were unrolled to represent the two hundred thousand souls to every foreign missionary. We saw the vast need as never before, and with bowed heads were constrained to ask forgiveness for the lethargy and unfaithfulness of the past. All hearts seemed to feel a quickened de-

sire to send help to far-off India, which six years ago was brought very near our hearts when Delia Fistler and Esther Baird went from us to plant there the cross of Christ.

As a practical result a very liberal response was made when opportunity was given to subscribe to the fund for a permanent mission property in Nowgong, India.

Our hearts were touched when, in answer to the question, "How many have felt called of God to go to foreign lands?" many of the students in the Training School, together with a number of our own members, arose. There swept into our hearts a great longing that He would help us to shorten the length of that black ribbon, and take the blessed tidings to hearts who have never heard of Him whom our souls love.

In the evening we were interested in hearing from Delia Fistler of her own call to foreign work, and were brought into closer sympathy with our missionaries as she related some of the experiences of their home life and work.

While we realized in some degree the sacrifice required to take the glad tidings to those groping in darkness, we were also impressed with the gracious upholding and sustaining power of our Lord, so manifest in our sister. The rare opportunity to purchase a property for our India mission was again presented to the congregation and the people gladly gave of their substance, making the offering for the day five hundred and seventy-five dollars. Thus closed the memorable Missionary Day.

Anna Edgerton, of North Carolina, a very promising worker, loved and appreciated by all who know her, and who spent some time in the Cleveland Bible Training School, very cheerfully responded to her call to foreign work, and she sailed in company with Delia Fistler for India.

Cleveland, O.

MINNIE BASSETT.

If you knew the light
That your soul casts in my sight,
How I look to you for the good and true,
The beauteous and the right!

—Robert Browning.

Take hold with God, in his steady work for lifting up the world; and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit; let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.—E. E. Hale.

The International Lesson.

FIRST QUARTER.

Lesson V.

First month 29, 1899

CHRIST AT JACOB'S WELL.

John 4; 5 15.

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—Jno. 4: 14.

The incident described in the lesson probably took place about the close of the first year of our Lord's ministry. Jacob's well is still to be seen in the valley between Mounts Ebal and Gerizim, about a mile east of Nablous. The site seems to be fixed without question.

We are not to suppose that this was the only time that Christ gave utterance to these doctrines; John chose that time and those words which best suited the object he had in view.

5. "Then." Read the preceding verses. The direct route from Jerusalem to Galilee lay through Samaria. It is said that the Galileans did not hesitate to go by this route, but the Judeans would often cross the Jordan and go through Perea, rather than contaminate themselves by touching the soil of Samaria. "Sychar." This is now believed to be the modern Askar, which would fulfill all the requirements of the narrative. "Parcel of ground," etc. See Gen. 33: 19; 48: 22; Josh. 24: 32.

6. "Well." In this verse and in verse 14 the word in the original means "spring"; this would imply that the well was fed by springs. In verses 11 and 12 the word used is exactly equivalent to our well. The well is dry at most seasons of the year, and at the present time its depth is 75 feet; it is walled up with rough masonry; it was formerly deeper: Robinson, in 1838, reported it as 105 feet deep. It is $7\frac{1}{2}$ feet in diameter. "Wearied." Jesus was subject to the limitations of the physical body. "Sat thus." Either, wearied as he was, or, just as he was; the latter seems to be preferable. These particulars suggest the narrative of an eye witness, and it is possible that John was present. "Sixth hour." According to the Jewish mode of reckoning, this would be about noon.

7. "Of Samaria." Not of the city, but of the country Samaria. "Draw water." This work was generally put upon the women. The wells in the East are not furnished with buckets or pumps; the person who wishes to draw water brings buckets and rope.

"Give me to drink." According to Eastern customs a perfectly proper request to make, even of a stranger. One of the best ways "to gain another's good will is not at first by doing, but by receiving a kindness."

8. "Meat." Food. This verse would seem to show that it is not meant that the laborer in the Lord's vineyard should always depend upon hospitality. The injunction elsewhere was particular, not general. (Matt. 10: 9, 10.)

9. "Woman of Samaria." "Samaritan woman." Revised version in both places. "How," etc. His dress, language and whole appearance showed his nationality. There was continual ill-will between the Jews and Samaritans; they had just enough in common to make them antagonistic. The Samaritans accepted the Pentateuch but rejected the Prophets; they were a mixed race. 2 Kings 17: 24, 41; also Luke 9: 52, 53. "For the Jews," etc. These words would seem to be an explanation of the writer. They must not be taken too literally, as the fact of the disciples buying food in a Samaritan town shows Galileans were more liberal than Judeans.

10. "The gift of God." "The gift of God is all that is freely offered in his Son." "Thou." The pronoun is emphatic. If thou hadst known, our positions would have been reversed; thou wouldst have asked of me the living water. "Living." Living water primarily means spring water as distinguished from cistern water. Here it means perennial, ever fresh, full of life. Though it has life-giving qualities, that is not the sense here. Compare Zech. 14: 8; Rev. 7: 17.

11. "Sir." The woman now speaks with great respect. "That living water," of which thou hast been speaking—she understands him to speak of spring water. She is perplexed.

12. "Art thou greater," etc. Again the emphasis is on the pronoun. Surely thou art not greater than our brother Jacob. The Samaritans claimed to be descended from Joseph. Some think that Samaria was entirely depopulated at the time of the overthrow of the kingdom of Israel, and that the Samaritans had no claims to an Israelitish ancestry. In the lessons of last year we have seen the improbability of a whole nation being deported, and the woman's claim was therefore not altogether without foundation. Her statements must have been based on Samaritan tradition, as there is no reference to these matters in the Old Testament.

13. Christ passes by her question very much as he did in the case of Nicodemus (John 3: 4, 5) and carries on the thought of verse 10. "This water." Such as is in the well.

14. "I" is emphatic. "Give him." It cannot be earned—it is a gift. "Shall never thirst." The expression is very strong. "Shall not by any means thirst again." If any one really receives (by faith) the water that I will give, he will always have that which will satisfy his (spiritual) thirst. True satisfaction can only come when the soul is fed with spiritual food. "In him a well (spring)." It is not a draught of water, but a perennial spring. If the desire for what God alone can supply is eager, and if God meet the craving, then the desire is absolutely satisfied.

15. The woman still does not understand, but she sees that there is some blessing which the stranger can bestow and she is eager to get it. She seems to think that he can relieve her from some outward toil. The rest of the interview reveals much to her.

PRACTICAL THOUGHTS.

- 1 Christ was always ready to help a needy soul.
2. "The gift of God is eternal life through Jesus Christ, our Lord."
3. Salvation is free.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIRST MONTH TWENTY-NINTH, 1899.

GOD'S ARMY.

Ps. 20: 1-9.

Second-day, First month 23d. The Lord of Hosts. Ps. 24: 1-10.
 Third-day, First month 24th. The Battle is the Lord's. 1 Sam. 17: 45-61.
 Fourth-day, First month 25th. With us is the Lord. 2 Chron. 32: 1-8.
 Fifth-day, First month 26th. The Soldier on Service. 2 Tim. 2: 1-13.
 Sixth-day, First month 27th. Turned back in Battle. Ps. 78: 1-11.
 Seventh-day, First month 28th. This is the Victory. 1 John 5: 1-5.

(Christian Endeavor Day.)

Do not begin your meeting this week by singing "Hold the fort." God's army is now on the march. There is no question about the meaning of our Constitution. It is "Expansion" to the ends of the earth. No Caesar or Napoleon ever dreamed of an empire so vast as did King Jesus. In the "Name of our God" we are to set up our banners on the far away plains and most inaccessible mountains of the whole earth, and take them for him. We are sure at least that we are never to haul down our colors any place where once they have been flung to the breeze. I love to think of the mission stations of the whole earth as so many places where the banner of the Lord is flying, and where his hosts are rallying.

An army is a body of men sworn to obey orders. A man is no good as a soldier who has not absolutely surrendered his will to that of his superior. By day or by night he must be ready for marching orders, for picket duty, for a charge or a reserve. If God had a church like that how long would it take to rout the dominant forces of evil? Do you fill this description of a soldier? Does your Society answer to it? If not, why not? Let us begin with one, and be that one. Do not spend so much time scolding those who are not, as you do in inspiring them by your example.

An army is a body of men who have given up their own business for that of their country. "No man that warreth entangleth himself with the affairs of this life, that he may please him who enrolled him as a soldier." What would an army of occupation be worth in Cuba if all the men should go into business for themselves? I was in a western city during the Klondike excitement where the mayor and nearly all the police force had suddenly left for Alaska. There are too many Christian people who have other business besides serving the King. Of what good is an Endeavorer who is at a card table or a theatre when he ought to be at his prayer meeting or committee meeting? Show me a society made up of material like that, and I will show you one that is of no use to God.

An army is a body of men ready to endure hardship, danger and death for their leader. Do not let heroism die out of your Christian life. If missions have accomplished no other result for the Church, their reflex influence in stimulating heroic service would be a justification of their work. But Christian heroism finds as wide a field in the steady work of the church as in the mission field. There is a tendency to exalt the more spectacular forms of heroism and to ignore the larger field for the heroic service in the less-noticed things of life.

Notice in verse seven of the Psalm the contrast in munitions of war. The Christian warfare is defined with marvellous accuracy in the last clause of the verse. To make known the name of God is the sum total of our service. Nothing is necessary in this world but to reveal the nature of God. Jesus said that was what he came for. We can have no higher mission. We reveal God by our spoken message and by our acted message. A true Christian living over again the life of Christ among men, thus making known the nature of God, is God's best warrior. He who incarnates purity, love, and truth among men fights with invincible weapons. The King will ever hear such men when they call.

CHRISTIAN ENDEAVOR DAY.

February second, 1881 was one of the coldest of New England days, when the crisp snow rang under the runners of the flying sleigs and the merry shouts rang out from the skaters on the ice ponds. A Portland pastor to whose church there had come a gracious revival, had invited his young people to the parsonage for the evening, tremblingly hoping that he might lead them to form some sort of a society for the promotion of their spiritual life that might not go the way of most similar organizations for young people in connection with the church. After a brief talk as to the importance of starting right, showing one's colors on the right side, and working for the church, he produced a constitution embodying the essentials of the Endeavor movement and the name, and presented it to the young people, some forty in number, who had responded to his invitation. "A deathly silence fell upon the meeting. Those strict provisions were evidently more than the young people had bargained for. They had not been accustomed to take their religious duties so seriously," says Dr. Clark, in his account of this first Christian Endeavor meeting, and it seemed for the moment as though the movement would die at its inception. But Mr. W. H. Pennell, teacher of the young men's Bible class, signed the Constitution first and urged his class to do so, and the pastor's wife moved about among the young women urging them to do likewise, and one by one they all affixed their names, and after a hymn and prayer the meeting closed, and the first Christian Endeavor society was formed.

At the first annual convention six societies were reported, and it was thought remarkable that delegates should come from as far as Bath, Maine, to Portland, to attend the convention! Ten years later, in New

York city, the largest halls and churches could not accommodate half the delegates. Sixteen years later, twenty thousand people crossed the continent to attend a convention on the Pacific coast. Another remarkable thing is the fact Christian Endeavor has never had any internal strife in its history. There has never been any disloyalty to the church with which it has been connected. It has proven adapted to more than thirty different denominations, and enrolls as its members to-day a larger number of young people than were ever associated in any other movement. At the present time there are over 54,000 societies, and over 3,250,000 members throughout the world. Last year 225,754 young people came from these societies into the church membership. Among Friends there are now 476 societies, 14,230 members.

There will soon be issued from the press of the Revell Company a new book by one of their most popular authors. Dr. Newell Dwight Hillis, whose name is now mentioned in connection with the pastorate of Plymouth Church, Brooklyn, has taken ten masterpieces of literature and treated them under the title of "Great Books as Life Teachers." The books on which the studies are based are Tennyson's "Idylls of the King," Ruskin's "Seven Lamps of Architecture," George Eliot's "Tito," Victor Hugo's "Les Misérables," Hawthorne's "Scarlet Letter," "Browning's "Saul," Emerson's "Conduct of Life," Thoreau's "Walden," Channing's "Symphony of Life," and the personality of James Russell Lowell as the Prophet of the New Era of Social Sympathy and Service. Dr. Hillis is the author of "A Man's Value to Society," "Investment of Influence," "How the Inner Light Failed," and "Foretokens of Immortality," which have all received deserved recognition from the public.

The Turkish government, through its minister of Foreign Affairs, has informed the Department of State at Washington that it will prevent the further colonization of Palestine by Hebrews, and, by implication, by any others as religious bodies; for it states explicitly that the settlement there of religious bodies in preponderating numbers might lead to political complications which it is the determined purpose of the Ottoman government to avoid. At the same time it explains that it has no intention of preventing American citizens, whether Hebrews or Christians, coming as individuals and not in a body, from entering Syria or Palestine as travelers or visitors. This decree has a direct bearing on the "Zionist" movement for the establishment of a Hebrew nation in Palestine. A number of Pre-Millenarians, ready to catch at every straw to support their contention, have been arguing great things from the migration of Jews to Palestine. Perhaps they will now say that this decree will hasten the downfall of the Turkish Empire, which has been predicted for three hundred years, as "imminent," and seems further away now than at any time during the past century.

A POSSIBLE MISSION IN AFRICA.

The following article by Mrs. C. E. Goodenough, missionary of the American Board at Johannesburg, South African Republic, South Africa, appeared in "The Independent" of Seventh month 28th, 1898:

THE GOLD MINES OF SOUTH AFRICA.

It is doubtful whether there are in the whole round globe any more strategic points for evangelization than Johannesburg. Here are fifty miles of gold-bearing reef, dotted with perhaps 140 mines.

These mines are worked by native labor, a small force of white men being employed to oversee the unskilled native miners. Each mine employs hundreds of these young natives, and some mines employ thousands. Here, then, is the missionary's golden opportunity. The compounds are generally open to the missionary, and every day and any hour he may find some hundreds who are off duty, as the natives who are working at night have part of the day for rest. Some are sleeping, some are cooking, some are too indifferent to listen; but there are always some of these heathen who are willing and glad to gather about the Gospel messenger, and hear the message that has such never-failing power over the human heart.

It stirs one's soul to look on such a group. They come from such remote places—from every point in the southern half of Africa; there are representatives from fever districts where the white man cannot live; from remote corners, where it would cost a fortune to attempt to plant a mission station. Here they are, and all understand more or less of Zulu, and all plan to return to their homes when a desired amount of money shall be obtained.

To one who looks at these gold fields with spiritual insight and understanding, is it not clear that in the design of the Lord of the harvest they are not opened for the obtaining of the gold that perisheth, but for the souls that are to be reached and saved, and made in turn missionaries of the Gospel of the grace of God to the distant and inaccessible corners of Africa? These natives respond to the Gospel. Two months ago a new station close by the Crown Reef, the largest of the mines, was opened by the representatives of the American Board. Already an inspiring and daily work is progressing at this center, forty of these native miners being under the daily instruction of a Zulu evangelist and teacher, a young man of lovely Christian spirit. A few, we hope, have already received the Gospel into their hearts. Only lack of means prevent such centers being opened up all along the reef. God has sent these men here for the Gospel. Shall they have it?

An allowance for \$400 for outfit and travel, and \$600 yearly allowance, will enable a missionary to begin work at Johannesburg for the following reasons:

1. He can rent a house so that no money will be required at first for his house. Other buildings may afterwards be required.

2. He can purchase supplies there, not having to take one or two years' supplies with him. Johannesburg has 100,000 inhabitants, with railroads.

3. The expenses for itinerating will be small, as the natives are already there in the mines.

4. Books are printed in the Zulu.

5. Johannesburg is in the temperate zone, is inland, and has a good elevation; so that, compared with tropical Africa, it is healthy. Many in the Friends' Church have prayed that we might have a mission in Africa. This can be the fulfillment of that.

It is expected that at least two of us may soon be (D. V.) at Johannesburg. May the Holy Spirit guide in all of this.

May not this be read in every meeting, that there may be at least one in every meeting who may receive a copy of the letters written from Johannesburg? By using a duplicating machine, copies of the letters may be sent to every one who may be in any way interested in such a mission. This is asked under the conviction that since the privilege is given of sending the Gospel to every creature, if part of our missionary interest, as God may direct, goes into Africa, then our interest in all other places will be increased.

I will be glad to give any information or answer any questions I can.

OSCAR ROBERTS.

Westfield, Ind.

A SWISS SANITARIUM FOR CONSUMPTIVES.

BY JEANNE D'ESTIMANVILLE.

So accustomed are we to the widely-diffused notion that sufferers from consumption must have an abundance of exercise, that it is rather startling to find the opposite theory introduced as a great curer of this seemingly hopeless disease.

At Feydey sur Leysin, Switzerland, 4,500 feet above sea level, in a sheltered position on the side of a mountain, backed by pine forests, a vast range of mountain peaks in front, stands a sanitarium wherein the theory of perfect rest, fresh air, plenty of food, absence of medicine and stimulants is advanced, and the benefits received therefrom great. As far back as 1860, consumptive patients were invariably sent to warm climates. Between 1860 and 1870 the progress of pathology opened new lights on the study of the tubercle; it was found that pulmonary consumption existed in as great a degree in the South as in the North. It became evident that zones entirely exempt from tuberculosis must be sought. The eyes of physicians were turned to certain parts of Switzerland, Silesia, Iceland, the high table lands of the Andes, Mexico, etc., where in varying degrees of altitude immunity from the disease was found. The first attempt was made at Goerbersdorf, in Silesia (2,500 feet above sea level). Dr. Brehmer founded there, thirty years ago, a sanitarium where patients were subjected to a treatment of ventilation, friction, nourishing food, etc. Then came the Engadine, where a well known doctor from Saxony was entirely cured at Daros. Later came the establishment of Falkenstein in the Taunus (2,000 feet), under Dr. Dettweiler, a pupil of Dr. Brehmer, in which life in the open air, lying for hours on couchessimilar to steamer chairs, plays a principal part.

Sanitariums were multiplied in the Grison's Alps. A few years ago some doctors of the French side of Switzerland began to study the Vandese Alps, finally choosing Leysin, which overhangs the valley of the Rhone at an altitude of about 4,000 feet, as combining the right elevation, plenty of sun, good water, little wind, excellent means of communication by coach or carriage with Aigle, thence by train to Lausaune or Geneva. This locality had long possessed a certain reputation among the Swiss as being a climate less damp, more tonic.

If Leysin be good, then Feydey, 700 feet higher, must be better—such was the argument. This table land slopes from northwest to southeast, the mountain chain of Tour d'Ai and Mayen at the back keeps out the cold winds, especially the dreaded "la bise," a cutting east wind felt in the neighborhood of Geneva, and even Lausaune.

In this favored spot a few years ago two fine hotels were constructed, supplied with every modern convenience, even according to American ideas. Above all, one finds here that thing so dear to our hearts—absolute cleanliness in all departments, a marvellous care as regards disinfection, a perfect safeguard for the well, who must, perforce, sometimes accompany the invalids. Acknowledging the verdict of famous European specialists that tuberculosis is contagious through the expectoration only, the greatest care is taken that "crachoirs" in the shape of glass bottles with metal tops, or covered cups for night, are used. No expectorating other than that is permitted. No detail is lacking as regards disinfecting—from rooms, furniture, daily washing of floors, burning of dust, scalding of utensils, even to the individual bag for each napkin at table.

To the east of the sanitarium, and communicating with it on first floor, is a spacious gallery in wood, opened to the south. Here is practiced the air cure which is so important a factor in diseases of the respiratory organs. Here the patients settle themselves for the day, stretched on Sedan chairs or lying in basket beds—a joyous company. Yes, strange as it may seem, almost all the patients have an air of gayety. One is inclined to ask, "Is it possible these are sick people?" One hears so little coughing; one sees, in general, good complexions, rosy cheeks, bright eyes.

According to the gravity of the disease, the length of time prescribed for absolute rest is long or short. By rest, I mean cessation from all exertion, even walking. Time must be given the tubercles to heal; until that is accomplished every exertion which tends to irritate the weak spot must be avoided. After perhaps from two to four months of complete rest, "doing gallery" every day, the patient is permitted to take short walks to some of the numerous sun boxes scattered about the different walks, always provided with straw hat and umbrella, even in winter. It is argued that while plenty of sun is needed for the body, in no case must it strike the head or eyes. Day and night, at all seasons of the year, windows of sleeping rooms stand wide open; as the air is perfectly dry, one cannot have too much of it—but it must be

remembered that hot bottles and plenty of warm covering must always be at hand to keep the body warm. High fevers are reduced by this method of air baths, as quickly as by water baths in typhoid fever. It is also argued that in general liquors of all kinds are bad for the disease, and while a little red wine is permitted, the patient is urged to relinquish even that. For the disease itself no medicine, other than occasionally charcoal for the stomach, or creosote for the throat, is given—the great care is simply air, food and rest.

Would I could write these words in letters of indelible ink—aye, print them in the minds of every man, woman and child, thereby perhaps saving many precious lives. I write this not so much to induce Americans to cross the ocean in search of health and cure at Leysin, but in the hope that similar common sense ideas may be established in our own good climates—that some physician from our own land may be induced to visit this sanitarium, and study the methods there employed. How often I have seen in American health resorts patients, too weak to walk, advised to try riding a horse. Let us get rid of all these notions of excessive exercise, which in the first stages of the disease are suicidal.

At Leysin tuberculosis is considered curable; wonderful and many are the cures effected, wherein the patients return to their homes, taking up their lines of duty as before. It takes six months, a year, two, three, and even five years, according to individual conditions.

There is no special line of diet observed, other than raw or rare beef, scraped, and plenty of it, milk, eggs raw or cooked, and the ordinary nourishing foods, meats predominating. Temperatures, weights, percentage of bacilli, are taken and noted.

So dry is the air that one can sit with open windows in a room with the thermometer at 45 degrees, the snow several feet deep on the mountains, and yet experience no feeling of cold.

For the convalescent one finds skating and sledding; for the invalid proper the calm pleasure of contemplating an ever-changing panorama of mountain peaks, glorious sunsets and sunrises; a panorama which includes the valley of the Rhone, with its towns of Aigle and Monthey, the glorious "Dent du Midi" from base to summit; the Grammont, the Deut d'Oche, the Cornettes de Bise, the glacier of the Trient, the needles of Argentière, wooded hills, jagged rocks. Lastly, in a hollow of the Dent du Midi, looms up a smaller summit of Mont Blanc, which, though seemingly smaller than the others, is the first to be lit up by the morning sun, and at sunset the last to disappear.

Stand and shine. Lift up thy face to the divine airs. Reflect the light. Perchance only this is required of thee. Prove thy willingness to serve, and that thy service is a labor of love, and broader opportunities for the more interior action of the spirit will open out to thee.

APPOINTMENTS.

BY NEWTON A. TRUEBLOOD.

During the first month of each year many Friends' meetings have appointments to make in connection with business affairs, and it seems proper that opinions and suggestions on the subject might be kindly given, and reasons why extra care and wiser judgments should be practiced in these things.

The good and practical editorial, in a late number of this paper, entitled, "Weak Meetings," and the idea advanced that "it was easier to describe a weak meeting than to tell how to make it strong," is admitted, and allow me to state the latter part of the sentence is decidedly the object of this article.

I am strongly inclined to believe, from close observation, that the principal cause of our weak meetings is to be found in the weak and non-attending officers, and the subject is, therefore, headed "Appointments."

The five most important officers to be appointed in our regular meetings are elders, overseers, clerks, trustees and treasurers. When committees are appointed to bring forward names for any such places the first and most important thing to be considered by the committee is "qualifications."

The question should be openly and plainly asked in said committee: First, Is that man or woman whose name has been proposed the best qualified to fill the place? Secondly, If qualified and appointed, will he or she do their whole duty? Thirdly, Has the past record of the life of that person proposed been above reproach: no stain on their character, as to morals, honesty and uprightness in every-day life? If these three questions were bravely asked, and the committee bravely do their duty, we would have better officers in some of our Friends' meetings than we have; in fact, meetings would grow stronger. Principle and not policy should be the standard to work by in all appointments.

My individual experience in such matters has been different from some others, simply because I have been so deficient in the sense of hearing for many years that I necessarily placed a great part of my conclusions on the sense of sight and close observation.

Stating plain facts, I have known of some persons who were appointed as elders because they had wealth and gave to the Society more and larger amounts of their money than others less favored. This motive is so low, and morally wrong, that bad results nearly always follow.

I have known of some persons who were appointed overseers because, having served one or two terms of two or three years, it was known that if not appointed again the over-sensitive officer would be displeased and not attend meetings as usual. This is nothing more than giving offices to persons to please them.

I have known of other persons appointed overseers who had not attended a preparative or monthly meeting in six months, and yet in good health, and duty bound to be there. This was neglect of duty, and certainly needing change.

I have known of some persons appointed as trustees because they paid more money in to the treasurer's hands than any other member. Here money had too great an influence. I have known of some persons appointed as treasurers simply because they had held the office a long time, and if a change was made they would make the untruthful remark that it was a reflection on their honesty.

I have known of committees appointing a person as clerk simply because he was a regular and punctual attender of all meetings, and yet his knowledge of the English language was so poor he could not write one complete sentence of correct language.

These deficiencies generally refer to smaller meetings, such as those called preparative, monthly and quarterly meetings.

Again, it has been charged that weakness has crept into our Society in some few places, because all the appointments were made by certain persons known privately as "inside rings." No one could be appointed to an office unless the approval of those few with appointing power was obtained. This would be verging on to monarchical rules, and our Society, like our government, is, or should be, republican in its practices. But I cannot think, from my observation, that such meetings are to be found, or at least are so rare and so weak as not to deserve much attention.

With every one of our elders, overseers, trustees, clerks and treasurers working all spare time for the development of their meetings, and always present, except kept away by sickness or absence from home, I am fully persuaded in my own mind that all the other members would work also for the success of the meeting, and our meetings would be wide awake, active, deeply religious ones, and that this remedy of qualified, active, irreproachable officers is the one to apply wherever needed. In conclusion, allow me to say not an iota of personal feeling is to be found in these suggestions as to improvements in appointments.

Reader, whosoever thou mayest be, ask these questions as to thy own meeting, and answer silently in thy own heart, if thou desirest so to do.

Quakerism is not a creed to be learnt by rote, but it is a habit of life—a habit that even in the most trivial concerns of life should tend towards uprightness of character. It should be remembered that the strength of the Quaker character on the past was the recognition of the closest communion with God. It must now be seen that he is ready to help at every turn. John Bright was alluded to as an example of Quaker straightforwardness and conscientiousness; principle was at the back of his success. The simplicity of this statesman was remarkable, and more than once in the House of Commons he won his adversaries over by his unconventional manner. John Bright was one of the few men who could quote Scripture in Parliament, because it was recognized that his character was consistent with the words he was using.—Address by Frederick Andrews.

For THE AMERICAN FRIEND.

REST IN HEAVEN.

I am weak and worn—
Each fast-revolving season brings decay,
And voices, as by unseen spirits borne,
Forewarn a final day.

Long years my feet have trod
Life's checkered scenes of sunshine and of shade,
Yet through them all the providence of God
A pathway made.

In prime of early youth
He marked the course wherein my life should be,
And, faithful ever to His word of truth,
Remembered me.

Unscathed and undismayed,
He saved me from threats and wiles of men;
Or, when in sorrow drooped my fainting head,
Raised me again.

A loving mate and true
Shared all my joys or sympathized in grief,
One who the fittest word of counsel knew
To give relief.

She rests in glory now,
'Mid echoing anthems of celestial throngs,
Where countless thousands to the Saviour bow
In choral songs.

I feel her spirit near,
As I still linger on the shores of Time,
And faith perhaps, in mental vision clear,
That world sublime.

No mortal eyes behold
The radiant glory of that blest abode—
Nor tongue of man the joys of heaven has told—
Prepared by God.

O, Father! 'tis to Thee
And Thy dear Son my soul in faith would cling,
Rising, from earth and all its fetters free,
On joyful wing.

Let my undoubting mind
In good or ill await the closing day,
'Till I shall know and my Redeemer find—
"The Life, the Truth, the Way."

Twelfth month, 1898.

JOHN COLLINS.

News from the Field.

We have received an attractive volume of the first series of "Present-Day Papers," published at York, England. It is a valuable collection of fresh, illuminative and vigorous essays on present subjects—subjects which never get out of date. We shall, as occasion offers, give our readers some selections from these "Present-Day Papers," and we hope the new series, edited by our friend, John Wilhelm Rowntree, will find many readers in this country.

We hear excellent reports of the way Thomas Newlin's mission is progressing in England. He has been well received, and he has obtained some liberal subscriptions for Pacific College. An interested Friend gave him a Christmas present of a trip to Italy. He has, therefore, been visiting Rome, Naples, Florence, Venice and Paris. His trip will occupy three weeks. He hopes to complete his work of visiting all the English meetings, and he plans to return in Third month.

NEW YORK YEARLY MEETING.

Batavia, N. Y.—Our dear friend, Luke Woodard, conducted a series of meetings at Farmington, beginning with the Week of

Prayer. Although not largely attended, those who were at the meetings were amply repaid. A blessing attended the instructive preaching of our brother, and as he goes from place to place in Farmington Quarterly Meeting, may there be much prayer from earnest hearts that the church be revived and many souls be brought from darkness into light. Luke Woodard expects to attend the Quarterly Meeting at Collins and engage in a series of meetings at that place, after which the other meetings will be visited as the dear Master shall indicate and as strength shall be given.

We regret that our sister, Elvira Woodard, has taken a severe cold, from which, we trust, she will soon recover. We earnestly ask Friends to pray for the evangelistic work in prospect, and that our brother and sister have the physical strength so necessary for this arduous service, and that the power of the Holy Spirit rest upon them and upon all who shall co-operate in the work.

H. H. LEGGETT.

WESTERN YEARLY MEETING.

Amos Cook is now located as pastor of New London Meeting. He has been recently engaged in a successful series of meetings at this place.

Willis Bond is located at Westfield, Ind., as pastor. He and Flora Holiday have held a successful series of meetings, lasting more than two weeks.

Willis Bond held a very spiritual revival recently in West Indianapolis, and in connection with David Commons has held similar services at Lapel, Ind., that were greatly blessed of the Lord.

Leannah Hobson assisted the pastor, F. H. Tarmohlen, of Watseka, Ill., in holding a most successful meeting at that place. The results were forty-five conversions, fifteen renewals and forty-five accessions. This meeting has been greatly increased in spiritual life and numbers since F. H. Tarmohlen and wife have been there.

Alice Mendenhall, formerly a member of the faculty of Earlham College, has been chosen pastor of the meeting at Bloomington, Ind., and is serving the meeting most acceptably.

Lindley M. Reagan has taken pastoral charge of the meetings south of Terre Haute, Ind., in the limits of Bloomington Quarterly Meeting.

David Hadley held a week's meeting at Azalia, Ind., assisted by the pastor, Louis E. Stout. These meetings were especially blessed of the Lord.

Gertrude Moore is now serving the meeting at Haughville, near Indianapolis, as pastor. Since moving there she has held a most successful meeting. Many have been saved and the meeting greatly built up.

Mary Mills, of New Castle, Ind., has been engaged in evangelistic work in Western Yearly Meeting. The meeting held by her at West Liberty, Ind., was a season of great blessing to this meeting. About fifty persons received a definite blessing.

John L. Kittrell, of East Linn, has been engaged in evangelistic service in Chicago Meeting; also Thorntown and Kokomo Meetings, and will soon hold similar services at Plainfield, Ind.

The Friends at Russiaville, Ind., have recently repaired and enlarged their meeting house.

Hanover, Mich.—Ida Ryan, of Hanover Monthly Meeting, has accepted the call to the pastorate of Vandalia Meeting. She also goes to Penn Meeting once in two weeks on First-day evening.

Watsika, Ill.—Friends here began revival work on Thanksgiving Day and are still in the work indefinitely. The meeting house is crowded every night. Many have been strengthened in faith, and many more have been brought from darkness into light. The assistance of Leannah Hobson, of Stanton Monthly Meeting, and of Mary Cocks, our Yearly Meeting Superintendent of Junior Christian Endeavor work, was much appreciated by the people and blessed of God. M. Cocks was here a week and L. Hobson a month. The remainder of the time the home members in the hands of God have been carrying on the work. Up to date fifty-one have come into the meeting. All glory to our God, who hath power to bless.

JULIA STANLEY HENDERSON.

IOWA YEARLY MEETING.

Isaac T. Gibson, who formerly was engaged in Indian work, and who is known as a pronounced enemy of the liquor traffic, has moved from Salem, Iowa, to San Antonio, Texas.

Evi Sharpless, of Salem Quarter, has been holding meetings at Ackworth, Ia., for more than three weeks. The meetings have grown in interest and much spiritual good has been done, especially among the young people.

Jesse Lloyd is engaged in a series of meetings at Indianola.

KANSAS YEARLY MEETING.

The Committee on Literature and Peace of Kansas Yearly Meeting has undertaken to publish four times a year a magazine in the interests of "best reading." The first issue has reached us and is very interesting and valuable for its purpose. William S. Wooton is editor of it, and he has shown a good deal of push and enterprise in the new undertaking. It contains twenty-four pages and cover. We hope it will accomplish a work in stirring up the membership of the Yearly Meeting to the importance of good reading and the influence of literature.

McFall, Indian Territory.—To all who may be interested in the work of the Master and the building up of His cause in this part of His vineyard, I wish to announce through the pages of this most welcome visitor once a week in our homes—THE AMERICAN FRIEND—that there is an opening at this place for Friends and others who wish to locate in a good country, in a village or town situated on the new railroad that is now being built at this place. A town company is organized, town site surveyed, and lots laid off. A public well is now being dug. They are offering free lots for a limited time to any one who will build on same. Any one is allowed two lots free—a business and dwelling lot—by building on same. It is the especial wish of the writer that Friends look after this and make use of this opportunity.

Our nearest railroad station is Talala at present. Any one coming this way will find accommodation by mail carrier, which arrives here at twelve o'clock each day. It is a beautiful location, six miles east and three miles north of Friends' mission at Skiatook. For further information address Eli Carr.

La Crosse, Jan. 11th.—A series of meetings has just closed at North Fairview, Sand Creek Monthly Meeting. They were held by Mary A. Sibbitt, of Sterling Quarterly. The members were built up, some coming into a much brighter experience by conversions and renewals. Two accessions to the church. May God's good work go on.

Fred. J. Ryon, of Hanover, Mich., is engaged in evangelistic work in the Indian Territory under the direction of the "Associated Executive Committee of Indian Affairs." He and John Sargent have recently closed a very interesting meeting at Modoc, and they went from there to Seneca.

INDIANA YEARLY MEETING.

Little Blue River Monthly Meeting.—Henry McKinley, assisted by Luther Addington, commenced a meeting here Twelfth month 25th, 1898, holding twelve meetings. The Gospel was presented to the people in a plain, practical way, and we trust it will prove a great blessing to the church.

D. E. BARNARD.

Fairmount, Ind.—On First month 2d, Charles Stalker, of Westfield, Ind., began a series of meetings at this place, continuing two weeks. Many received definite experiences of conversion or renewal, and many others, in answer to the prayer of faith, received the Holy Ghost as an abiding comforter and guide. So markedly did the Holy Ghost have charge in the services, controlling all persons and conditions, that His supremacy was acknowledged by all. Instrumentality was so subordinated that we "perceived that this work was wrought of our God." Praises be to Father, Son and Holy Ghost. ENOS HARVEY.

Dear Endeavorers:—The sixth annual convention of Indiana Yearly Meeting Christian Endevor Union will be held at Amboy, Ind., Second month 10, 11 and 12, 1899. The program is almost completed and promises to be one of the best ever yet given. The railroad companies have granted a one and one-third fare rate from all points in Indiana. Tickets on sale Second month 9th and 10th, with return limit, leaving Amboy, Second month 13th. These tickets are round trip. Please do not buy your ticket on the certificate plan expecting a return reduction. Every Christian Endeavor Society in the Yearly Meeting should be represented at this convention by at least one delegate, and just as many more as can attend. The Amboy Endeavorers will furnish free entertainment for all delegates. Those expecting to attend the convention should forward their names at least three days before the opening session to the chairman of the Entertainment Committee, Lewis McFarland, Amboy, Ind., so that homes can be assigned.

Yours for the work,

RICHARD HAWORTH,
Yearly Meeting President.

OREGON YEARLY MEETING.

John Henry Douglas and wife are spending the winter at the home of their son-in-law, Frank Taylor, at McMinnville, Oregon.

NEW ENGLAND YEARLY MEETING.

Sandwich Quarterly Meeting.—Sandwich Quarterly Meeting was held at New Bedford, Mass., First month 12th, 1899. The attendance was perhaps a little smaller than usual; no ministers were in attendance from other sections. The meeting for worship was an interesting occasion. It was concluded hereafter to hold this Quarterly Meeting as a united meeting of men and women. Although a few of the women Friends regretted to have the women's meeting for business given up, the conclusion was reached with great unanimity, and objections, if any had existed, were cheerfully yielded, and the meeting concluded to meet as a united meeting in New Bedford in the Fourth month next. Sandwich has been the last one of the New England Quarterly Meetings to hold to the old order of separate meetings for the transaction of business. Within the past few days the last member of this Quarterly Meeting residing at Nantucket has passed away, and a meeting house now stands upon that island without a member there—a reminder of what has been.

WILMINGTON YEARLY MEETING.

Westboro, Ohio.—Amos Cook, superintendent of the Evangelistic Committee, of the Wilmington Yearly Meeting, came to this place and commenced a series of meetings lasting fifteen days. At the first meeting the power of the spirit was manifest in the conviction of sinners; the preaching was in the demonstration of the spirit and with power. The doctrine of justification and the new birth was preached, and the Holy Spirit did His perfect office work in the hearts of the people throughout the entire neighborhood, and sinners were convicted and converted, and backsliders reclaimed, and believers more fully established and built up in the most holy faith of the children of God.

Members of other denominations came into the meetings, and said they were wonderfully blessed. There were twenty-five services in all, and twenty-five or thirty families visited. There were twenty-five conversions and renewals. Thirteen made application for membership. These are the visible results, but the extent of the work eternity alone will reveal. We are very thankful the Lord sent Brother Cook this way. May the Lord continue to bless him wherever he goes. May he be enabled to sow beside all waters, and when the harvest is past and the summer ended he may come with rejoicing, bringing his sheaves with him.

MARRIED.

BOWMAN—HOCKETT.—At the residence of the bride's parents, in Stevens County, Kansas, on Christmas Eve, William F. Bowman and Ethel Hockett, both members of Lafayette Monthly Meeting of Friends.

Died.

CARTER.—Eli Carter died at his home near New London, Ind., where he had lived for thirty-seven years, First month 9th, 1899. On 26th of Twelfth month, 1898, he met with an accident, breaking his left leg at the hip joint. Owing to his advanced age (75 years) and the severity of the accident, it resulted in his death on the date mentioned. He was a birthright member of Friends, and was very regular in attendance at all the meetings. He always manifested an interest in education, and was influential in making New London High School what it is to-day. He bore his two weeks of severe suffering with a great degree of patience, and left as evidence his work and word that all was well, and that no cloud dimmed his anticipation and hopes of eternal rest. He leaves an aged wife and one daughter, with a host of relatives and friends, to mourn his departure.

COOK.—Joel Cook died Twelfth month 22d, 1898, in the 71st year of his age. The deceased was the son of Joel and Deborah Cook, of Isle of Wight County, Va., and removed to Richmond, Va., shortly after his marriage (1882). He was a birthright member of the Society of Friends and a regular attendant. He was of a meek and quiet disposition and bore his sufferings with Christian fortitude, and expressed himself as desiring to go to his eternal home.

COOK.—Louisa J. Cook, on First month 1st, 1899, at Los Angeles, Cal., where she had gone to be treated. She was born at Moresville, Ind., Twelfth month 14th, 1834. She was a consistent Friend. She bore her illness, which lasted for more than a year, with patience to the end. She leaves a husband and one daughter to mourn her loss.

EDGE.—On First month 1st, 1899, near Darlington, Harford County, Md., Mary S. Edge, widow of Joseph Edge, in the 81st year of her age. A beloved member and Elder of Deer Creek Monthly Meeting.

MORRIS.—On Twelfth month 25th, 1898, at the home of her daughter and son-in-law, Leantha and Mahlon Outland, near Georgetown, Ill., Sarah H., wife of William C. Morris and daughter of William and Achsah Hill, in the 71st year of her age. She was a lifelong member with Friends, a devoted Christian and temperance worker. She was the mother of nine children, all of whom, with two stepchildren and her husband, survive her. She bore with Christian fortitude great suffering from cancer for the last four years of her life.

NEWLIN.—Joshua Newlin, on Twelfth month 10th, 1898, aged 85 years, 2 months and 14 days. His mental faculties were much impaired during the last two years, but his faith in his Saviour remained firm, and when rational he conversed on his favorite theme, indicating that he was ready when the call came.

VANPELT.—Anor J. Vanpelt was born Third month 1st, 1821; died at her son-in-law's, John O. Johnson, near Samantha, Ohio, Ninth month 19th, 1898, aged 77 years, 6 months and 18 days. She was married to Tristram Smith in 1840, who departed this life in 1873. She was the mother of eleven children, six of whom have gone on before. Five are left to mourn the loss of a kind and affectionate mother. She was converted and joined Friends many years ago. She bore her sufferings with Christian fortitude and was anxious to go and be with Christ. She said, "I am ready," and peacefully passed away.

News and Events.

The report of the War Commission has been delayed by the unexpectedly long time consumed in considering the charges relating to the condition of the beef furnished to the army. Major General Miles some time since made a strong arraignment of the management which was responsible for supplying beef, which he had been assured by inferior officers was utterly unfit for use, and which appeared to have been subjected to chemical treatment to preserve it. This has been facetiously styled "embalmed beef." General Miles was undoubtedly honest in his state-

ments, and his conclusions have been sustained by such an eminent officer as Governor Theodore Roosevelt, whose word is indisputable. Yet General Miles has not escaped criticism, and in fact his testimony was the red flag which inflamed Commissary-General Eagan, on the 13th, to make a scurrilous and infamous attack on his superior officer. Eagan unqualifiedly called General Miles a liar, and further luridly portrayed such a character.

Even granting the truthfulness of Eagan's countercharges regarding the beef supply, the language which he indulged in was entirely unbecoming a gentleman, and especially reprehensible in addressing a superior officer. On all hands indignation has been expressed at General Eagan's testimony, and the probability appears to be that he will have to face a court martial for his unsoldierly conduct. It is true that the War Commission have given him the opportunity to modify his language, but his first utterances will stand against him. The report of the Commission may be expected shortly.

Affairs in the Philippines are still ominous, but the administration claims that General Otis still has the situation well in hand, and hopes are entertained for a peaceful solution. Some complication and misunderstanding appears to have been caused by the too friendly treatment of the Filipinos in Sixth month last by our Consul, General Pratt, stationed at Singapore. At that time it seems that in replying on behalf of the United States to a Filipino address he indiscreetly expressed sentiments which led the Filipinos to suppose that it was the purpose of this country to assist them in securing their independence. This may partially explain the apparently hostile attitude of Aguinaldo and his followers.

The policy which the United States will pursue in the government of the Philippine Islands is yet to be outlined. President McKinley, it is announced, will appoint a commission to investigate the conditions prevailing in the islands, and to report on the best policy to be followed in governing these new possessions after the Paris Treaty has been ratified and the islands transferred to us.

The House of Representatives, last week, lost one of its most able members. After a prolonged attack of pneumonia, Hon. Nelson Dingley, of Maine, died on the 13th. He was an upright public servant, and was universally recognized for his incorruptible character, both in a public and private capacity. His political enemies, as well as his friends, have testified in strong terms to his sterling integrity. As the chairman of the Ways and Means Committee, in 1897, he introduced the now celebrated Dingley Tariff Bill.

New York was honored last week with the naming by President McKinley of Joseph H. Choate to be Ambassador Extraordinary and Minister Plenipotentiary to Great Britain to succeed the Hon. John Hay, now Secretary of State. Joseph H. Choate comes of an illustrious family; he is a lawyer of international fame, and experienced in diplomacy; he is well able to fill the most important diplomatic position which this country has to offer. On the day preceding Choate's nomination, Charlemagne Tower, now minister to Austria-Hungary, was named for the position of Ambassador to Russia. The Russian embassy ranks next to that of Great Britain on the diplomatic list.

The sensation of the moment in Paris is the resignation of M. Quesnay de Beaurepaire from the Presidency of the Civil Section of the Court of Cassation. Beaurepaire claims that his withdrawal from the judiciary is due to the pro-Dreyfusite sentiments of his colleagues, and, as he states, to their efforts to defeat justice while doing what seems to an impartial observer their duty in bringing to the light of day the mysterious circumstances connected with the condemnation of Dreyfus. In a sensational "appeal to the Deputies," as he terms it, he calls for the removal of the Dreyfus case from the hands of the criminal Chamber of the Court, intimating the corruption of the same. Beaurepaire is a rabid anti-Semite, and appears to be bidding for popular favor, and especially the favor of the army, which he immoderately eulogizes in his appeal.

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Teacher: Where is the Rock of Gibraltar?
Bright Boy (who reads the papers): In Newark, N. J. It is owned by the Prudential Insurance Company.—"Life," Dec. 29, 1898.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him than one

That travelth by-ways.
Perhaps my God, though he be far before,
May turn, and take me by the hand, and more,
May strengthen my decays.
—George Herbert.

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that he is strictly a vegetarian, confining his diet solely to cereals or fruit, with occasionally a few lumps of sugar. He should have been a Scotchman, judging by his fondness for oats, but he was born, I am told, in our own country.

Possibly his love for oats may account for his beautiful complexion, which is snowy white, with just a suggestion of pink showing through and telling of the warm, rich blood flowing underneath.

I first became acquainted with Jack about five years ago. Indeed, I must confess that we scraped acquaintance. It came about in this manner. I was standing with my little daughter upon the corner of Broadway and Twenty-second Street, waiting for an uptown car, when I became aware that we were being very closely regarded by a pair of unusually large and extremely beautiful brown eyes—eyes which were very eloquent, and seemed to say much more plainly than words could have done: "I am very favorably impressed with that little girl, and I should like to know her. Will she speak to me, do you think?"

I called the little girl's attention to the big eyes looking at her so steadfastly, and, do you know, I believe she understood their language even better than I did, and yet I flatter myself that I am a pretty good interpreter of such glances. At any rate, she walked straight up to their owner and said: "Why do you look at me that way? I just guess you know I keep lumps of sugar in my pocket to give to great, big lovely horses like you!"

Slowly a great white head with the most intelligent eyes I have ever seen was lowered to a level with the little maid's face, and two or three queer, sidling steps taken to bring it closer to the outstretched arms. The owner seemed to realize that those little arms never gave any save the tenderest caresses, and he was very glad to feel one circle around his huge, soft neck, while the other carried a small hand to stroke a very silky muzzle, for Big Jack is a horse among horses. And big, indeed, he is—a giant of his kind.—"St. Nicholas."

DRAWING ON THE BANK.

A little girl who had a rich papa, had also an iron savings bank, out of which, it is to be feared, she drew more than she deposited. Anyway, here is the way she became insolvent at her bank:

He was a bouncing big turkey, and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there and watching it. You could see that she was a hungry little girl; and worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand, and gave the great turkey a push, and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with

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AT DRUGGISTS.

her dolls, and had on a cloak with real fur all around the edges; and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl, timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving to-morrow."

"Could I have a leg, if I came for it to-morrow?" asked the poor little girl, softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little girl with the muff. "Mr. Martin, I've got some money in my savings bank at home, and my papa said I could do just as I wanted to with it; and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always, so very, very much; and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it; but the poor little girl got the turkey, and papa his bill.

"What's this," he said; "another turkey, eighteen pounds, three dollars and sixty cents?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one; and the money is in my iron bank."

The bank was opened and there were just four big pennies in it—"Zion's Watchman."

Those who are trying to bring men home to God must be on their way to God's home themselves.—R. W. Dale, D.D.

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In an article upon Mary Todd Lincoln, wife of President Lincoln, printed in "McClure's Magazine," an interesting account is given of Mrs. Lincoln in her girlhood. She is described as a bright, warm-hearted girl, far beyond most girls of her age in education. An old schoolmate narrates one of the young girl's efforts to make a fashionable appearance.

Mary and I each had a white dress, but Mary was not satisfied; the dresses were too long and narrow. She liked pretty things, and wanted to be in the fashion. Hoops were worn at this time by women; not the steel ones,—those came in later,—but home-made affairs, with small reeds, basted on the inside of the skirt, such as milliners used in drawn-silk bonnets.

Properly worn, their effect was quite pretty. Mary admired them above all things, and was frantic for one, but it would have been an unheard-of request to ask for it. After much worry and thought, she at last said:

"Lizzie, I am going over to Mrs. Hestetter's and ask her for some of her weeping willows. We can make hoop-skirts, and wear them to Sunday school to-morrow."

I agreed to it, and she put on her sun-bonnet, and with a basket, started on her errand. It was a long time before she returned, but she was abundantly supplied with the material, and deposited her basket with its precious burden in a closet in our room.

After tea we began our preparations. We seated ourselves upon the floor and lost no time, but worked diligently. We were startled to find how late it was when my aunt, Mrs. Todd, on her way to her room, tapped on our door, telling us it was time to be in our beds.

We did put out the light, and waited until we thought everybody was asleep; then we relighted our candle and worked until late in the night, when we hung up the finished garments with a thrill of delight.

Our sleep was too short to be satisfying, but we managed to get to breakfast in time. As soon as it was over, we rushed to our room. Mary was always quick in her movements, but now she made uncommon haste, and was dressed and out upon the street as I reached the front hall door.

One moment and we should have been safe; but, as fate would have it, aunt caught a glimpse of me. One glance was enough to show her what we had been striving for. She reached the door in a second, and called Mary back.

There we stood, a burlesque on vanity, as grotesque figures as eye need ever fall on, in hoops that bulged in front and at the back, while they fell in on the sides, and with our narrow white dresses stretched over them to their utmost ex-

tent. We had basted the willows in just as they came off the tree, one end being very large and the other very small.

Aunt looked us over from head to foot, and said, "What frights you are! Take those things off and go to Sunday school."

It was well our display was confined to our own premises. If we had gone to the McCord church, as we were so anxious to do, the congregation would have been convulsed with laughter, and aunt too deeply mortified to lift up her head.

THE TELESCOPIC SIGHT OF BIRDS.

Very learned theories of considerable length have been published as to how and why birds of a certain class are able to tell when one or more of the species they belong to have, by their own searching or by mere accident, found out a liberal food supply. But could the writers of such theories as these, at any period of their lives, ever have made a companion of a bird, one of the great Creator's most perfect works? I think not. If a small creature like a bullfinch can tell when his mistress is going out; and not only that, but will welcome her back with all the notes his little throat can get out before she is barely near enough for a dog to make out for certain, such a fact alone proves that birds' eyes are far-seeing. Many times has my wife placed her bullfinch's cage the length of three rooms away, one leading direct to the other, with the door open—it was rarely closed—and he would be busily engaged on a small plum twig, full of buds, that I had cut for him, when, just to test his keenness of vision, she has held the pip from an apple that I had been eating between her finger and thumb, and stood in the doorway farthest from him. The bird looked; down went his twig, out of his cage he dashed, and he was on her shoulder with crest raised and breast feathery puffed out, singing to her for his apple pip.

All birds have more or less telescopic sight, so to speak, and some of them have it to a wonderful degree. To return to our crow. Hardly had he found time to give one or two vicious digs at the now tender skin, in order to get at his highly-flavored meat, when from all points of the compass other crows came shooting along, like so many hawks, to join in the fish banquet. It was not long before they had transferred that luscious morsel to their crops. We could have knocked one or two of them over easily, but on no account would we

have done so, for they were doing their appointed work honestly and well—that of clearing up the refuse of the tide.—"Pall Mall Magazine."

BY JES' LAUGHIN'.

It's curious what a sight o' good a little thing will do;
How ye kin stop the fiercest storm when it begins ter brew;
An' take the sting from whut commenced to rankle when 't wus spoke;
By keepin' still an' treatin' it os if it wus a joke;
Ye'll find that ye kin fill a place ith smiles instead o' tears,
An' keep the sunshine gleamin' through the shadows of the years
By jes' laughin'.

Folks sometimes fail to note the possibilities that lie
In the way yer mouth is curvin' an' the twinkle in yer eye;
It ain't so much whut's said thet hurts ez whut ye thinks lies hid;
An' many a home's kep' happy an' contented, day by day,
It ain't so much the doin' ez the way a thing is did.
An' like ez not a kingdom hez been rescued from decay
By jes' laughin'.

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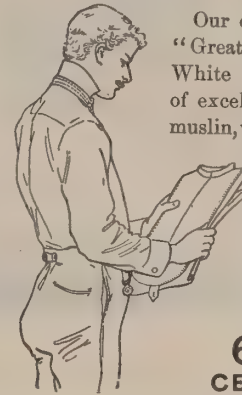
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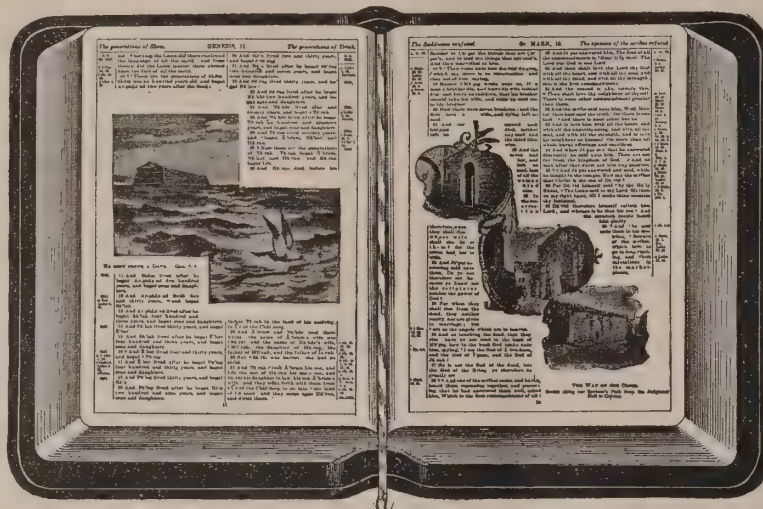
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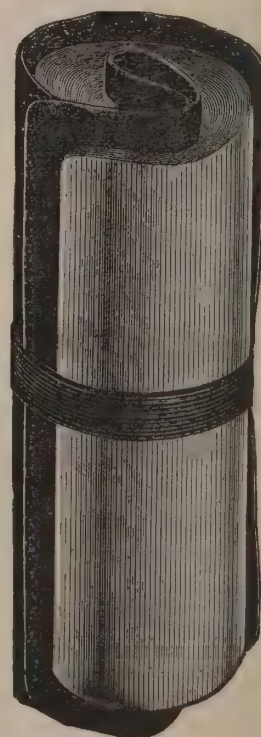
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VOL. VI.

PHILADELPHIA, FIRST MONTH 26, 1899.

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IN MEMORIAM.

"Eternal process moving on,
From state to state the spirit walks;
And these are but the shattered stalks
Or ruined chrysalis of one.

"Nor blame I death because he bare
The use of virtue out of earth:
I know transplanted human worth
Will bloom to profit other where.

* * * * *

"Love is and was my Lord and King,
And in his presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring.

"Love is and was my King and Lord,
And will be, tho' as yet I keep
Within his court on earth and sleep
Encompass'd by his faithful guard,

"And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space
In the deep night, that all is well.

* * * * *

"O living will that shall endure
When all that seems shall suffer shock!
Rise in the spiritual rock,
Flow through our deeds and make them pure,

"That we may raise from out of dust
A voice as unto Him that hears
A cry above the conquered years
To one that with us works, and trust,

"With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved
And all we flow from, soul in soul."

A. TENNYSON.

AT REST.

Sarah Coutant Jones, wife of Rufus M. Jones, passed peacefully away Seventh-day afternoon, First month 14th, 1899, aged 37 years. She was a pure and noble woman, who loved everything beautiful and true and good, and whose life was the best evidence of a high faith and devotion to the Master, who went about doing good. "These are they that have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God."

RELIGIOUS LIFE IN CUBA, PORTO RICO AND THE PHILIPPINES.

WHATEVER may be our political responsibilities toward the peoples recently brought into new relations with us, Christian people must feel a deep concern for their religious welfare. Recent and reliable information shows their religious condition to be pitiful indeed. The late General Sherman and his family were Roman Catholics, and one of his sons is a Catholic priest. He was recently sent to Porto Rico to study the conditions there, and has made an intelligent, broad-minded, truly catholic report. The utter failure of the Roman Catholic Church there is frankly admitted. There is very little religious life. The church has driven the people away from itself into worldliness, indifference and open irreligion. Recent statements made by the Bishop of Havana in connection with the changed relation of the church to the government show a similar condition in Cuba. The

authorities at Rome, recognizing the necessity for a complete change in the church administration in these islands, have appointed an American, Mgr. Chapelle, of New Orleans, to the highest position there.

These admissions of the Roman officials must be very humiliating to their church. They attribute the deplorable condition of affairs to the union of church and state, and the unpopularity of Spanish rule. The people look upon the government and the church as one, and hating the one they cannot love the other. It is also claimed that Free Masonry has much to do with this. As there is no freedom of the press, and people were not permitted to criticize the government in public, they resorted to the privacy of the lodges to do this, and thus these became centres for disloyalty to both church and state. This explanation, gravely put forth by high church officials, comes with scant propriety from an organization that has always advocated the union of church and state—when the church was Roman Catholic.

In the Philippines the religious conditions seem to be even worse than those in Cuba and Porto Rico. We have no testimony from them upon the authority of Roman Catholic officials, but we have evidence of most reliable character from a very competent investigator. Rev. John R. Hykes, D.D., the agent of the American Bible Society in China, has recently spent a considerable time at Manila and elsewhere in the archipelago, investigating the state of religion and the opportunities for distributing the Scriptures among the people, and he has made two very full and interesting reports to the Society. He finds the condition to be deplorable and shocking. The church has utterly failed in its work there. It has worse than failed,—it has so influenced the people that they not only reject Christianity, but they despise its very name. The priests and friars have oppressed the people with numberless exactions, and have thus enabled themselves to live in luxury, and have accumulated vast wealth for the orders to which they belonged. Added to this has been a shocking immorality, publicly known, and often shamelessly displayed. The result of all this has been what might have been expected. Instead of the people being drawn to Christianity by its example of purity and holiness, they have been driven from it by this display of injustice and vice.

The changed relations to these peoples have brought to us great opportunities and grave responsibilities, and it is cause for thankfulness that the Christian organizations of our country are promptly stepping forward to meet them. A meeting was held some months since, in the city of New York, of the representatives

of all the foreign missionary boards of the United States and Canada to consider the fields and to apportion them among the different organizations. It is a most satisfactory thing to know that these bodies have a "Committee on Comity and Unoccupied Fields," so that there may be no clashing as to the territory to be occupied and the work to be done. Nearly all the Protestant bodies, including Orthodox Friends, were assigned districts in the West Indies, while the Presbyterian Board assumed the chief work in the Philippines. It would be a great advantage, at this juncture, if our Yearly Meetings had some general missionary organization to undertake this work.

Even more promising, perhaps, is the work undertaken by the American Bible Society. Already its agents are actively at work in distributing the Scriptures in Cuba and Porto Rico. One gentleman in New York city has purchased 40,000 copies of the Gospel of John, in parallel columns of Spanish and English. The people are very desirous to learn our language, and this method of printing the Scriptures may be instrumental in accomplishing the double purpose of acquiring that language, which seems destined to dominate the world, and of obtaining those truths which, under the divine blessing, will change and dominate their lives.

During the past summer, even before the war was ended, the British and Foreign Bible Society addressed a communication to the American Bible Society in reference to the distribution of the Scriptures in the Philippines. Years ago the former body sent its agents there, but they were quickly killed by poison, and the work was stopped. Other attempts had been made, but state and church influence and authority were combined against them. In the new state of affairs, about to open, that Society felt that the American organization had the first right to the field, but if it could not enter upon it the older body would arrange to do it. Fortunately, the American Bible Society had a very capable and efficient representative in China, already referred to, and he was sent to Manila in the Ninth month, and, acting upon his reports, the Society is making thorough preparations for meeting the great opportunity that is offered. Admiral Dewey and General Otis offer every aid within their power, and the native leader, Aguinaldo, received Dr. Hykes very courteously, and offered no objections to the work.

It is very gratifying, too, that Christian people are acting under a sense of these new responsibilities. Collections are being voluntarily made in many places, and individual donations are being sent to the Society

to enable it to meet the great expense that will be involved.

While there are so many things connected with and following the late war which we have to deplore, we may be thankful that the light of the Gospel of our Lord and Saviour may now shine into many hearts that have so long sat in darkness.

JAMES WOOD.

FOR THE AMERICAN FRIEND.

A YIELDED LIFE.

I've placed myself in Jesus' hands
To do His will;
To listen to His blessed voice,
And be still.
I'm walking with Him day by day
Upon the straight and narrow way.

And, when the path is rough and steep,
How tenderly
He clasps my hand, and with what love
He smiles on me!
"My child, I know the weary way,—
I'm with thee still," I hear Him say.

I lean upon His loving heart,—
He holds me close;
And I forget all pain and loss,
All earthly woes,
Soft nestling in His kind embrace;
Oh, what a precious resting-place!

As clay in potter's hands is now
My yielded life;
And oh, what peace within my soul,—
No war, no strife!
His will is mine,—He knoweth best,—
So in His love I sweetly rest.

With perfect trust I look into
His loving eyes;
And as I look, each selfish thought
Within me dies.
All worldly gain henceforth is loss,—
I glory only in His cross.

Though for His sake I may despised,
Forsaken be,
I count it joy if Christ's reproach
Shall fall on me!
If through the Garden I must go,
I'll lean on Him who loves me so.

My soul no longer shall delight
In things of earth;
For Christ is all;—and they are now
Of trifling worth.
Yea, all my boast and all my pride
Shall be in Jesus crucified!

Forevermore to earthly joys
Dead shall I be.
But still I live, and yet not I,—
Christ lives in me!
Oh, blessed mystery divine!
I am my Lord's, and He is mine.

Naught of myself, but all in Him,
For He is all.
And when in Heaven at His dear feet
I humbly fall,
Before the Throne my cry shall be,—
"The blood, the blood is all my plea."

Cleveland, Ohio.

ANNA L. FISTLER.

FOR THE AMERICAN FRIEND.

ORIGIN AND OBJECT OF THE QUERIES.

BY JOHN NICHOLSON.

In presenting this subject it seems necessary to go back to the beginning of the Society that we may note, during its formative period, the development and gradual setting forth of its standard of Christian life, which all of its members were affectionately exhorted to make their own, and to which a reasonable degree of conformity was to be exacted under the penalty of excommunication or expulsion from the Society, for which they substituted the somewhat milder term of "disownment."

The "Society" was a result of a new religious movement for freedom from the forms, ceremonies and standards of life and doctrine prevailing in the established church. It was necessary for it to define its own position—to formulate its own rules and regulations, and to provide for the acceptance and observance of the same by its members.

The rise of the Society of Friends dates from 1644, with a slow but steady growth to 1651. From 1651 to 1654 the growth was more rapid, and at the end of this period there were 60 of their number more or less actively engaged in public ministry, and recognized by others as ministers of the Gospel.

In 1652 meetings began to be established, through which arrangements were made for the exercise of Christian care over one another, and for coöperation in meeting the new conditions which confronted them.

In this early period of the Society exhortations were addressed to those who were enrolled or otherwise recognized as members, sometimes by one or another of the leading members who felt thus drawn, but oftener by those meetings which at first assumed, and soon after acquired something of a representative character. As meetings were established one after another in widely separated communities, having little or no official connection with each other, need was soon felt for a form of organization which would establish proper relations between them and promote the general welfare of the Society, and they were gradually gathered into a system, very similar to that now existing.

From the establishment of London Yearly Meeting, in 1672 or 1678, exhortations and advices touching some phase of Christian life, conduct or duty were carefully prepared every year, and embodied in its annual epistle addressed to meetings and members.

The scope of these exhortations and advices were thus enlarged from time to time, until they apparently embraced every subject of vital interest to the members of a body or society, making so high a profession as their self-chosen name implied.

The judgment of the Society as to the duties of its members, in their relations to the church, to each other, and to the world, thus expressed in exhortations and injunctions, became the foundation for disciplinary regulations.

The superior meeting very naturally felt a desire to be informed in regard to the faithfulness of Friends generally in conforming themselves to the standard

thus placed before them under the authority of the church.

At the Yearly Meeting, in 1682, we find three questions were proposed to the Friends who appeared for the respective Quarterly Meetings to give answers to.

The first related to ministers who had died during the year; the second to Friends who had died in prison during the year; the third, "how the truth has prospered amongst them since the last Yearly Meeting? and how Friends are in peace and unity?"

The Yearly Meeting was then composed of two members from each county or Quarterly Meeting.

The record states: "The Friends of the counties (or meetings) gave their respective answers, to the meeting's satisfaction and comfort, in relation to the truth's prosperity and peace and unity among Friends."

This is the first notice I find of the use in Friends' meetings of questions (or queries), and although these had probably been formulated with proper care and reduced to writing, the answers were given verbally.

In 1720 this "question" was added by direction of the Yearly Meeting, in language as follows: "To the questions already put in our Yearly Meeting it is agreed that this be added, 'How are the poor Friends among you taken care of?'"

Up to this time (1720) probably the three questions formulated in 1682 had been used in London Yearly Meeting each year, and verbal answers had been given by one or both of the two members from each county or Quarterly Meeting; and each annual epistle to the subordinate meetings, during this period of thirty-eight years, refers to the information thus received somewhat in this manner, quoting from the epistle of 1683:

"It was a matter of comfort and refreshment to us to hear the testimonies of Friends of the general prosperity of truth and unity and peace among Friends in the most counties of England and Wales." And from the epistle of 1717, thirty-four years afterwards:

"The Friends and brethren come up from the several Quarterly Meetings in this nation have given a good account to this meeting of truth's prosperity, and that Friends are generally in love and unity one with another."

I am unable to state how long these "questions" were thus answered verbally. In the epistle of 1720 the introductory clause to the information thus annually received underwent an important modification, and was changed from a personal to an impersonal form of statement, thus: "by the accounts received from the several Quarterly Meetings," and in that of 1722: "By the several accounts brought from the Monthly and Quarterly Meetings in England," which form of expression would rather seem to imply that the accounts were forwarded officially by the subordinate meetings.

However this may have been, it was not until 1739 that I find reference made to written answers. In the epistle for that year the form of introduction is as follows: "By accounts received in writing from the

several Quarterly Meetings in England, etc., we have many acceptable informations respecting the state of the church."

I do not find the dates at which other questions were formulated, but as from this time onward the references to the information thus received are frequently more extended, and embrace matters that are the subjects of other well known queries, it seems fair to infer that from the date when written answers were required from the subordinate meetings additional "questions" were prepared, and that the term "query" was substituted for "question" as more suitable when addressed to a meeting.

About 1780 London Yearly Meeting directed that all the minutes and exhortations or advices issued from its beginning, in 1678, be care fully collated, and that suitable extracts therefrom be made and arranged under heads, and printed in a book for the use of Monthly and Quarterly Meetings in administering the discipline of the church, and for the general service of the Society. This work was completed, and the book published in 1783. It is now out of print, but a revised edition, published in 1802, contains a list of fifteen queries for the Monthly and Quarterly Meetings, and almost as many for the Meetings on Ministry and Oversight, and states that there had been a general revision of the "queries" in 1791. In the edition of 1834 the number of queries was increased to seventeen.

From the foregoing I infer that the use of stated "questions" or "queries" in the Society began in 1682, and originated in a desire on the part of the Friends who composed London Yearly Meeting to know to what extent members of the Society were living in conformity to the standard of Christian life as set forth from time to time in the exhortations or advices sent down from the Yearly Meeting.

At a later date, however, this desire was extended so as to embrace the thought of close self-examination—that when they were read in the meetings the members would carefully examine themselves as to their own faithfulness, and then with a proper regard for the result of this examination, and for their general knowledge of the conduct and experience of others in membership would formulate answers that would indicate the true condition of the meeting and its members.

At a still later period, in order to emphasize its sense of the value and importance of this close self-examination, and of a concern for the good of others, certain other "queries" of a most direct personal character were added, and designated "unanswered queries." These were directed to be read in the meetings for discipline to be seriously and deliberately considered, but not answered.

Baltimore, Md.

What use is a light under a bushel? It must shine where there is darkness. The place of need is the field of duty, and, though we are not to be of the world, we are to be first and last in the world and for the world.—"Sunday School Times."

FOR THE AMERICAN FRIEND.

SEVENTH CONFERENCE OF FOREIGN MISSION BOARDS OF THE UNITED STATES AND CANADA.

BY M. M. BINFORD.

The seventh of these annual conferences that have come to be so notable in the history of American missions was held in New York, First month 10th to 12th, upon invitation of the American Board of Commissioners of Foreign Missions, who most hospitably entertained the one hundred or more delegates, representing some thirty of the mission boards of different denominations in the United States and Canada. The fact itself is an inspiring one, that those who stand for obedience to the Great Commission to carry the Gospel to all the world can thus meet to consider best ways and means of accomplishing this work, and can share with each other their plans for the campaign, and inspire one another with fresh energy for the conflict.

An hour was given at the first session to the question of missionary candidates and their special training. The question has arisen not only from the fact that large numbers of unordained men have been sent out, but also from a doubt as to whether ordained men generally have the most practical sort of training. Some valuable points adduced in the discussion were: That the chief need is a practical test of men in preaching at home, and in contact with various classes of society; training should be focussed rather than extended; any missionary should have the teaching faculty; child study here is useful, because child study fits for the study of the heathen mind; even too many theological graduates are unsophisticated; they need some knowledge of men, and manners, and customs of society; training in language is rarely of use, for a man may know language too soon, before he knows the people and their customs; it is well to study carefully comparative religion, but the actual heathen is far from any resemblance to the system under which he is classified; he must be studied on the spot. In general, it was urged that a man must know his Bible; he ought to be able to cook, to carpenter, to turn his hand to many things; he should know how to fight the devil here among the vicious; he should know that feverish zeal and haste count for nothing. Missionaries should study the question of their relation to boards, and should learn to do "team work,"—that is, to work with other people. It was also wisely suggested that probably the best training schools could be established on the field itself, where there were already missionaries. A secretary of one of the strongest boards remarked that after all it must be largely of the nature of an experiment to send out any candidate, however promising; for the best health often failed, and the most promising man proved ill-adapted to the work.

Last year Robert E. Speer raised the question of the need of a science of missions, so he was invited to prepare a paper for the conference of this year upon the subject. No paper of the two days' session aroused so much attention, or was more suggestive.

The possibilities of such a science lie in the fact observed by every one visiting missions, that after all the world is one; that sin is the same; the human heart the same, with its joys and sorrows, and there is but one Gospel to preach for all men. The Japanese or others may say, "Oh, you do not understand us," but we do understand them better than they know, for "God hath made of one blood all men that dwell on the face of the earth." Such a visitor will also see that missionaries are often working out the same problems in different places, ignorant of the success or failure of their brethren for the lack of such a science, and often costly experiments only prove again what has always proven elsewhere of the impracticability of certain plans or methods. After one hundred years of modern missions surely we are in possession of a sufficient number of facts to proceed on the inductive method in the construction of a science of missions. Such a science should determine dominant principles and methods of work. If it be said that there is no such science for home work, it may be answered that we ought to be wiser abroad than at home. Here there are correctives, but abroad we work among primitive peoples where mistakes are far-reaching in importance. The decisions of this conference have already assumed the nature of a science for the missionaries, and they are fully ready to assist in the development of such a science by the contribution of such facts as may be needed for study.

Such a science should define:

1. The aim of missions. Whether it is merely to announce the Gospel, or to preach it for the salvation of men, and the founding of the church. It should determine whether the church is an autonomous, independent national organization, or a dependence upon boards and churches at home.

2. The means of missions. Institutions must not dominate over the enterprise. The legitimate means are spiritual. "I am come that ye may have life."

3. Methods or agencies. These are evangelistic, educational and literary. The evangelistic agency transcends all others, and the most prosperous missions are those which use it most. It is a mistake to think that we can do nothing save with the children. Hundreds of adult natives have been transformed into most effective preachers of the Gospel. But the whole question of the best methods of developing native evangelists needs to be more fully understood. The educational work of a mission is twofold—academic and professional. What is the aim of the first or primary and intermediate work? Simply stated, it is to develop Christian character and raise up Christian men and women. The work must be thorough because of its effect on character, and it must be adapted to the needs of the pupils, but above all it must be unqualifiedly Christian. There should be enough Christian pupils in the school to create a dominant Christian influence, and the school should be limited to small enough number for thorough training. It is a mistake to admit large enough heathen influence to rule the school. Frugality and simplicity must be observed.

Such schools should follow, and not precede, Christian communities, and should serve chiefly for the children of Christian parents. The expenses should be met by Christian parents, excepting salaries of foreign teachers, and even those as far as possible. Exceptions to this rule will occur, however. Missionaries cannot meet all the needs of the world in educational matters, and must see to it that their schools are dominated by an evangelistic spirit.

The literary work of missions greatly needs a statement of such principles as are warranted by the experience of the past hundred years. Only such men should engage in it as are fully qualified. It is useless for men to waste time in book-making who are not fitted for that work. The best judgment is needed as to the kind of literature that should be published.

The most important matter before the conference, however, was the Ecumenical Conference on Missions, to be held next year in New York. I hope to be able very soon to lay before the readers the provisional program for this conference, so will omit further reference to it here. A meeting for business men was held one afternoon, and the plans laid before them, securing the hearty endorsement of some of the most prominent men of the city, and the appointment of committees to further the interests of this great rallying of the missionary hosts.

The delegates to the conference were given a reception and banquet at Hotel Manhattan on Fourth-day evening, by the Rev. Dr. Lamson, President of the American Board, and D. Willis James, Vice-President, and were entertained most royally. After dinner, speeches by prominent laymen, showing their cordial co-operation in the work of world-wide evangelization, kept us until a late hour.

Fifth-day was given to the consideration of missionary comity, unoccupied fields, relation of missions and missionaries to native churches, self-support, and relation to governments. Able papers were presented on these topics, with suggestive discussion by men who are experts in the various departments of missions. The question of missionary comity raised the question as to the ultimate church in foreign lands, now divided by our denominational lines drawn upon questions about which the heathen care nothing, and concerning which a Chinaman said, "It is the foreigners who keep us native Christians apart." But it is not likely that we of this land will move in the direction of unity in the near future. There is still too much denominational boastfulness with some of us. But most of the boards are ready for territorial division of the foreign field, so that we need not infringe upon each other's territory, and it was strongly urged that it is unwise for us to duplicate educational and medical institutions in the same city where one plant is sufficient. The administration of missions so that practically the same scale of wage for native workers, and the same principles of self-support in contiguous fields is also a pressing necessity.

The paper on relation of missions and missionaries to native churches was presented by Dr. S. H. Chester, secretary of the Southern Presbyterian Board, and

urged the views which until recently have obtained in the stations under care of that board in Mexico contiguous to our own work, viz., that the missionary should not be a member of the local Presbytery, but of that of his home church, so that his only influence over its action would be advisory, and their control over him would be of the same nature. As to the management of funds the native churches should control the expenditure of only such funds as they raise themselves, and the missionaries should direct the disbursement of all foreign funds. But in the discussion our Methodist brethren naturally took the opposite view, since all their missionaries are members of the conferences created in the field. But we must remember that they send out bishops to hold these conferences, whose word is practically law, so that after all the same safeguard against the action of the native church is maintained.

But it is impossible to present in this brief article further points of these interesting discussions, and I must refer you to the official report, which can soon be obtained of W. Henry Grant, 156 Fifth Avenue, New York, at about fifteen cents per copy. It will not be ready for two or three weeks yet.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

A NOBLE HOPE.

BY WAYLAND HOYT, D.D.

Righteousness—think of that a moment! What is Righteousness? It is "the state of him who is such as we ought to be," to adopt the definition of the original word by the authoritative New Testament Lexicon. To put it shorter: righteousness is right-being.

Righteousness is right-being toward one's surroundings.

You remember about Ahab's palace. It was large; it was sumptuously furnished; it was delightfully placed. But Ahab found one trouble with it. Looking forth from the palace lattice he saw a corner of the palace grounds shorn away by Naboth's vineyard. He tried to buy the intruding patch, but Naboth would not sell it. It was his heir-loom. Thereupon Ahab grew sick with discontent, went to bed, turned grumblingly to the wall. True picture that of life. Somehow, somewhere, between the soul and any set of circumstances there is tare and tret. "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it."

Contrast with this the sweet adjustment of Jesus with His circumstances, making even Gethsemane tolerable with the submissive prayer, "Father, not My will, but Thine be done."

Righteousness is right-being toward others.

It is, toward others, honesty, beneficence, patience, glad service, refusal of attrition, the withholding of all mean criticism.

It is the exemplification of St. Paul's great hymn of love—of love which is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the

truth; which beareth all things, believeth all things, hopeth all things, endureth all things; which never faileth. Remember the prayer of Jesus even for His crucifiers, "Father, forgive them, for they know not what they do."

But how we fail of such right-being toward others—how swift our fault-finding; how harsh our judgments; how cutting our criticism; how grudging our service; how often strained toward others our relations!

Righteousness is right-being within the self.

I think Mr. Huxley has admirably sketched for us an ideal man. "A man so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; one whose intellect is a clear, cold, logical engine, with all its parts of equal strength, and in smooth working order, ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; one whose mind is stored with the knowledge of the great and fundamental truths of nature and of the laws of her operations; one who—no stunted ascetic—is full of life and fire, but whose passions are trained to come 'to heel,' by a vigorous will, the servant of a tender conscience; one who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself." But how far are we from such ideal triumph over the sensual strength of will, of sensitiveness of conscience, of large intellect, of sweet, wide sympathy. How the kingdom of the self is one of insurgence of the lower against the loftier; what a chaos is it, instead of cosmos!

Righteousness is right-being with God.

This is the root of all right-being other; being perfectly right with God we shall be perfectly right in every other quarter.

Spirit, how is it with those rooms of thine?

What front the world look very clean and fair,
Thy curtains are so white; thy windows shine;
Are dirt and cobwebs hiding anywhere?

Ah, souls are houses; and to keep them well,
Nor Spring and Autumn mourn their wretched plight,
To daily toil must vigilance compel,
Right underneath God's scrutinizing light.

But beneath God's "scrutinizing light" how much dirt and cobweb disclose themselves. How often the thought of God's inspecting presence is a pain rather than a peace.

But, the Apostle tells us, "We through the Spirit, by faith, wait for the hope of righteousness."

Think a little of this Hope of righteousness—this Noble Hope. I have read how Dr. Barnardo in London has gathered into various homes in the United Kingdom so many of the stained and draggled waifs of the city streets that now his family numbers beyond five thousand.

But I am sure you can see plainly that though Dr. Barnardo has furnished for so many of those street waifs home, shelter, clothing, food, culture; that

though from their sad external plight—he has utterly defended them, yet those street-waifs enter those homes with the habits and manners of the street-waif still upon them. They are by no means, in the beginning, finished gentlemen. Their language is wrong; their manners are wrong; their ignorance still blights and depresses them.

After the boys have been gathered in the home, and have been thus wholly rescued from their sorry state, there is an immensity of various training and culture needed to lift them to the high level of good citizens and real gentlemen.

Which things are a kind of parable of what Christ's Gospel does for us.

By justification we are set at rights with the law of God which we had broken; by the atonement of the Saviour our sins are remitted and their penalties overpassed; in the strong language of the Scripture, we are saved with an "eternal salvation."

But, being thus saved and justified, it does not follow that here has been wrought out within us complete right-being in all directions. We have not yet reached the ideal of it on every side. We are Christians, but we are by no means yet perfect Christians. But nothing less than perfection is the ideal for us. "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Conceive now one of Dr. Barnardo's boys introduced into a gracious home. He is within the home. He is delivered from the evils and the poverty of the streets. He is fed, clothed, sheltered, put at school. But the street-waif habits are still strong in him. He is not yet what such a home would suggest his being—what Dr. Barnardo desires him to become.

But suppose the boy seized with a great passion for becoming what Dr. Barnardo wants him to be. Suppose it is his supreme longing, his effort by day, his dream by night. Why, a great and energetic hope is wakened in the boy. Such hope is the strongest possible propulsion toward becoming.

Such is the Noble Hope—the hope of righteousness. It is a passionate longing and vigorous attempt toward right-being—as to circumstance, to others, to self, to God. It is gravitation upward.

In a prayer written by Robert Louis Stevenson to be used in family worship in his island home at Samoa, occurs this clause, "Deliver us from mean hopes and from cheap pleasures." This Noble Hope will cast out mean hopes and prevent cheap pleasures. It will summon a man to tense and glorious effort. And it cannot be disappointed; it holds within itself the sure "promise and potency" of the ultimate and radiant bloom.

With an eternal destiny confronting us, is it not sad to be stirred and strung with any lower hope than this noble one?

Philadelphia, Pa.

The steps of a good man are ordered by the Lord.—
Psa. 37: 23.

FOR THE AMERICAN FRIEND.

SHALL ANY MORE WHITE MISSIONARIES
BE SENT TO JAMAICA ?

BY JOSIAH DILLON.

It is a sad thing to reflect upon, that we have lost two of our missionaries sent out by Iowa Yearly Meeting to Jamaica, and one small child in fifteen years, out of about thirty who have been sent in the interest of the missionary work, twenty-one or more of whom have remained one or more years in the field. But it is a sadder thing to note that for the lack of the Christian influence of those sent out, perhaps a thousand or more of the poor, sinful inhabitants of Jamaica would have died and gone down to eternal ruin without salvation. Several of those who were converted to Christ by our white missionaries have already died, and we believe are now enjoying eternal life with the two loved missionaries who have given their lives for them after the Saviour's example. It is true that white people do die there from the effects of malaria, and it is just as true that colored people die from the same cause. There are malarial districts there where it is very unhealthy in the lowlands and near the swamps, but it is not an unhealthy climate in the highlands and the mountains, although some malaria exists even there. But upon the whole the climate of Jamaica is as healthy as our Southern States.

Colored missionaries would be very acceptable, and might be very efficient if they could be found that were available, and found in time. But those who are available and efficient are not easily found by Iowa Yearly Meeting, and it is not worth while to say that we have not tried, for we know we have not sufficient colored members to supply our missionary demand. Those who are not members with us, if available at all, most likely go with the churches to which they belong. Even if we could get them they would not very well represent Friends. Therefore, however desirable it might be to send colored missionaries into the field, it is at present utterly impractical.

On the other hand, if we were to wait until we could have everything just as we would like, without danger and sacrifice of (white) life, to send the Gospel to Jamaica, Africa, Madagascar, India, Cuba, Hayti, and many other places that are subject to malaria and other diseases that are common to these countries, we would wait another nineteen hundred years, as we have the past nineteen hundred since Christ told the church to go and preach the Gospel to every creature.

If Livingston had waited until some colored man had been found capable and willing to explore the malarial regions of central Africa for the purpose that he explored it, it perhaps would not have been done for a thousand years. To-day it is open to the Gospel, and a few white missionaries have sacrificed their lives, and more are ready to do so, to carry the Gospel to them, and thousands of poor heathen have already been saved from sin and eternal death.

Fourteen thousand white people are now in Jamaica for trade and commerce and fruit raising. There are

many white missionaries of other churches, and no special complaint of danger to life when proper care is taken to locate their residences in healthy places, of which there are plenty to be found.

Shall Iowa Yearly Meeting now give up the field and call our missionaries home, and send no more unless we can find colored ones to supply the needs? No; I believe we will be more faithful to God, who has called us, than that; and if need be offer up a few more of our lives, not to destroy men's lives as in war, but to save men's lives by the command of Christ to go and preach the Gospel to every creature, with the assurance that He is with us unto the end of the world.

Ralston, Iowa.

FOR THE AMERICAN FRIEND.

THE CZAR'S PROPOSAL.

The proposals made just recently by the Czar of Russia, inviting all the chief governments of the world to unite in holding a Peace Conference have the impress upon them of sincerity and good faith, and are therefore worthy of the most profound thought and respectful attention. It is the dawn of a New Era if the time is now here when governments can be induced to agree to stop and dispassionately confer together upon the practicability of lessening and finally disposing of these great armaments which are now upon the nations, and it will be an advanced step toward the establishment of a general and permanent peace. It is certainly an opportune time for all the friends of peace to be aroused by the advantage that his call affords and see that it receives their hearty encouragement and support.

And it appears especially appropriate for the Friends' Church, on account of its present and past record upon this question, to be quick to bring its full force to bear in favor of this great movement.

The propositions are general in their application, and hence wherever the Friends' Church exists it should be reasonable to expect that good use will be made of this opportunity in endeavoring to influence their respective governments to become willing parties to and in the Conference. If our church in the United States could, through properly accredited representatives, unite as a whole in one petition to our government, it would probably have more force and better effect and be more businesslike. This, though, may not be practicable now. If not, then it does appear that each Yearly Meeting, in its own Disciplinary way, should take immediate action and forward petitions and thereby assist the government in coming to a wise decision.

C. F. MORRIS.

Coloma, Ind.

In all "Christendom" there is collected annually \$10,000,000 for missions. This is a large sum, but it is stated that the expenditure in the United States alone for artificial flowers, etc., on women's bonnets, is \$20,000,000.

THE FIELDS ARE WHITE!

Where are the laborers? Every few days I receive letters asking for help in new fields, and for pastoral and evangelistic help in other places. My first thought when I read these letters is, I will go, but after more than forty years of this kind of work, I find my strength unequal for the work in these new and needy places.

Are there not quite a number who may read this notice, who, if true to the call of the Master, will enter some of these fields and plant a vineyard, and enjoy seeing an abundance of fruits in the near future to the glory of Him whose you are and whom you serve, and yourselves be partakers of the fruit for your outward comfort and support?

In this Yearly Meeting we have been wonderfully deprived of quite a number of very efficient ministers and workers. Among them, Prof. George Hartley, now in charge of the religious work in the Indian Territory; Thomas C. Brown, Clerk of Western Yearly Meeting; Elwood Scott, now pastor at Carthage, Ind.; James Price, now pastor at Clintondale, N. Y.; Alfred Ware, now pastor at Mt. Pleasant, O.; Matilda W. Atkinson, city missionary in Augusta, Me.; Marion George, now pastor at Payton, Ia.; Nelson Morrison and wife, working in Indiana; Prof Folger, gone to Kansas; and J. H. Hadly, now pastor in Iowa. We have only four regular pastors left in this Yearly Meeting. There are some good earnest workers left, but none who can go out as evangelists and build up new churches. This is a great field for Friends, and there is no better country in the world for people of small means, a very healthy climate, plenty of pure water and fuel, and very rich soil.

I will add an extract from a letter from one of our noble women: "Providence has opened the way most wonderfully for the establishment of a Friends' meeting in this place (Boise, Idaho). We have a house raised which will be completed soon, a very few members from different localities, several members of the Methodist Church, and others, who are ready to unite with us for the sake of a place of worship in this thickly-settled suburban addition to the city. We want a series of meetings just as soon as we can go into our new house.

"Of course we have no money to pay, for it has drained the pockets of the people to build, but we will entertain the evangelist and do all we can to aid in the work, and if the pocket-books get converted all will be well." It was a great trial to say no to this invitation; let some soul-winners say yes.

Then there are some very inviting fields where meetings are already established. A letter just received from one of these places says: "I thought I would like to talk with you for a few minutes, thinking over the past—how the Lord has blessed us here in times past; and as they have put me on as chairman of the Pastoral Committee, and I look around and see the needs, oh! what shall we do? I feel to ask from one who has been through all such places. We need a revival very badly, and also some one in future for

pastor. We are few in number, yet strangers are coming until all the houses are filled up. I do not know how long they will stay, yet it looks like a good time to work. We can give for support only about \$12 or \$15 per month. For that reason it seems hard to find any one who would take the place. Do you know of anyone coming this way in your wide acquaintance? I did not know but that you might know of some one. Hope you will be able to come to Quarterly Meeting next month. If we do not hold a meeting before, I hope we can then for a few days after." This is one of the best fields we have in this Yearly Meeting. It is a good place for a faithful, self-sacrificing worker to develop his gift as well as build up the cause in this inviting place. 'He that hath an ear, let him hear what the Spirit saith unto the churches.'

I am glad to say that my health has greatly improved, but I am not able for the pioneer work, as in other days.

J. H. DOUGLAS.

McMinnville, Oregon.

LA GRIPPE.

I see by accounts that la grippe is very prevalent in many parts of the United States. I saw an article in a Chicago paper on that subject, in 1891, by Dr. Keeley. He recommended very highly the use of asafetida as an antidote and curative for that complaint, as well as a nervine to tone up the system. He recommended from four to eight grains at a dose, four times a day, stating that he had been more successful in treating that disease by its use than in any other way. Just at that time I was prostrated by a very severe attack. I took that remedy freely, and it broke it up and cleared my system, and I have never had any symptoms of it since. It is perfectly safe, and I have no doubt would prove effective in very many cases.

DAVID TATUM.

San Luis de la Paz, Mexico.

The most truly heroic thing may be the refusal to appear as a hero. To resist a temptation to make a display of energy, courage, or whatever is likely to show itself conspicuously in that which is visible heroism to the world, sometimes calls for the invisible employment of those very forces. It takes courage to be silent, and "strength to sit still." Restraint and self-control are in reality forms of high energy, physical and moral. At their best, they constitute a heroism as noble as it is secret and invisible.—"Sunday School Times."

Progress, in the sense of acquisition, is something; but progress in the sense of Being is a great deal more. To grow higher, deeper, wider, as the years go on; to conquer difficulties, and acquire more and more power; to feel all one's faculties unfolding, and truth descending into the soul,—this makes life worth living.—James Freeman Clarke.

The International Lesson.

FIRST QUARTER.

Lesson IV.

Second month 5 1899.

THE NOBLEMAN'S SON HEALED.

John 4: 43-54.

GOLDEN TEXT.—Jesus said unto him, Thy son liveth; and himself believed, and his whole house.—Jno. 4: 53.

The incident probably took place in the early part of the second year of Christ's public ministry, and at the beginning of his Galilean ministry. The scene is laid at Cana of Galilee, and the whole narrative has the mark of reality and naturalness.

The meeting with the woman of Samaria; the conversation with her, and the two days spent with the Samaritans were episodes in the journey from Judea to Galilee. The lesson refers back to verses 3 and 4 of the chapter, and what intervenes is a parenthesis.

43. "After the two days." Revised Version. The days mentioned in verse 40.

44. "For Jesus himself testified," etc. The verse is confessedly difficult of explanation, and no explanation is entirely satisfactory. What do the words "his own country" refer to? If they mean Galilee, why should they account for his going there? They would give rather a reason for his staying away. Compare Matt. 13: 57; Luke 4: 24, which describe later uses of the same proverb. Some of the ablest commentators refer them to Judea—the native country of our Lord. He had not been well received in Jerusalem, and went back to Galilee hoping to gain a better reception of his message. Others say he was in search of retirement, and so sought his own country. Of the two views the former presents the fewest difficulties, and is more in harmony with the immediate context.

45. The feast means the Passover, and probably the one mentioned in John 2: 13-25. The Galileans were impressed by the miracles wrought by Jesus in Jerusalem.

46. He would be likely to be welcomed in Cana because of his previous visit, and it was also the home of Nathanael (John 21: 2). "Nobleman." Literally, "king's officer." He was a man in the service of Herod Antipas. Herod was really a "Tetrarch," but was popularly known as "king" (Matt. 14: 9). Some have imagined that this was Chuza, whose wife is mentioned afterwards as a believer, and legends trace her conversion to the healing of her boy (Luke 8: 3). Capernaum was twenty to twenty-five miles distant from Cana. "Sick." Verse 52 tells us that it was a fever from which he was suffering.

47. He had heard that Jesus had wrought cures in Judea, possibly Jesus had already healed some in Capernaum itself. At any rate here was a chance that his sons' life might be saved, and he at once takes the journey. "Come down." These words show the accuracy of the narrator. Cana was among the hills, Capernaum by the lake, whose surface is 682 feet below sea level. To go from Cana to the lake meant a descent of several hundred feet. Marshy land abounds in the neighborhood of Capernaum; the cli-

mate there is almost tropical, and malarial fevers are frequent.

48. "Jesus therefore said." Revised Version. He read the man's heart. The father came, not so much on account of his great faith, as because he had heard of the miracles which Jesus had performed. "Sign" refers rather to the spiritual aspect suggesting some truth; "wonder" refers rather to the external aspect where something strange attracts the attention. The words are in the nature of a soliloquy; they state a general truth regarding the Galileans, and imply that the father was a Jew. This was in great contrast with the Samaritans who had believed without signs or wonders. Still the man had faith, though it was a weak faith.

49. It is clear that the man did not regard Christ's words as a reproof, but he does not wish to discuss anything while his son—his "little boy" (as the word might be translated) lies at the point of death. His faith, weak at it was, clung tenaciously to what he did believe. He, however, had no conception that Christ could heal without going to the sick boy.

50. "Go thy way." This was a great test—was his faith sufficiently strong to accept the assurance without a sign or even a wonder? The man's faith grew from contact with the great personality—"before he believed about Jesus, now he believed on him"; he accepted the Lord's words in simple trust, and went his way. If the Jewish reckoning is the one used by John, it would be about 1 p.m. that Christ spoke the cheering words; from the next verse it would seem that the father let a night pass before he started homewards.

51. "Going down." From Cana to Capernaum. "Servants met him." They hurried to carry the joyful news; perhaps to tell him it was no longer needful to seek the prophet, for they were ignorant through what means the boy had been cured.

52. "Amend." Still the father could not think that there would be anything but a gradual recovery. He wished to fix the time so that he might be sure. His faith had grown, but it was to grow still more. "The fever left him." It disappeared all at once.

53. "Believed." A full belief. "That which convinced the nobleman's household that a miracle had been wrought was not the recovery of the boy, but his recovery in connection with the word of Jesus." The spiritual history of this man is very encouraging. His faith grew by using—each step led him into a higher and better faith. Our Heavenly Father condescends to our weakness. He as much as says, use the faith you have; go as far as you can; as you do this you will see more light, and you will come to know "a stronger faith to be your own."

54. "Second miracle." Probably the second miracle wrought in Galilee, not the next one after that of turning water into wine.

PRACTICAL THOUGHTS.

1. He who would have his petitions answered must be in earnest.
2. Faith only grows by using.

FRIENDS WEST OF THE MISSISSIPPI.

BY M. Z. KIRK.

Last week we considered the growth and development of Friends from Salem, Iowa, to the north. This week we shall follow their development to the westward. The first meeting west of Salem was Pleasant Plain. As early as 1840 a few Friends had settled in this neighborhood, and an indulged meeting was set up. In 1841 they built a log house, in which they conducted a Friends' school and held meetings. By the opening of their monthly meeting, in Twelfth month 28th, 1842, they had completed their double log meeting-house, each room being about 16 by 18 feet. For the information of much in this article we are indebted to Eli Jones, who not only gave much valuable information, but helped to look over the old monthly meeting records. He states that among the early members and founders of Pleasant Plain Monthly Meeting were the following heads of families: John Jones, Isaiah Hinshaw, Benjamin W. Hinshaw, Joseph Roberts, William Pickrell, William Pickering, Phineas Heston, Jesse Arnold, Alexander Bell, John Beals, and others.

After the formal opening of this monthly meeting, the first minutes made related to the marriage of John Conner and Almeda Shockly; this matter coming up from Salem Monthly Meeting.

In Third month, 1843, Salem Monthly Meeting turned over Richland Indulged Meeting to the care of this monthly meeting, and they appointed a committee to have care of the same. It is very interesting to note that the first monthly meeting stock was \$4.00. In Fifth month, 1843, Joseph Hoag (well known for the remarkable vision) was very acceptably present with them, and was wonderfully appreciated. In the early months of this meeting they had no resident ministers, and it was a great treat to have the traveling ministers in their monthly and quarterly meeting.

From the very beginning, even to the present time, the Pleasant Plain Friends have been very much interested in education. In Seventh month, 1843, their records show that there were 109 children of a suitable school age, 49 of which were taught under the direction of Friends, and 25 taught in schools not set up by the monthly meeting. In Eighth month, 1843, a committee was appointed "to consider the propriety of opening a First-day school at this place, and also to have the care of said school, if they think best to open one." This school was opened, but discontinued before the next monthly meeting. It was, however, re-established permanently in Fifth month, 1844. In this new and vigorous meeting upon the prairie, made up of Friends from North Carolina, Tennessee, Ohio, Indiana and Illinois, it was difficult to get all of its membership to adhere to the various customs of Friends at that time. A very large percentage of the minutes of all the monthly meetings held are made up of complaints against Friends, appointing committees to deal with them, and reports of the same, bearing testimony against them and disowning them. We find that Friends were dealt with for sleeping in meet-

ing, card playing, dancing, fiddling, attending weddings accomplished contrary to discipline, for neglecting attendance of meeting, for telling untruths, for having difficulties with neighbors and refusing to arbitrate, and for deviating from the good order of Friends in the plainness of language, dress and address.

In Third month, 1844, the monthly meeting was directed to raise money for the Friends' boarding-school at Richland, Ind. It seemed very difficult for these pioneer Friends to collect this part of their meeting money paid, as this minute occurs very frequently, and it seems that they were usually having difficulty in raising the proper amount of money. Contributions for aiding in the Indian work seemed to be collected with ease, as \$48.00 was appropriated at this session of the monthly meeting, and \$32.00 was raised for yearly meeting stock. In Tenth month, 1844, Richland requests a preparative meeting, which was not granted, and the matter was also brought before Western Quarterly Meeting in 1845, but was again not granted. A committee from Salem Monthly Meeting came up in Third month, 1845, to confer with them in regard to asking Indiana Yearly Meeting to give them a quarterly meeting this side of the Mississippi, and in the following month the request was issued. In Fifth month a committee from Western Quarterly Meeting visited them to investigate the advisability of establishing a new quarterly meeting. This matter was kept under consideration, and Pleasant Plain and Salem Monthly Meetings held another conference in Third month, 1847, and in the following month the joint committee proposed a quarterly meeting to be established at Salem, Iowa, to be known as Salem Quarterly Meeting, to be held the third Seventh-day in Second, Fifth, Eighth and Eleventh months. Their request was taken up and granted in Indiana Yearly Meeting, and the Quarterly Meetings were established in Fifth month, 1848.

As was mentioned in our article last week, we are often surprised to find that the clerks have not signed their names to the minutes. A little examination, however, shows why this is as it is. Instead of the clerk copying off the minutes as they do at the present time, the monthly meeting allowed the minutes to accumulate for some months, and then appointed a committee to assist in writing the minutes in their record book; in some of these we find that one Friend writes until he is tired, and then another Friend takes the quill and writes until he is tired, etc. Thus we see the minutes are not so much those of the clerk, but they are really compiled and corrected by the whole committee.

In Third month, 1847, the monthly meeting directed that five-month schools should be opened at Pleasant Plain and at Richland. However, schools for shorter terms had been taught here before. In Ninth month, 1847, this meeting was united in judgment that it would be right to grant Mahaska County Friends a meeting, which was to be opened in Tenth month next. Joseph Roberts, John Beals, John Hadley, Job Smith, John Howard, Phineas Heston,

with a like committee of women Friends, were appointed to attend the opening of this meeting in Mahaska County, which was located a little east of Oskaloosa, and was named Spring Creek. In Eleventh month the monthly meeting appointed Wm. Sopher, Jonas Hoover and Samuel Hull to take and hold the title to the ground for Spring Creek Meeting.

From the very beginning the English Friends were very thoughtful of these pioneers, and sent them not only a good supply of the general epistles, but also sent a great many tracts for distribution, and books to start their new library. We often find record of committees to be appointed to have charge of and to buy new books for the library, and to hold out a subscription to defray the expenses of the same.

In Fifth month, 1849, the Friends living on the three rivers (a large tract of land to the south of Des Moines) requested the privilege of holding an indulged meeting among themselves on the First- and Fourth-day of each week, to be known as the Three Rivers Meeting. The same committee that was appointed to establish the meeting at Spring Creek, with the addition of David Wilson, was appointed to confer with these Friends. At the next monthly meeting they made the following report: "Those directed to confer with the Friends of the Three Rivers made the following report, with which the meeting unites and grants the request. Job Smith, David Wilson, John Hull, Thomas Stafford, John Hadley, George Smith, and Moses Hockett are appointed to attend the opening of the said indulged meeting in conjunction with a like committee of women Friends, and report to the quarterly meeting." In Seventh month the committee reported that they had established this new meeting, which was called Middle River Meeting. In Eleventh month, 1848, the Friends in and about Richland had become more numerous, and they asked that at the beginning of next year the monthly meeting should be held at their place half the time, which both the monthly meeting and quarterly meeting united with. In Second month, 1849, they also asked that an indulged meeting should be established northeast of Richland, which was allowed, and the meeting was known as Rocky Run. It is interesting to note that in Fourth month, 1849, Benjamin C. Andrews, a young Friend who had recently brought his new wife from Ohio, was appointed recorder of births and deaths. Since that time all these meetings have undergone a great change. He has brought up a large family, the youngest of whom died on the Jamaica mission field not long since, and he has been changed from one of the strong, vigorous young men to one of the oldest men not only of the meeting in Oskaloosa, but also in the Iowa Yearly Meeting.

We find that the tide of emigration was moving rapidly westward, and the Friends in the Three Rivers country asked for another meeting in Eleventh month, 1849, to be known as South River. John Howard, Isaac Jones, David Wilson, Job Smith, William Hobson and John Hull were appointed to join a like committee of women Friends and visit them, and hold a conference with them on account of their request, and

report at next meeting. The preparative meeting was opened on South River in Tenth month.

As we visit Pleasant Plain and Richland to-day we meet the following, who are a few of the old pioneers: John Howard, Phoebe Humphrey, Mary Hoskins, Mary Jane Pickard, Patsey Hoskins, Ruth Hoskins, Rachel Crumley, Eli Jones, and others. In Richland we find Charles Stewart, Nettie Mendenhall, Dr. David and Rebecca P. Jones, Joseph and Martha Henson, Jesse Hinshaw, William, Joshua and Millie Hadway, and others.

In the above article we have traced the meetings from Salem to the west as far as Oskaloosa, and from here there are again two branches,—one extending to the west, as we have already noticed, and as will be described in another article, and the other branch extending to the north, forming what is to-day a part of Oskaloosa Quarterly Meeting, which has a membership of 1,289, Lynn Grove with 600 members, Bangor with 841, Honeycreek with 1,270, and Greenville with 438 members.

Next week we shall follow the Friends in their advance to the West, through Ackworth and Bear Creek Quarters on to Kansas.

"I SHALL BE SATISFIED."

The day of life is waning fast,
The sunset glow is in the sky.
Behind,—the visions of our youth
That with the tide of life rose high;
On left,—upon maturer life we write,—
In words with disappointment fraught—
"Weak is the effort, little won;
Alas, sad soul, thy work is nought!
Master, for Thee we would have chosen
The richest gifts; Thy battles fought,
Our hopes lie shattered in the dust;
We have no name for what we've wrought."

But God in mercy looketh down—
He sees not with the eye of man—
"Take courage, child," he kindly says,
"Thy life's a part of My great plan."
If this be true, why, then, complain—
Shall we not here content abide,
Our trust in Him, His joy our strength?
For He will surely, safely guide.

The day of life is waning fast,
Beyond us still is life's ideal—
But with each fleeting, passing day
The priceless goal is far more real.
The sunset glow is in the sky—
"At evening time it shall be light"—
'Tis but the break of eternal day
That scatters far the shades of night.

Then faithful be, thou weary one,
Confide in Him—the time will come
When thou thine ideal shall have won,
And thou shalt rest content at home;
Thou shalt awake beyond this life,
In His own likeness to abide—
No vain regrets—for 'tis God's plan
That thou shalt then be satisfied.

ELEANOR C. BIRDSALL.

Brooklyn, N. Y.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SECOND MONTH FIFTH, 1899.

IDLE IN THE MARKET PLACE.
Matt. 20: 1-16.

Second-day, First month 30th. The idle talent. Matt. 25: 24-30.

Third-day, First month 31st. Idle words. Matt. 12: 33-37.

Fourth-day, Second month 1st. Sowing, morning and evening. Eccl. 11: 1-6.

Fifth-day, Second month 2d. Untiring activity. 2 Cor. 11: 23-28.

Sixth-day, Second month 3d. The night cometh. John 9: 1-7.

Seventh-day, Second month 4th. Laborers are few. Matt. 9: 36-38.

It is important to know what this parable was not intended to teach. It was not intended to teach that salvation is a free gift, just as good at the eleventh hour as at the first hour. It was not intended that the reward to eleventh-hour men is just as great as that to first-hour men, other things being equal. It was not intended to teach that all men are equal at a final day of account. It does teach very simply and clearly that everything depends upon the *spirit* of the laborer; that true service for God cannot be undertaken on any basis of bargaining for pay or reward. It is only a hireling who bargains,—a son can trust his father to do what is right. It is confidence in the justice of the Master—service for love rather than for pay—that makes a Christian worker.

It also suggests that some who have entered the vineyard early may labor with so little energy that eleventh hour men may enter and do more than they, and with a more acceptable spirit Zaccheus came in late, but at one gift he did more than some men do in a whole lifetime.

There are some things that need to be made emphatic on this topic. It is not enough for you simply to abstain from doing bad things. Idleness is not a virtue. You may not be robbing the vineyard, but that does not mean that you are working in it. Neither are you working because you are in the midst of a company that are at work. We get lost in organization; imagine we are doing something because we have the machinery for it, or because somebody is making the machinery go while we are only riding round on it. Some people are wonderfully interested in Christian work, but it is only as critics of the work of others. They stand by and maintain the "testimonies" of the church while others do the work.

The Lord does not wait for every worker to be perfect before he gives him work to do. He takes a willing man, even though he is a Peter, full of impulsive self-confidence. He can train a man who will move. It is the continuous worker that the Master wants. One who is not weary in well doing; one whose faith fails not. He wants the worker who is willing to do little things. There are plenty of people in almost every church who are idle because they cannot do great things,—things that show. I know of no church that does not suffer for the lack of the workers who do the little things.

A Christian worker is of little value until he has

learned to work under somebody else. The guidance of the Spirit is a precious doctrine, but it is practically useless without the co-ordinate truth of obedience to others.

It is a general rule in missionary societies that only those should go to the foreign field who have already proven their call by work at home. It is a mere bit of sentimentalism to imagine that if you were only in the foreign field you would find people hungry for the Gospel, and that you could then work for the Master. The man who has not found more to do at home than he is able to do will never be worth much abroad.

Neither the man who neglects the spiritual endowment for service nor he who neglects the human element of preparation is fitted for Christ's service. We only prove our own littleness by setting these two things over against each other. As well start an argument on the opposition of the two blades of a pair of scissors. If you can find nothing to do for the Master, then find a new qualification for service, and you will soon find use for the gift. Have you only one blade of the scissors? Then secure the other also.

CONFERENCE OF THE WOMAN'S BOARDS OF FOREIGN MISSIONS FOR UNITED STATES AND CANADA.

The third of these annual conferences has just been held in New York city at the same time as the conference of Church Boards, reported in this number, and, judging from the newspaper reports, must have been a most interesting and profitable gathering, but it was impossible for the writer to attend both at the same time, so he cannot give a report at first hand. The Woman's Board of the Congregational Church were the hosts of the occasion, and royally discharged their duties in that particular. "The Ideal Missionary Magazine," "The Forward Movement," "Higher Education for Girls in Missionary Fields," "The Conference of 1900," "The Missionary Spirit in Women's Colleges in America," and other topics were discussed. A most interesting paper on the "Higher Education of Girls in Foreign Lands" was read by Mrs. J. R. Mott, from which we gather the following points:

"Within the last fifty years," said Mrs. Mott, "in every civilized land there has arisen a movement for the higher education of women. In 1840 only one college in this or any other land was open to women—that of Oberlin, Ohio. In the early days of this movement its motive power was the spirit of helpfulness, the missionary spirit awakened in the days of Mary Lyon, when the Mount Holyoke girls were among the first to go out to help the world. We shall never know what America owes to the fact that higher education in this land was begun and fostered by most earnest Christian men and women for the highest purposes. The aim of Mary Lyon, Mr. Durant and others was spiritual no less than intellectual. To-day sees the fruit of their toil, in the fact that America has a larger proportion of women students than any other land. She has thirty-five

thousand in her universities and colleges, and ten thousand of them, in three hundred institutions, are enrolled as active members of Christian associations.

"We are not yet far enough away from the beginning of the movement in our own land to write its history or to see clearly all its results, but to-day the women of America are a mighty power in the social, intellectual and spiritual life of our country. Is it chance that, corresponding almost exactly in time to the beginning of the remarkable movement for higher education in our own land, there should also have come to us the knowledge of the condition of hundreds of millions of women of non-Christian lands, and open doors should swing back before India, China, Japan, Africa, South America and Mexico? Could, indeed, such infinite opportunities for service and such a cry of need and such God-given facilities for preparation have no relation to each other?"

To the question, "What is the aim and scope and what are some of the advantages of the higher education of girls in mission fields?" Mrs. Mott answered in the words of Dr. Duff, when asked his theory of missions.

"Theory," he said; "I have no theory; anything and everything that will promote the cause of Christ."

The immediate objects of higher education she defined as, "first, to build up Christian character, or, in other words, to give to the individual the highest intellectual, moral and spiritual culture he is capable of receiving; second, to create a demand for the higher education of women, and where the demand already exists to supply it under the best Christian influences; third, to provide well-ordered Christian homes.

"A current proverb among the Indians and Mahometans," declared Mrs. Mott, "is to the effect that a woman's wisdom should not extend beyond the oven, and many in every land practically believe the same thing. It is true that a college degree cannot make a good wife or mother or woman, but in the long years of daily contact in school life there is an opportunity to shape the home life, the social life, the religious life, and through these the whole character of a people."

"A fourth object" she defined to provide Christian teachers for schools and to train for Christian leadership wherever needed, and a fifth, to reach classes not otherwise accessible to the Gospel. The need of the most elementary education for girls when missionaries first went out and the progress which higher education has already made in these lands stand to-day in startling contrast. Cyrus Hamlin says that in the first year of his missionary life in Turkey he met but one woman who could read, and the entering wedge was driven in the guise of a school of embroidery. When Duff went to India, he said, one might as well "try to scale a wall 500 feet high as to attempt female education."

In China Mrs. Nevins estimates that to-day, aside from those trained in mission schools, possibly not one woman in ten thousand can read. In 1879 Miss Russell and Miss Gheer began with one pupil in Nagasaki,

Japan, what they meant should some day be a college, and their buildings were pointed out to passengers on the steamer as "Ladies' Folly." According to the most recent statistics attainable, there are to-day in the mission fields forty-nine institutions for women, under sixteen different boards or agencies, giving higher education. About three-fifths of the whole number are found under the Presbyterian, the American Board, and that of the Methodist Episcopal.

To the question, "What influences are going out from these colleges and what results are apparent?" Mrs. Mott gave answer: "Some thousands of women have been thoroughly educated. This means much in lands where a few years ago it was believed to be impossible or disgraceful for a woman to learn to read. Can the wonderful record of 'the mother of a thousand daughters,' Eliza Agnew, of Ceylon, ever be surpassed in this respect? During her forty-one years of consecutive service in one school some 660 girls were graduated, and every one was a professed Christian. In the college at Harpoot the regular work is laid aside once a week for half an hour, and volunteers from the college go to the lower schools to work for souls. From the Methodist College at Nagasaki, Japan, thirty-five girls go out every week to teach four hundred pupils. The True Light Seminary, of Canton, China, has given to the cause of missions in China eighty-five teachers, fifty-eight Bible readers, and nine graduates of the medical college, who are practising their profession. During the twenty-five years of its history the American College, of Constantinople, has graduated one hundred and eight young women from eight different nations, nearly all of whom are engaged in some specific work. From the Nagasaki College one Japanese girl has gone as a missionary to the Loochoo Islands, and another has offered for Corea. In India the large majority of the students in the Dufferin Medical Training Schools, and a still greater majority in the university colleges, are Christians, and Christians are largely in the majority in Bombay, Lahore and Calcutta. During our recent war with Spain there was one spot where Americans and Spanish worked and lived together in perfect harmony—the teachers and pupils of the International Institute for Girls, at San Sebastian, Spain.

"Intellectually, the girls from that school have a wonderful record of 'leaping over everything,' taking the highest marks ever given at State institute and university. This school was founded to reach the daughters of the better classes and to raise up Christian workers for Spain. The regeneration of Spain must begin with the education of her women.

"The whole understanding of women's education is alien to the thought and spirit of Oriental civilization, and involves a readjustment of woman's position in the home and society.

"It was a Chinese girl, educated in a mission school and then sent to America for the study of medicine, who so much impressed Li Hung Chang when he met her on his return to China that he asked her to represent the women of China in the World's Congress of

Women in London. It was a native daughter of India who wrote the hymn which has touched the heart of Christendom, 'In the Secret of His Presence'."

In closing, Mrs. Mott said: "We owe our best missionary effort to the Christian woman and her daughter in mission lands, because of her representative character, her influence and her opportunity."

Dear Endeavorers:—The sixth annual convention of Indiana Yearly Meeting Christian Endeavor Union will be held at Amboy, Ind., Second month 10, 11 and 12, 1899. The program is almost completed and promises to be one of the best ever yet given. The railroad companies have granted a one and one-third fare rate from all points in Indiana. Tickets on sale Second month 9th and 10th, with return limit, leaving Amboy, Second month 13th. These tickets are round trip. Please do not buy your ticket on the certificate plan expecting a return reduction. Every Christian Endeavor Society in the Yearly Meeting should be represented at this convention by at least one delegate, and just as many more as can attend. The Amboy Endeavorers will furnish free entertainment for all delegates. Those expecting to attend the convention should forward their names at least three days before the opening session to the chairman of the Entertainment Committee, Lewis McFarland, Amboy, Ind., so that homes can be assigned.

Yours for the work,

RICHARD HAWORTH,
Yearly Meeting President.

AFRICA.

The Great Commission gives the privilege of sending the Gospel to every creature. Many are in Africa, and so part of our missionary interest belongs there. For the sake of the person paying money for missions it is better that part of his money be sent to China, part to Africa, and part to other places, provided he will keep in touch with the people to whom it is sent. If his missionary work and responsibility is finished when he pays the money, it makes no particular difference where it goes, for all mission fields are alike needy. The Friends have no mission in Africa, but now the missionary board of Western Yearly Meeting has assumed the care of one. This board earnestly asks that this letter and the leaflet accompanying it be read in every Friends' meeting in every Yearly Meeting, that all may know that there is a channel through which our missionary responsibility as a church may be discharged so far as Africa is concerned. It is asked that a collector be appointed for an African fund. Please send the name and address of every person, or Sabbath School or meeting contributing one dollar or more, that there may be at least two letters each year from Africa to those interested. This can be done by using a duplicating machine. It is hoped that these letters will be an aid in giving direct information from the mission.

This board respectfully submits this plan for the prayerful consideration of every meeting. This in no way conflicts with work already undertaken, but is a plea for that part of the missionary money of the church that belongs in Africa, knowing that in this way the activity in every place may be quickened.

The board recommends that this plan be adopted in every field. Every Yearly Meeting having work

in some particular field can handle its own funds, appoint its own missionaries; at the same time send to every meeting in all the other Yearly Meetings information concerning the channel through which funds may be sent to that particular field; and let the missionaries see to it that they keep in touch with every contributor to the mission with which they are connected. This may be done by using a duplicating machine, or in some such way.

We have no central board, but that does not relieve us of the responsibility that we have as a church toward every mission established by the church. The Friends have, or are to establish, missions in Alaska, Armenia, Africa, China, Cuba, India, Japan, Jamaica, Mexico, Palestine, Syria, and among the North American Indians. There can and should be contributions, however small, from every meeting for every one of these, the meeting receiving letters and missionary information from them all. If this plan is adopted the expense of a central missionary board can be saved, and at the same time our responsibility toward every one of these missions be discharged.

Pledges are asked for this African Mission in any amounts, large or small, the pledges to run for three years or more, but will be returned at any time on the request of the person giving the pledge. The first payment is due at any time before Thanksgiving, 1899, but, if possible, it is hoped that it may be paid at once. If this is done all the missionaries under appointment can be sent within two months. Please send contributions, with the names and addresses of the persons to whom the letters are to be sent, to Martha E. Newlin, Treasurer Missionary Board Western Yearly Meeting, Kokomo, Ind.

SARAH J. KING,
President Missionary Board.

Carmel, Ind.

News from the Field.

John F. Hanson sailed from Liverpool on the steamer, "Campania" en route for home the 14th of this month.

NEW YORK YEARLY MEETING.

New Platz, Ulster Co., N. Y.—It is not known to many of the readers of THE AMERICAN FRIEND that there exists in the town of New Paltz, Ulster Co., N. Y., a Friends' mission.

It has just closed its third year of successful work.

It is under the care of a committee of Marlboro Monthly Meeting (Cornwall Quarter).

It occupies a comfortable room in the central part of the town.

The work consists of a Sabbath School (which was first organized)—regular service the first Sabbath in each month, and other mission meetings as helpers can be found—a sewing school, and children's temperance meeting. A teacher's meeting has been held a part of the year with good results.

All the officers and three of the teachers in the Sabbath School are Friends, and we prize the privilege of uniting in the Lord's work here where we are so perfectly separated from our own church in a way which will not bring reproach to the cause. The school has enrolled 99 the past year, but the attendance has varied. Quite a revival spirit has been shown and some souls saved. On account of jealousy and a prejudice in the churches, some have left us, but others have come, and the work the past

year has been further reaching than ever before. It is now ranked with the best Christian work of the place and has the approval of all unprejudiced minds.

We have a nucleus of 50 volumes for a library, and if in any home or Sabbath School there are books to donate they would be thankfully received, as an addition is sadly needed. The sewing school and temperance meeting have been well attended and full of interest, and we believe that much good seed has been sown there.

Any one wishing to help the work can do so by donating material, either second-hand or new, for the sewing school. It is worth much to have the hold that Friends now have here in this educational centre.

The new year begins with a new superintendent, and we look forward to much good work. SOPHRONIA ELLIOTT REYNOLDS

NEW ENGLAND YEARLY MEETING.

Providence, R. I.—The "mid-winter convention" of Portsmouth Camp Meeting Association, held in the hall occupied by the Church of Emmanuel, was one of great power and blessing. The Bible readings, given twice a day by that marvelous man of God, Dr. Godbey, were helpful and inspiring. The preaching by E. H. Dashiels, Dr. Fowler, Mattie Curry, Henrietta Moke, Seth C. Rees and others was in the power of the Spirit and resulted in blessed victory. Many were saved and sanctified. Men who were confirmed drunkards found Christ and are new creatures. Noon-day meetings are now held in the Church of Emmanuel, 348 Westminster Street.

Friends stopping in the city are cordially invited to attend and assist in these services.

Evening services each evening, except Third and Fifth-days.

We ask the prayers of the Lord's people for this work.

JOHN PENNINGTON.

Gonic, N. H.—Dover Quarterly Meeting was held at this place First month 6th, 7th and 8th. Perrin Reynolds, of New York Yearly Meeting was the only visiting minister in attendance. Only two of our own ministers were present. Owing to much sickness the attendance was smaller than usual, but those favored to be present found it an occasion of much blessing. Perrin Reynolds was much favored in service and we felt that surely the Lord sent him here.

Since quarterly meeting two of our young people have professed conversion.

Rochester Meeting has remodeled its meeting-house and now has a good house for worship at a distance from all other meetings. This is an excellent chance for a young man or woman to build up a good meeting.

C. E. PEASLEE.

KANSAS YEARLY MEETING.

Northbranch, Kansas.—A series of meetings was held near here at Oak Creek Meeting by Achsa Kenyon and Adolphus Folger—twenty-four sessions in all. The spirit of the Lord was manifest throughout the meeting, which resulted in the conversion and renewal of a number of souls, also in the sanctification of a few. The church is much strengthened and revived. All glory to the great Head of the church for His blessings.

A. H. KINARD.

INDIANA YEARLY MEETING.

Antioch Meeting, Ohio.—Jonathan M. Jay, from Pleasant Hill, Ohio, commenced a series of meetings here Twelfth month 11th, 1898, and closed Twelfth month 27th—in all twenty-six sessions. The day meetings were praise and testimony meetings, much blessed of the Lord. The preaching was plain, practical, and in the demonstration of the Spirit and of power,—in all twenty sermons. The labors of our dear Friend here was much blessed in strengthening the church. Some were definitely blessed and bore testimony to full salvation. We can but praise the Lord for such faithful workers. A. Lincoln Everett will have the pastoral care of our meeting this year.

Murray Shipley, of Cincinnati, died suddenly First month 20th.

Rufina White has removed from Wilmington Yearly Meeting and settled within the limits of Westland Monthly Meeting, being engaged in religious work at Maxwell.

IOWA YEARLY MEETING.

Greenville Quarterly Meeting was held at Spencer, Iowa, First month 13th, 14th and 15th. Though many were deprived of being present on account of sickness, yet the attendance was good and all the meetings were held under the power and blessing of God. There was a deep current of spiritual life manifest; believers were strengthened, some backsliders reclaimed, and unsaved ones were under conviction. The Christian Endeavor Union was held on Sixth-day evening with representatives present from all societies in the Quarter. Also, by invitation, all the local societies were represented. Chas. Sweet, State President of the United Societies and President of Friends' Societies in the United States, addressed the meeting. The different meetings in the Quarter appear to be in a prosperous condition, as also do the outposts. There is a prospect now of opening a new work within our limits. The fields are white before us. Greenville Meeting has had a series of meetings, conducted by Emma F. Coffin, Brother Witmar and Isaac N. Rich. Much lasting good was accomplished.

The Okoboji Meeting is in charge of Mary R. Hornady as pastor. A good work is going on. Spencer Meeting has about completed quite extensive repairs and improvements upon the church building, on account of which some services have been adjourned. The spiritual condition of the meeting is good; several persons have recently been reclaimed, some converted, and others have dedicated their all to the Master and received the abiding One. Emma F. Coffin is the pastor for this year.

West Branch Monthly Meeting was held at 10 a.m. on the 14th. While the attendance was not large, on account of sickness, indifference, and other causes, yet the Lord owned and blessed the services. Our mid-week prayer meeting was changed back from Fourth-day night to 10 in the morning, and our Endeavor meeting from First-day evening to Fourth-day evening. We hope a blessing to the church will follow these changes. I believe every Friends' meeting sustains a loss by not having a mid-week meeting and teaching our people that God will bless all our outward efforts as well as all our spiritual life if we are only willing to let the world know that we are ready to make some sacrifice for the cause of Christ. Friends in early days proved this fact so clearly that there can be no questioning it, and many Friends have proved it true all along the line of our experience as a church.

A card on the doors of our business houses ("Opened at 1 p.m.: Attending Church Services") will give the public a confidence in us which will tend to increase our business rather than decrease it, and have an influence for good which will be a blessing to the church and the world.

J. Y. HOOVER.

NORTH CAROLINA YEARLY MEETING.

Springfield, N. C.—Dr. David H. Herald, the evangelist from Indiana, commenced a series of meetings, held at Springfield, N. C., on New Year's day. The gospel was preached with the demonstration of the Spirit and with power, so that the young people and children came flocking home to Christ as doves to the window. Had twenty-three conversions and some renewals and the church built up. Our dear Brother Robert Parker assisted in the work.

Our dear Brothers commenced a series of meetings the 19th of this month at Deep River.

C. O.

FRIENDS IN NEBRASKA.

Nestling in the broad valley of the Platte, 130 miles from Omaha as the river runs, is the well-built county-seat of Merrick County. The inhabitants, numbering 1,400, are sober, industrious and well-to-do, for Central City is a radical temperance town with not a saloon shingle in sight. The altitude is 1,500 feet above sea level, the atmosphere pure and invigorating, the climate mild and healthful, and the skies as clear and blue as the "eyes of a Saxon baby."

Recently this charming little town had the pleasure of witnessing a scene both novel and interesting. Since early autumn

Herbert J. Mott has been putting forth his utmost efforts to secure funds and secure a meeting-house in that place. All things being ready, the 15th inst. was chosen as a day appropriate for setting apart this newly erected house for divine worship. On the evening of the 14th an educational address was delivered to a large and appreciative audience. On Sabbath morning every available foot of space was occupied and scores could not gain admittance. In the audience were persons who had not been in a sanctuary for years. In solemn stillness, with bowed heads, there was a reverent waiting upon the Lord. In a few plain words Zenas L. Martin, Superintendent of Evangelistic Work in Iowa Yearly Meeting, set forth the purpose and responsibilities of the new undertaking, and earnest prayers ascended from many hearts that Jesus Christ might ever be the Head thereof.

The house is a neat frame structure, 40 x 40, with 200 substantial assembly chairs, and drop-seats around three walls, well lighted and heated, carpeted aisles, and everything furnished complete, from organ and song-book to fire-shovel and tongs. The citizens of Central City manifested their sincere interest in having a Friends' meeting in their midst by contributing in cash \$1,300 of the \$1,650 incurred in the erection of the house. Over the door outside stand the unostentatious words, "Friends' Meeting-House." What a profound faith was exercised on the part of both Central City and the Nebraska Friends in opening up a work at such a cost in treasure and time in a place where there is but one family of Friends—a house without a congregation to worship therein. Their faith and hope are as far-reaching as the magnificent expanse of their western skies. In the good providence of God the time is not remote when a bounteous harvest shall reward their sacrifices.

Central City is a strategic point for Quakerism in Nebraska, from the fact that at this place Friends have recently acquired a splendid school property, clear of incumbrance. The dimensions of the building are 70 x 74 feet, well planned and substantial in every respect, three stories high, and erected at a cost of \$17,000, not including the campus of 27 acres. To put the building into "ship-shape" will require no grand outlay of capital. A school, offering a high grade of academic instruction, is to be opened there in September of this year. Somehow the Friends have obtained a deep hold upon the Nebraska people, and may God grant that it may never be forfeited.

The life and labors of these dear people are surrounded by a spirit of romance that is extremely fascinating. Twenty years ago, William Abel and family, of Iowa, located as the pioneer Friends in the Platte Valley, and three monthly meetings are the result of their faithfulness. B. Compton and family, of Ohio, in 1888 settled in Hall County and prepared the way for three more monthly meetings. Joel Townsend and family, from Indiana, in an early day located in the North Loup country, where two monthly meetings have been established. Eternity alone will reveal the results of the self-sacrificing labors of Turner Abel and brother, Elwood Knight and Susie E. Allen, of Clarke; Alden Knight, of Alda; Oliver P. Henderson, of Pleasant Hill; Oliver Frazer, of North Loup; Otto Reger, of Belgrade; Brother Ginn, the singer, and many others who should be numbered among earth's worthies. All were kindly entertained and cared for by the Friends during these days.

The Friends seem willing to undergo any sacrifice for the good of the cause. Herbert J. Mott is doing a great work for the future of the church.

serves the right to protect it. The President is directed to negotiate for the abrogation of the Clayton-Bulwer treaty now existing between the United States and England. According to this treaty, which was made years ago, the two governments agreed that neither would construct an Isthmian canal connecting the Atlantic and Pacific without the consent or equal participation of the other. The board of directors of the company provided for is to consist of seven members, five to be appointed by the United States and one each by the Republics of Nicaragua and Costa Rica. This bill is considered rather tentative, and will probably serve mainly as the basis of further Congressional action.

Reports from the Samoan Islands picture a very apprehensive condition of affairs there. Samoa is under the tripartite protectorate of the United States, Great Britain and Germany, with judicial power vested in a Supreme Court with one Chief Justice. Recently it became necessary to select a new king. The natives, by a large majority, elected Chief Mataafa to the place. He was, however, on the 31st ultimo, declared ineligible by Chief Justice Chambers, inasmuch as it had been made one of the conditions of his return from banishment that he would not intermeddle with the political affairs of the islands. Accordingly, the Chief Justice announced Malietoa Tanus as king and Tamesese vice-king. This decision was accepted by the United States and English consuls, but it seems that the German consul refused to concur, and declined to co-operate in suppressing the hostilities which broke out between the rival factions. The forces of Mataafa triumphed, and by reason of the exigencies of the situation the Chief Justice decided it best to recognize him as temporary ruler pending instructions from the Powers. The German consul, and with him Germany, has been severely criticised, as it is thought the Emperor is playing for absolute control of Samoa.

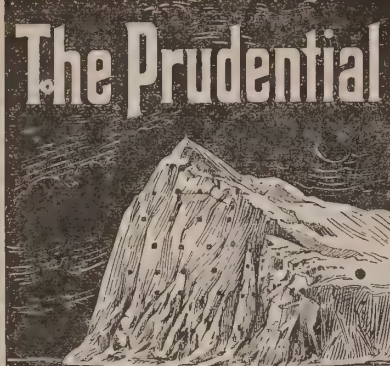
The outcome will be watched with interest, but not necessarily anxiety, by all. Our Ambassador in Germany, who is always optimistic of our relations with Germany, is very hopeful of a perfectly peaceful settlement, and, as it appears, Germany repudiates the action of her representatives. Samoa has become well known as the home of the late Robert Louis Stevenson, who, it is said, was almost worshiped by the natives.

A funereal solemnity overspread Washington last week. On the 16th, in the House of Representatives, a state funeral was given the late Representative Nelson Dingley, the most impressive of its kind that has been held in years. Glowing tributes were paid to the worth of the man, and much sincere sorrow was evident in the large company of statesmen, diplomats and prominent citizens that were present. Following close upon the funeral of Representative Dingley came the unexpected death of John Russell Young, the Librarian of Congress, on the 17th. His career has been a repetition of the old story of American self-made manhood. Starting as "copy" boy in a newspaper office he rose rapidly to the positions of reporter, manager and editor. He has achieved considerable public fame, having occupied the position of Minister to China during the first Cleveland administration. As a man of letters he was well and favorably known; as Librarian of Congress he is said to have been one of the most efficient that ever held the position, having reduced order out of chaos. His death is a genuine loss to the country.

Senatorial elections were held in many states last week, but upon none has more interest centered than that in Pennsylvania. Balloting for the successor to Senator Quay began on the 17th, when it was conclusively brought out that the majority is against the present incumbent and will probably remain so. Balloting continued throughout the week, without any sign of the deadlock being broken. He now lacks thirteen votes of the number necessary to secure his re-election. In New York Chauncey M. Depew, who may be said to be both Platt's and the people's choice, was elected Senator by majorities in both Houses of the Legislature. A deadlock prevails in Delaware.

* News and Events.

By a vote of forty-eight to six the Senate last week passed the Nicaragua Canal Bill. The bill provides for taking over the property of the Maritime Canal Company by the United States at a cost not to exceed \$5,000,000. The canal is to be constructed within six years at a total expense of not more than \$115,000,000, and of this only \$20,000,000 is to be expended annually. The neutrality of the canal is to be observed, but this country re-



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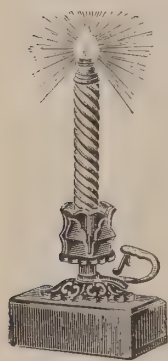
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A TEA AT CARLYLE'S.

Thomas Carlyle was one of our earliest visitors, says Mrs. Julia Ward Howe in the February "Atlantic." Some time before leaving home, Dr. Howe had received from him a letter expressing his great interest in the story of Laura Bridgman, as narrated by Chas. Dickens. In this letter he mentioned Laura's childlike question "Do horses sit up late?" In the course of his conversation he referred to the question again. He invited us to take tea with him on the following Sunday. When the day arrived, my husband was kept at home by a severe headache, but Mr. and Mrs. Mann, my sister and myself, drove out to Chelsea,

where Mr. Carlisle resided at that time. In receiving us he apologized for his wife, who was also suffering from headache and could not appear. In her absence, I was requested to pour tea. Our host partook of it copiously, in all the strength of the teapot. As I filled and refilled his cup I thought that his chronic dyspepsia was not to be wondered at. The repast was a simple one. It consisted of a plate of toast and two small dishes of stewed fruit, which he offered us with the words, "Perhaps ye can eat some of this. I never eat these things myself."

The conversation was mostly a monologue. Mr. Carlyle spoke with a strong Scotch accent, and his talk sounded to me like page of his writings. He had recently been annoyed by some movement tending to the disestablishment of the Scottish Church. Apropos of this he said, "That auld Kirk of Scotland! To think that a man like Johnny Graham should be able to wipe it out with a flit of his pen!" Charles Sumner was spoken of, and Mr. Carlyle said "Oh yes; Mr. Sumner was a vera dull man, but he did not offend people, and he got on in society here."

Carlyle's hair was dark, shaggy, and rather unkempt; his complexion was sallow, with a light glow of red on the cheek; his eye was full of fire. As we drove back to town, Mr. Mann expressed great disappointment with our visit. He did not feel, he said, that we had seen the real Carlyle at all. I insisted that we had. —Mrs. Julia Ward Howe, in the February "Atlantic."

The Australian papers contain two not unamusing stories concerning the recent general election in Victoria. One oratorical candidate for a Melbourne constituency, in a fine burst of eloquence, asked the question, "What is it that has made England what she is—mighty, revered, feared and respected?" "Oireland!" was the prompt and unexpected reply, in a racy brogue, from the rear of the hall. Another Melbourne candidate, after enunciating an advanced democratic programme, remarked, "Yes, gentlemen, and I will go one step further," saying which he stepped over the footlights in his absent-minded enthusiasm and fell among the reporters beneath.—"London Chronicle."

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Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.

Fourth-day 10.30 a.m., except

first Fourth-day in month . . 7.30 p.m.

Sabbath School First-day . . . 10 a.m.

C. E. Meeting, Third-day . . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

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Meeting for Worship 10.30 a.m.

C. E. Prayer Meeting 7 p.m.

Evening Meeting, ... 7.45

Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

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Washington, D. C. Corner of First and C Street, N. E. (Provisional) Arrangement of Hours:

Bible School, ... 9.45 a.m.

Meeting for Worship, ... 11.00 a.m.

Y.P.S.C.E., in the evening, at 7.30, unless some other arrangement is made.

Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.

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Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School, ... 12 m.

Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.

Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

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Bible School 9.15 a.m.

Junior Endeavor 2.30 p.m.

Intermediate Endeavor . . . 3.30 p.m.

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Fourth-day 10.30 a.m.

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Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

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Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

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Meeting for Worship 11 a.m.

Christian Endeavor 6.30 p.m.

Fourth-day, Prayer Meeting . . . 8 p.m.

Kansas, City Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.

Bible School 9.45 a.m.

Meeting for Worship 11.00 a.m.

Christian Endeavor 7.00 p.m.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north.

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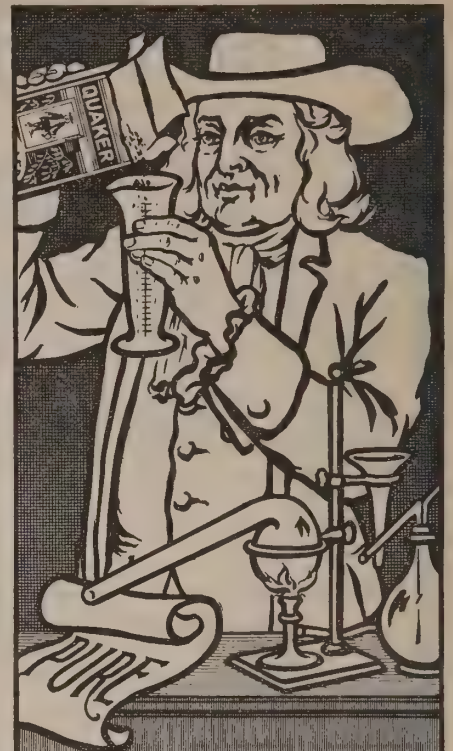
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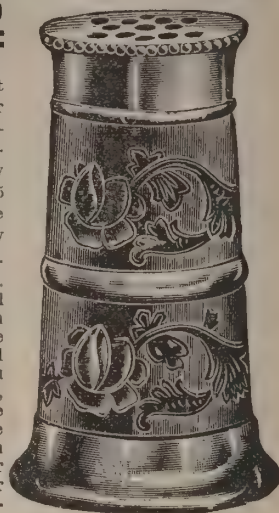
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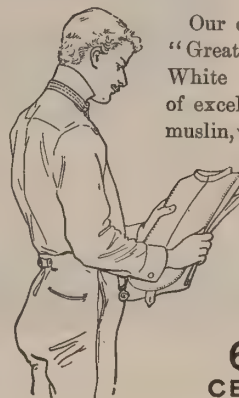
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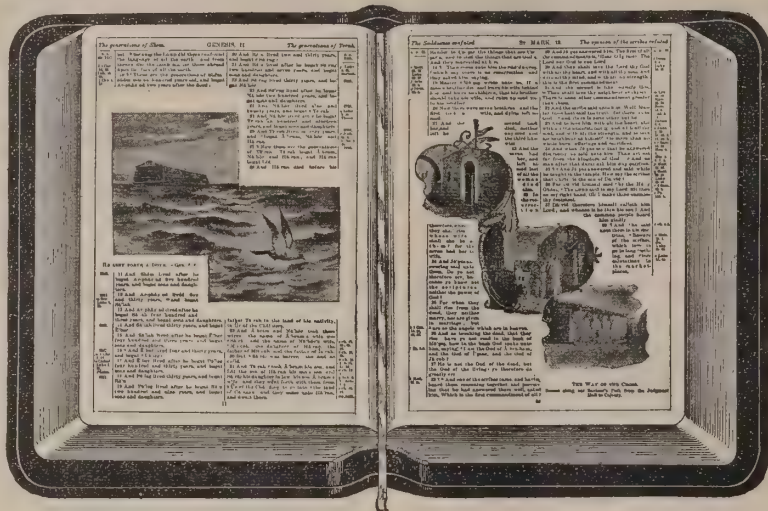
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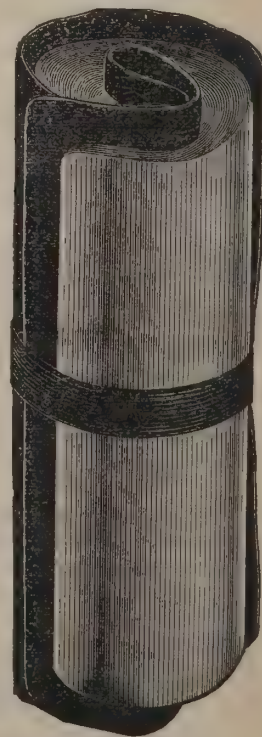
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VOL. VI.

PHILADELPHIA, SECOND MONTH 2, 1899.

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FOR THE AMERICAN FRIEND.

WHO SHALL ROLL AWAY THE STONE?

Is thy heart o'erborne with sorrow?
Art thou weary, sad and lone?
Art thou ready, then, to question
Who shall roll away the stone?

When the storm is fierce and raging,
Strength and courage almost gone,
Then dost thou in wonder question
Who shall roll away the stone?

When thy life's made sad by trial,
Joy and gladness all unknown,
Tell the Saviour all thy burden—
He will roll away the stone.

By the bedside of thy darling,
When the gentle spirit's flown,
Seek the God of peace and comfort—
He can help and He alone.

W. C. S.

POLITICS ARE IMPROVING.

A DISTINGUISHED author of standard works of history has recently said that the great satisfaction that he derives from his investigations is the undoubted proof that the world was never so good as now. Any one who peers closely into the actual conditions existing a hundred years ago, and rests not his faith on histories whose object seems to be to extol the merits of heroes, will recognize more of evil in the political, social, commercial and religious world than he can find to-day.

It is mortifying to one who values the good name of his country to see accounts of purchased legislators and judges. He wonders whether there is any

virtue left, and he turns to his Bancroft or McMaster and reads of the integrity of the Revolutionary fathers and the motives which inspired Chief Justice Marshall. The decadence seems too manifest to doubt it. But let him look at the daily and weekly "Gazettes" of their time; let him read between the lines of Governors' addresses and Senators' speeches; let him consider some very suggestive pieces of correspondence which the recipient omitted to destroy, and reflect how much wickedness has been hidden out of sight by time, and he will face the revelations of the newspapers of to-day with renewed hope for the future. Our republic has gone through vastly darker days than the favoritism and commercialism of the present bring to us now. The general tone of political morality at the end of this century is higher than it was at the beginning. Do we forget that the constitution of the United States, upon which the fate of the country hung in a most precarious condition, was ratified by Pennsylvania by a trick which to-day would hardly have been tolerated, and that on this same event rested its general adoption? Do we forget that United States Senators speculated in objects of legislation, to which their votes gave value, more unblushingly than now? That churches and colleges alike built themselves up by legalized lotteries? That drunkenness in high positions was hardly a disgrace, and that the writings of our greatest men make references to gross immorality in a way which would drive men from public life to-day?

Intellectually we may not be greater than they. Indeed we might compare unfavorably man for man with the Grecians of the time of Pericles. But humanity as a whole is better, its average individual acts from better motives, its representatives in the highest public life are purer against greater temptations, and the progress towards higher standards was never more rapid.

It is true one must immediately begin to make exceptions. Municipal government in large cities is shockingly bad; one can hardly say too much in this direction; and there was no counterpart to this a hundred years ago—not because men were better, but because conditions were different. Great organizations, with indefinite capital, and without conscience, now place temptations before men which make us wonder—not why so many are corrupted, but why so many can resist. When a man like Nelson Dingley, with infinite opportunities for wealth, in his position of chairman of the Ways and Means Committee of our National House of Representatives—opportunities, too, which he could use secretly—dies in comparative poverty, we may believe the race of high-principled legislators is not extinct. There are thousands of such men in official places, despite the beef-contracts and gassing Senators, of which we read. The administrations of Cleveland and McKinley show more political virtue than those of Adams and Jefferson. The fierce light which now beats upon public life reveals the worst, but often conceals the best. The histories, as we read them, reveal the best of the past and conceal the worst. A better sort of history is coming, and if some ancient characters cease to be demigods and are shown to be fallible men—if we lose some of the veneration for the heroes of the past—perhaps we may gain in respect and veneration for the heroes of the present, who in the face of greater difficulties are solving higher problems by purer methods and from better motives.

ISAAC SHARPLESS.

DECISION.

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.

Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.

—James Russell Lowell.

God knows your need, and listens for the cry to come from your soul which will draw forth his response. . . . O child, it is strange that you must suffer, and suffer, before the depths are stirred; and in them is God found.

THE QUAKER MESSAGE FOR THE AGE.*

BY RUFUS M. JONES.

What is to characterize the Quakerism of the twentieth century? what is the message the world needs from us, and how are we to deliver it? The thing which mainly characterized the message of original Quakerism, when it burst upon seventeenth century England and made its fifty thousand converts, when it crossed the ocean and gathered its five great Yearly Meetings, was that it discarded the thousand and one speculations of the medieval church and of scholastic philosophy and gave instead a living, Personal Christ, who could speak to the heart of every man and who would transform the lives of all who would let Him in. Instead of endless questions about the proper form of administering baptism and the supper, George Fox had but one main question: "Do you know Jesus Christ?" "Does He reign in your life?" He swept aside the intolerable mass of sham and empty logic and hair-splitting quibbles and brought every listener to look at his life in the light of Christ. "Are you Christlike?" "Do you make it the business of your life to be like Him?" "Do you live as though He were by your side?" "Look at yourself and look at Him?" "Well, this Christ who died for you sixteen hundred years ago in Palestine on a cross is here now by you asking to rule your life and make you like Himself, and you can find by experiment whether He is a Saviour of men or not by trying Him in your own life." This, in the briefest form, is the message of early Quakerism. It is the gospel of a new creation through Jesus Christ by the Spirit. It deals straight with the practical problem. It lets others wrangle over answerless questions of foreordination and total depravity and deals with the new and living way out of darkness into light. Two centuries and a half have passed and the first fathers of this branch of the church would not to-day be able to recognize some of the offspring who claim descent from the parent stock. Life and thought have been mightily affected in the course of these two and a half centuries. Whether we try or not, we cannot think altogether in the same terms as our remote ancestors. We face new issues, new questions confront us. The plummet has been dropped deeper and deeper down, and new depths have everywhere been sounded below all previously discovered bottoms. A man of our time, if suddenly carried back two centuries, would hardly know how to live at all. But he would find it fully as hard to adjust himself to the thought as to the life of an earlier century. Here we are, then, in the closing years of the nineteenth century. In this age we must do our work, live our lives and think our thoughts. We must not ignore the thoughts and impulses and strivings of our own generation, for otherwise we cannot interpret God and His revelation to our contemporaries. It is the marvel of Paul's work that he always got the point of view of those he tried to help.

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He never in his life spoke an incomprehensible message to any people. It was always something that met the mental difficulties of his hearers, and took them by slow curves up to the dizzy heights of divine revelation, where he continually lived. He never shot his message from a pistol; it always unfolded, like a flower from a bud, out of the condition which confronted him.

Our "new Quakerism" must learn this lesson. It must have a vital relation to the life and thought of our age. It must speak to its condition and not blindly grind out its monotonous grist, like a piece of machinery, regardless whether it feeds or not. This attempt to reduce religion to a monotonous, cut-and-dried type, properly labeled, from which no deviation was allowed, has been once made in our history, and the result was in a high degree unsatisfactory. We produced some splendid characters, but the system had a mummifying tendency, and for every vitalized, spiritualized, wholesome, active, valiant Christian, with loins girt and lamp lighted, we had a hundred pale-blooded, timorous, dependent, traditional Friends who seemed decidedly machine-made.

Now, my understanding of Christianity is that it is not to manufacture machine-made church members, but to bring every man into a rich and abundant life. It is not to destroy individuality, but to consecrate and complete each life and put it at its best. The way to do that is to bring men to God and teach them to live in God, just as they live in the atmosphere, and by breathing turn atmosphere into blood and muscle and nerve and brain. When the breathing is impeded or the air fails, the whole body shrinks and weakens and ceases to be normal. In a more real sense is this true of the inner life, when one is, for any reason, out of communion or correspondence with God. Nothing takes the place of this, church-going, Sabbath-keeping performance of ritual, philanthropy—what Isaiah calls "trampling the Temple"—good deeds, good professions, moral effort; no one of these things nor all of them together can make a man a living, joyous, victorious Christian, for the whole end and purpose of Christianity is to bring the individual soul into immediate relationship with God. Christ spoke of Himself as a Door, and this expression seems to me to give the clearest idea of the Incarnation. Through Christ God entered into humanity. In no other way could He have come to us. We could understand His nature only when it expressed itself in human terms. Holiness and love and mercy and justice and sacrifice and sympathy are no longer abstract terms. The Divine qualities and attributes are woven, like rainbow colors, in the daily life of this Son of God, who was also the Son of Man. He is such a complete revelation of God that He can say with truth, "He that has seen me has seen the Father." We can never again think of God as unknown and unknowable. He is no absentee God, making a world as a watch-maker makes a watch, and then leaving it to run by blind, mechanical laws. He cares for it all, He upholdeth it all; in Him we all "live

and move and have our being." He wills that truth and righteousness and holiness prevail throughout the earth. Once in a definite spot of earth, at a definite time in history, He came to reveal Himself and to draw all men into Himself, and Christ was the Door through which He came. But in another sense He is a Door, for through Him we go to God. As He was the Door for Divinity to reach humanity, so also He is the Door for humanity to reach Divinity. Isn't this about the best message for our age, perplexed with metaphysical doubts and scientific problems? Can we do better than to plant ourselves on this great central fact that there is a Door by which men can come to God? What will transform the individual and society more truly than the persistent proclamation that God is within reach of every life, and that those who enter the Door and go to Him realize the most abundant and victorious life?

To me, the remaking of man,—putting him into complete possession of his powers and expanding his range by bringing him into correspondence with God—is the alpha and omega of the Gospel of Christ. Everything bears directly to that end. Christ doesn't come to destroy the law; He doesn't come to institute new sacraments or ordinances; He doesn't come to teach a new philosophical conception of God or of the universe. He comes to bring men to God. Whether at Jacob's Well, or on the Mount of Transfiguration; whether in Gethsemane or on Calvary, He is a Door, which stands open for men to come to God. In fact, this is the late fulfilment of the original purpose; it explains the fiat, "Let us make man in our own image." Christianity is neither more nor less than the *method* of bringing men into the Divine image, and thus the great Apostle always regarded it.

Now, then, we may see what the new Quakerism should imply and what should be its mission. Let us briefly sketch its program in barest outline: It refuses to be stranded in bottomless gulfs of metaphysical speculation, and it considers that the immediate presence and power of the Spirit makes all external rites and ceremonies unnecessary, as they are not able of themselves to work any change in the nature and character of the soul and were adapted to the church only while it was in its Jewish swaddling clothes.

It announces a method of salvation which may be tested and proved as accurately as the laws of nature are, and it makes religion not an irrational and blind scheme, but the true response of the soul to a self-revealed God. Christ is the self-revelation of God. He is the Mind of God made plain to men. He demonstrates the supreme truth that God is Love. He declares that God is always like a shepherd seeking lost sheep, like a Father yearning for the wandered child to come back. God was in Christ reconciling the world to Himself, showing His patience, His long-suffering, His love, His self-sacrifice, His power over life and death. He promises to make all who come to Him not simply sure of heaven ultimately, but free in the truth *now*, conscious of His forgiveness and immediate presence *now*, able to withstand temptation

now, victorious over sin now, possessed of peace and secure from fears now, filled with the fruits of the Spirit and in present possession of an earnest of eternal life. This Gospel of transformation is as readily open to test as the power of electricity is, and it is its own evidence. It is not a question of logic, but of first-hand conviction. The Quaker method is to present, not a plan of salvation so much as a power of salvation. It says that the law of the spirit of life in Christ Jesus is known by practical experiment as much as is the law of physical attraction, and it can never be known truly in any other way. Furthermore, it sets no limits to what God can do for and with a person who is strictly obedient to Him. We have had a whole generation of holiness preaching, but I doubt if we have yet seen or heard all God can do for one who throws himself unperplexed and in absolute faith upon Him. Those used to be called saints who had some wonderful miraculous power which proved that they had the Divine favor, but our up-to-date Quaker saints are to prove their saintship by a harder test. They must show, as a living example, how, through the power of the Spirit, they can live in the midst of temptation and sin and yet be more than overcomers, and at the same time they must be dynamic centres of spiritual force, which shall convince the most ungodly that the Divine life current flows through them. We are to set forth a Christianity which has in its membership monumental proofs that men who have been sinners can become possessors of a Christlike nature, and who can demonstrate that "creation in the image of God" is no figure of speech nor a mere possibility which was lost when the gates of Eden closed on our far-off ancestors. Our program is to produce such Christians, and, as we said before, to present a practical proof of the truth of our Gospel of salvation. But our new Quakerism, like the good old original kind, must not only stand for a perfected individual—"like Adam before he fell," to use George Fox's expression—but it must also stand for a perfected society. I know many Friends to-day look on society as hopeless, just as most Christians look on the perfectability of man as an absolute impossibility. But we are at present engaged in describing not what man can do for himself, but what God can do. It is our belief that the religious denomination which will take the future is one which believes profoundly in the transformation of man and of society by the power of the Spirit. It is said sceptically that Christianity has been tried for nineteen hundred years and it has made very few saints, and these few couldn't stand a modern magnifying glass, while it has hardly begun to transform society. The answer is, that in the first place Christ's Christianity has hardly been tried at all in all these centuries. Where it has been tried it has always worked mighty effect. But history shows only a milk-and-water, compromise type of Christianity. But even this low, imperfect form of Christianity has so transformed society that we modern people have not the faintest imagination of the life of the world without Christianity. If you want to know some-

thing about it read "Quo Vadis," if you can stand the awful picture.

Our Quakerism must believe in and proclaim a Christ who can completely save individuals and who can establish his kingdom—not by sweeping away the inhabitants of the earth, but by changing their natures and by ruling and governing their lives; and because I believe that, I feel the tremendous obligation upon every Christian to become a centre of force for the transformation of our now imperfect society. The ideal Quaker of the seventeenth century was a man who could shake the earth ten miles about. That was a large radius for those times, but we now carry the power of Niagara Falls to Buffalo, we telegraph around the world, we speak between New York and Chicago, and our ideal Quaker in the power of God must expect to extend his radius. While scientists all over the world are drawing upon the unseen forces of the universe, we Christians, many of us, hardly suspect that there are infinite spiritual forces only waiting for obedient men and women to empower, to show what God can do for and with a man.

The ordinary theory of salvation is that a person "gets religion," and then he spends the rest of his life praying for grace and help to keep it! Like Bunyan's poor Christian with his roll, he is never quite sure he won't lose it before he gets across the river. There is Apollyon to meet, lions in the path, Giant Despair, Doubting Castle, Hill Difficulty on the way. It requires all the help of Hopeful and Faithful, Great Heart and Valiant for the Truth to keep him up to the end. That dear old pilgrim has too long been our typical Christian, though we must admit that he is drawn very true to life as it is shown in the church. But that conception must not be encouraged in our up-to-date Quakerism. We have been describing as our typical Christian a re-made man, who doesn't have to carry a roll to show that he is saved, who doesn't have his sins magically fall off his back, but has them washed out of his heart, who is Faithful and Hopeful, and Interpreter and Great Heart and Valiant for the Truth all in one, and who is not bent on just barely saving his soul and keeping his religion, but whose sole and single task is to manifest the glory and power of God in a Christian life. We are describing a Christian who believes in and illustrates a better knighthood than that of Arthur's Round Table—a knight of God, who looks on life as an opportunity to be a literal member, an instrument of Christ. He will not look on anything as foreign to him. With a sure citizenship in heaven he will be all the better citizen of earth. It will be his business to apply his principles of righteousness and peace to the conditions of life about him. He will strive to fashion all things according to the pattern he has seen in the mount. He will be no less a practical man because he cherishes in his heart a beauteous ideal. It was Milton who suggested that our true state is to come by working out in reality the Christian ideal. The true state, he says, is to be as "one huge Christian personage, one mighty growth and stature of an honest man." Every evil of society, as of politics, is to

be overcome not by fighting it with its own weapons, not alone by denouncing it hysterically, not by pitting church against non-church as hostile camps, not simply by voting for reforms, but by filling the world full of this new type of Christians, call them Quakers or anything else, who will set everywhere new standards of life.

Look at Spain dying out with decrepitude and incapacity largely because of its stagnant and unvital Christianity. It stands there like a fossil of an earlier age. It cannot progress. Such a Christianity, though it call itself a thousand times orthodox, as this form does, is the diametrical opposite of our true modern Quaker type. We plead for a Christianity which affects the whole of a man and vitalizes him through and through, which animates and vivifies every strata of society, which has a limitless power of expansion to meet the growing needs of the world. Instead of standing off and feeling suspicious of the triumphs of modern progress and discovery, instead of helplessly bemoaning the tendencies of the times, we must present a type of Christianity which sees God as clearly in our modern history as the Hebrew saw Him making and guiding and saving his nation. We must possess and present a kind of religion which modern thought cannot undermine, a kind of Christianity that will stand the light of investigation and scrutiny, a kind that will endure the deepest tests of things present and things to come. Modern Christianity is too much on stilts and doesn't get on the solid rock bottom. Our up-to-date Quakerism must cast away fear. It must see clearly that God is the God of both kingdoms, and that His revelations of spiritual laws and the discoveries of truth in the realm of nature will never clash. Let us fearlessly await the issue, confident that the Great Admiral is on the bridge, and all's well.

While our main message must, then, be the proclamation of the power of the living Spirit of God to save—to transform and spiritualize man—to make all things new, and while we present a Christ who speaks to all the condition and needs of our modern life, even as He met all the needs of the ancient world in which He lived and taught and suffered, we must expect and welcome a variety of expression and application of the fundamental truth. We have learned, I think, not to put the truth into Chinese shoes. We have outgrown the idea that religion attaches to a peculiar cut of coat, a special style of architecture for meeting-houses, a peculiar name for the days of the week, we shall also find that our Quakerism can express itself in forms and methods suited to the times, as old orders change yielding place to new. The presence and power of the Spirit is the main thing. We shall not all see alike perhaps as to the methods which are most desirable, but we shall strike all together even as in the picture of Isaiah: "So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil." What we want is unity of the Spirit in the bond of peace. We need to be lifted onward by that one Power which works in us all, as all the divers parti-

cles of water, each in its own place, feel the irresistible tug of a mighty force which makes the whole ocean obedient to the far-off moon. It was their faith in the greatness of their cause which made Cromwell's Ironsides invincible, and the *vis viva* of our church must come from a faith which is grounded on the deepest conviction of the heart—a faith which grows out of and lives upon the consciousness of Christ as a personal Saviour. Then around this central, cardinal faith there may be place for our individual phases of thought. Since Luther's time the idea of individual responsibility and of individual interpretation has been jealously guarded. The result is that the teachers in no one denomination are consistent with each other, but we have, and probably must have, diversity of thought and diversity of interpretation. No two men see a sunset alike, no two observers can describe any event in the same way, and no two men can find precisely the same meaning in a discourse which they hear. We must therefore expect that many things in the Bible, especially in the more poetic and figurative parts, will receive different treatment and exposition from different students of it, and we must also expect that different minds will favor different methods of Christian work. This state of things implies health rather than disease. We simply need to be extremely careful not to lose sight of the fundamental truths which should pulse like red blood through every part of our religious system, and we should guard against any attempt to force our peculiar views or methods upon those who are not ready for them. The truth must spread by the power of its own light, not by log-rolling or underhand methods—not by denunciation or by riding a hobby rough shod over those whose minds are not yet convinced. The whole, completed truth is very often like a mosaic picture. It is made by putting together in proper relation minute bits, no one of which tells its story by itself. Not seldom our own peculiar fragment of truth needs to be put in place by the side of some fragment which our neighbor holds before it can break a message to others. Most of us who are here have lived through a period which has seen the new birth of Quakerism. It was being slowly and gently wrapped in its mummy robes, and the world had already begun to talk of the passing of Quakerism. Some people talk that way yet. There came over the body a new breath of the Spirit. A new sense of the purpose and meaning of the Incarnation awoke. Hearts that had morbidly looked within, and whose whole gospel was introspection, began to beat with concern for other souls, and longed to share in the apostolic service which is never finished so long as there are those who have no God or an unknown God. Our old Quakerism was too self-centered; our new Quakerism is out-reaching. The old was timid, the new is bold; the old was custom-bound, the new is foot loose and free; the old was exclusive and clung to its peculiarity, the new is broad and cares only for essentials. We have already become a new power with still greater potentiality and possibilities, if we can escape the innumerable dangers which are testing us on every hand.

Our future depends wholly upon the degree in which we prove true to the leading of the same Spirit who gave us birth and who reanointed us for service. Already there are those who are timid, and who see no opening through the Red Sea which stands before us. It would have been better to have been a mummy in Egypt than to be stranded here before the difficulties which confront us, they say. The message of the Lord is, "Go forward." There is no promised land except for those who can win it in the face of Jebusites and Hittites and Hivites, Perrisites. Unless we can meet the difficulties of this century, and can speak a convicting message to those who are adrift and perplexed, unless we can hold our truth in the face of new light and profound search, unless we have something that fits the condition of life and thought now, we have waked up to no purpose. The types of Christianity which prevail are always those which express in the truest way the primitive life and message, and which can expound it most convincingly to the age, and if we desire to possess a place of influence we must deserve it. Many branches of the church to-day claim that they possess the right of primogeniture. How shall we prove which is the true heir of promise? There is an old, familiar story of a king who had a precious ring which went as a legacy to the son whom he loved best. The son found in possession of the ring on the death of the king was to be his legitimate successor and the ruler of his people. There came, in course of time, a king who had three sons, all equally beloved. The father had a silversmith make two rings exactly like the legacy ring, and each son received a ring, and supposed himself the chosen ruler. When the father died each son claimed the throne and showed the precious ring. The difficult case went for decision before a wise old judge of the realm. His conclusion was that as each bore the insignia of authority they should rule jointly until one of them should prove by his love for his people, by his success in winning their love, by his natural qualifications for ruling them that the kingdom by right belonged to him. Is Quakerism a child of promise; will it have a great place of power in the onward progress of the church? That depends on us. If, in our love for others, in our ability to help others, in our interpretation of the Gospel, in our constructive message, and our Spirit-filled lives we prove our heirship to service, we are as sure of a future as the sun is to give light.

He keepeth the paths of judgment, and preserveth the way of his saints.—Prov. 2: 8.

The solemnity of religion attaches to character, not to death. States of souls are solemn things. The question, What principles rule you? is a solemn question. But death, the disrobing of the flesh, is not peculiarly so,—not any more so than all life is, not any more than any crisis-season of life is which shows you what you are, and makes you taste the quality and sediment of your disposition and love.—Starr King.

FOR THE AMERICAN FRIEND.

WOULD YOU BE A CHRISTIAN?

BY THEODORE L. CUYLER, D.D.

I wish to say a few plain and affectionate words to those who are agitating the vital questions: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus



THEODORE L. CUYLER.

Christ as your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You would secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in his Word, "I set before you life and death; *choose life*." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free moral agents, and such are you. When Christ said to James and John, "Follow Me," He talked to them as rational beings; for if they could not follow Him, why did He ask them?

You have the power of choice; choose *life*! By that expressive word, in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending Heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

Again, no man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet tens of thousands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. Did that foolish girl who gave her heart and hand to the showy rake who stole her affections choose to become a wretched wife? Yet she did choose to marry him; and dearly does she pay the consequences of her choice.

In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which He offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot lay hold on Christ by faith, and come into heart-union with Him, and obedience to His commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong, happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self and to fasten your heart-hold on the Divine Saviour.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed-pulling and thorough ploughing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians; and it takes a great many half-Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back-load of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to obey and please Him—these have been like the touch of that woman who had the long malady; they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no

peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust Him and to obey Him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a *transaction*—it is the contact of a person with a Divine Person, of a weak sinful penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church service, Bible reading, or the best of sermons, or an "inquirer's meeting," or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple-tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyful Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

THE LANDING OF THE DOUKHOBORTSI.

Halifax, N. S., First month 21st, 1899.

There was enacted in Halifax harbor yesterday afternoon a scene which will live long in the memory of those who witnessed it as one of the most impressive in the history of any country. Amid the beauty of a perfect winter day, the steamer Lake Huron dropped anchor at quarantine, while over the motionless waters were wafted the notes of a sacred psalm chanted with tremulous lips by the 2,000 and more Russian Doukhobortsi, who crowded the decks of the vessel.

The dropping of that anchor signalized the beginning of a new life for these quaint people, who for more than a century have been persecuted and driven from pillar to post on the shores of the Black Sea. Storm-tossed and buffeted by wind and wave, they have at length reached a haven in a land where liberty of conscience and religion is every man's birthright. From the persecution of despots, through the perils of the tempests, they came to Canada, receiving at the hands of its accredited representatives a cordial reception and a guarantee that for the future they shall enjoy that liberty so long denied them at home.

As the steam tug bearing the Canadian immigration and railway officials neared the Lake Huron at 4 o'clock in the afternoon, the notes of a hymn were

borne on the breeze. Prince Hilkoﬀ translated the words of the pathetic melody as "God is with us; he has helped us, and he will carry us through."

From stem to stern, the motley crowd, garbed fantastically, lined the decks of the steamer. They are a clean, healthy, strong-limbed and intelligent-looking people.

As the tug drew alongside the Lake Huron, Job S. Gidley, of Dartmouth, raising his wide-brimmed hat, shouted: "Welcome, Doukhobortsi, welcome," and thus from the lips of an American citizen did the Russian peasants receive their first greeting in the new world. Quickly they responded, bowing their heads twice almost to the deck.

The quarantine officials reported all well on board, and Prince Hilkoﬀ, of Russia, who has been in Canada for nearly a year; a Doukhobortsi interpreter, Quakers Joseph Elkinton and Job Gidley and the Canadian officials boarded the ship. The immigrants crowded around them with ejaculations and gestures, which were interpreted as those of gratitude and delight. Prince Hilkoﬀ and his Doukhobortsi mingled freely with the people, and ere long had heard all the story of their trip.

Amidships a solemn ceremony was soon in progress. The venerable Quaker, Joseph S. Elkinton, of Philadelphia, raised his voice in prayer, invoking Providence to guide and protect these strangers in the new world. Around him stood hundreds of the serious-faced people from the eastern world, with bared and bowed heads, listening reverently to the words as they were interpreted to them.

The voyage from Batoum to this port occupied 29 days, 16 of which were passed after Gibraltar was reached. Gale followed gale, but the immigrants bore the hardships of stormy weather well, coming into port strong and well.

Among the 1,804 adults and 492 children there was but one case of illness on arrival, and that a mild case of measles. Ten persons died on the voyage from ordinary diseases, and there was one birth. Five marriages also were celebrated since the vessel left Constantinople, according to the simple custom of their native land, which merely requires the assent of the contracting parties to consummate the union.

All were apparently happy and hopeful. Ever and anon during the voyage they chanted songs and prayers, and when Prince Hilkoﬀ and his associates left the vessel they lined the railings and waved farewells.

This party of Doukhobortsi is in charge of Leopold Sulerjitzky, a friend of Count Tolstoi, who is the only one who can speak a word of English. Associated with him are two doctors, a lady and gentleman, also friends of Tolstoi, who looked after the comforts of their countrymen on the voyage.

The immigrants comprise people of all ages, and all wear the characteristic dress of the Russian peasant. The men wear sheepskin coats, fur leggings and fur caps, and the women bright red skirts and thick woolen head coverings.

Conspicuous among them was an old Crimean veteran, Machortoff, who fought for his country at Inker-

man. He was not then a Doukhobortsi, being a member of the Greek church. In 1855 he renounced militarism and joined the Doukhobortsi sect. Some years later he incurred the displeasure of the state officials and was banished to Siberia. For eight years he labored in exile, and was only allowed to leave that prison land a year ago, when the first movement for the migration of his people began.

Even then he was released from exile only to be sent from Russia, and was not permitted to return to his home to bid farewell to his relatives. Now he has arrived in Canada a gray-haired old man, bent with the weight of 85 years, to carve out a new fortune. This is but a sample of the sad and pathetic stories which cluster around the movement of this persecuted sect.

Although no sickness developed on the voyage, Dr. Montizambert ordered that all the Doukhobortsi be landed at Lawlor's island, to guard against any possible admission of disease into the country. They will debark to-day and undergo rigid inspection while the ship is fumigated.

From Halifax the steamer will proceed up the Bay of Fundy to St. John, the terminus of the Canadian Pacific railway, by which they will go forward to Ottawa in 40 colonist and tourist coaches, accompanied by five provision and commissariat cars. A special train for heavy baggage will follow.

At the Canadian capital the Doukhobortsi will be transferred to the care of the immigration officers of the government of Manitoba.

The immigrants will be accompanied by 10 practical interpreters from Montreal and Ottawa.

Deputy Minister of the Interior Smart is well pleased with the appearance of the immigrants. "They are splendid looking people," he said to-night, "strong and healthy, and I am confident will make good settlers."

Prince Hilkoﬀ, too, expressed his delight at the safe arrival of the people, saying: "I am to-day heartily glad that my poor, oppressed people have received such a hearty welcome, and especially that they have come to a country under the protection of the British flag."

Job S. Gidley said: "I am sure the American Society of Friends will rejoice to learn that the first company of Doukhobortsi which they have been the means of bringing to Canada have crossed the Atlantic safely and reached the shores of their new home strong and hearty. The impressive scene I have witnessed this afternoon will live in my mind as long as memory lasts. We have been well repaid for our journey hither and our efforts on behalf of these people."

Prince Hilkoﬀ said the French government had offered free transportation to the Doukhobortsi to settle in a French colony. The offer was declined, as the people prefer to settle in Anglo-Saxon dominions, where they would not be subject to conscription.—"New Bedford Evening Standard."

The bravest are the tenderest.—Bayard Taylor.

MURRAY SHIPLEY.

Our dear Friend, Murray Shipley, died suddenly at his home in Cincinnati, Ohio, Sixth-day, the 20th of First month. We give the following resume of his life and work as presented by Dr. William H. Taylor, of the same city:

He for whom we testify our esteem on this occasion assuredly would deprecate all flattery or undue praise, but an intimate association with him from early boyhood, well-nigh fifty years, qualifies me, and the memory of these years of friendship impels me, to offer a tribute at this time of his departure.

Murray Shipley often expressed gratitude for having had pious parents, to whose training he felt indebted for his character, but it was not till full manhood that the parental solicitude had its reward in witnessing his conversion.

The power of the Holy Spirit acting on a strong mind led to most marked results, a transformation of the man with the earnest desire and determined effort to acknowledge God in all his ways. He entered at once, with the energy and zeal which so characterized his life, into religious and benevolent work.

Seeking out a needy neighborhood, he, with others, established a Sabbath School in the southwest part of the city. From this grew the Penn Mission Sunday School, which for many years was a recognized power for good.

In the same vicinity he and others opened the workmen's coffee room, where the comforts of a resort and reading room were afforded without the evils of the saloon. Both of these enterprises were very successful until the extension of railroad yards so changed the locality that it was no longer available for their uses. Many years ago, a number of gentlemen organized the Children's Aid Society, the purpose of which was the physical and moral protection of dependent and neglected children. After a successful career it grew into the now well-known Children's Home. To provide suitable accommodations for this and the Sunday School, Mr. Shipley, at a personal expense of \$12,000, erected a building on Park Street. Here the Children's Home had origin and grew for many years.

Business success enabled him to act upon a strange resolution made in early manhood viz., to retire from business at 35 years of age. This he did, and spent a long time in Europe traveling extensively, carefully studying the methods of caring for dependent children, so that he was able to say he had visited all important institutions of that character in Europe, among others the Rauh Haus of Hamburg, founded by that man of faith, Emanuel Wichern, and the orphan houses of George Muller, the modern exemplar of a "Life of Trust." His friendship with Mr. Muller grew to be such that when the latter visited this country he made his home in this city with Mr. Shipley.

With this extended observation, and above all a heart filled with love to God and little children, he came home to enter upon that special work which has

been his burden and his joy ever since, and to the last day of his life, when in the city, certain hours of the day were spent with his friend and coadjutor, Mr. John Stettinius, at the home, studying the needs and ministering to the wants of every inmate.

Great as was this work, it was not all that he did. In the early history of the Y. M. C. A. he was a director and was active in its reorganization after the Civil War. For some time he was a director of the House of Refuge.

In the branch of the church to which he belonged, and in which he so sincerely believed, he was a strong power.

He, in company with Mr. Coffin, who ministers to us to-day, and others, organized the first foreign mission work of the denomination, selecting Mexico as the field of labor. Mr. Shipley visited that country, enduring much discomfort and privation, in traveling in the interest of the work.

When President Grant inaugurated his humane policy with the Indians, Mr. Shipley was one of the members of his church selected to carry out the policy, and he devoted much time and labor to the work.

In association with other philanthropists, he organized the Prison Reform Association, which has done so much for the improvement of the condition and management of prisons. The first session was held in this city, nearly thirty years ago, under the Presidency of then Governor R. B. Hayes and Governor Baker, of Indiana.

Multifarious and beneficial as were all these works of charity, never for a moment did Murray Shipley regard them as the foundation of his claim for God's mercy. Fully and clearly did he always recognize the atonement of Jesus Christ as his only means of acceptance.

Neither did he feel otherwise than that he was fallible and often did he refer to his proneness to err, but to him a source of great comfort was the thought that God was a loving father, dealing with his children with more than the love of an earthly parent, and to those who knew his inner life it was manifest that he had been walking with the Father, and so, when the summons came so suddenly, there was no terror, but, both literally and figuratively, may we say, "He wrapped the drapery of his couch around him and laid down to pleasant dreams." He bade us not "Good night," but in a brighter clime will say "Good morning."

To move among people on the common street; to meet them in the market on equal terms; to live among them not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of a soul; to bear the burden of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit, and for his ends—this is the religion of the Son of Man, and the only meetness for heaven which has much reality in it. —Henry Drummond.

The International Lesson.

Lesson VII.

FIRST QUARTER.

Second month 12, 1899.

CHRIST'S DIVINE AUTHORITY.

John 5; 17-27.

GOLDEN TEXT.—This is indeed the Christ, the Saviour of the world.—Jno. 4: 42.

HOME READINGS.

Second month 6.—John 5: 1-9. Healing at Bethesda.
 Second month 7.—John 5: 10-16. Enmity and Persecution.
 Second month 8.—John 5: 17-27. Christ's Divine Authority.
 Second month 9.—John 5: 28-35. John's Testimony.
 Second month 10.—John 5: 36-47. Testimony of the Scriptures.
 Second month 11.—2 Peter 1: 10-18. The Father's Testimony.
 Second month 12.—Hebrews 1: 1-9. Glory of Christ.

The miracle and the conversation described in John 5: 1-38 took place early in the second year of our Lord's ministry. The scene was at Jerusalem at the pool of Bethesda. It was probably at the time of the Passover, for Christ was accustomed to go up to that feast. The whole chapter should be carefully read. The many questions raised must be passed over except such as relate to the lesson.

Christ had roused the enmity of the Pharisees by his miracles and deeds of mercy on the Sabbath, for verse 16 implies that there were other deeds than the healing of the man at Bethesda. Christ answers them in the discourse which follows, and makes a statement of his "character, mission, authority and credentials." It has been well said that the discourse must be considered as a whole.

17. "Answered them." Their persecutions and charges. "My Father worketh even until now." Revised Version. From the time of the creation even up to the time he is speaking his Father has been ceaselessly working for man's good, for his salvation. He has not rested on the Sabbaths as they have come round. "And I work." If the coming of the Sabbaths has not hindered the Father's works of love, neither must it hinder the Son's works. These words imply that "the Son and the Father are together carrying out one work, and that in this miracle He has merely acted as the Father's agent." The charge which the Jews made in the next verse was a correct one. He did make the claim which the Jews refused to allow. Note that God's creative works are said to have ended with the sixth day, but it is not said that his sustaining, protective, reproductive activity rested.

18. "Said that God was his own Father." Revised Version. It would seem that the Jews understood that he claimed a peculiar relationship with God, closer than the one implied in the expression, "Our Father;" that is, he claimed equality with God.

19. "The Son can do nothing of himself." There have been many interpretations of these words—they have been twisted to support doctrines wholly out of harmony with the rest of Christ's teachings. They do not mean inability from lack of power, but inability in a moral and filial sense. It is as if a good man when asked to commit a crime would say, "I cannot;" or, as the early believer said, "I am a Christian, and therefore I cannot fight." So close was the union, so complete the harmony of will and spirit, that the Son could not act or think contrary to the

Father's will. On the other hand in the different sense of the words, had He not had the power to yield to temptation, He would not have been "tempted in all points like as we are," nor could He be the perfect Saviour that He is. "Seeth." Not necessarily, nor probably, with the outward eye, but with the spiritual perception. "Likewise." "In like manner." Revised Version. Not "also," but after the same manner, with like power, authority. Father and Son are really one.

20. "For the Father loveth." A reason for the statements just made—the love of the Father. "Greater." Greater than the healing of the impotent man.

21. "For." In explanation of what has just been said. "Quickeneth." Maketh alive. The majority of commentators take verses 21 to 27 in a moral or spiritual sense, and this seems to be in accord with the spirit of the whole passage.

22. This verse has been variously interpreted. The obvious meaning is that judgment is committed to the Son. There is no limit to the life-giving power of Christ; but He cannot give life to those who will not receive it. By the very offer of life men are judged—if they accept they are judged worthy of eternal life; if they reject, they are likewise judged to be unworthy of it.

23. This verse is absolutely clear. Whatever may be the views of the ex-relationship between the Father and the Son, whatever theological distinctions may be drawn, the statement here is positive as to the position which the Son should hold in the mind of the believer. Rev. 5: 12.

24. "Heareth my word." "Heareth" suggests, as often, not only physical hearing, but moral as well—hears and understands. "Believeth him." Revised Version. "Hath eternal life." Not will, but already has it now in its present physical existence—he has entered into the "eternal now." "Shall not come into judgment." Revised Version. The judgment is over. See on verse 21.

25. Note the repetition of "verily, verily," in this lesson. Those words give the strongest emphasis. "Dead." Spiritually dead. "Live." See verse 24. The words "now is" seem to exclude the possibility of anything but a spiritual resurrection being meant.

26. This has been paraphrased thus: "For as the Father is the fountain of life, so hath he given to the Son to be the fountain of life." Compare John 6: 57.

27. "And he gave him authority to execute judgment because he is the Son of Man;" marginal reading, "a son of man." The latter is to be preferred, as there is no article in the original. The meaning seems to be, to Christ has judgment been given because having partaken of human nature he knows our frame. See Hebrews 5: 15.

PRACTICAL THOUGHTS.

1. Eternal life may, if we will, be a present possession.
2. To the believer there is "always more to follow."
3. There is judgment here, and hereafter."

LETTER FROM THE HOLY LAND.

RAMALLAH, Palestine, Twelfth mo. 13th, 1899.—The boxes came from Jerusalem on camels and were delivered at the Mission Twelfth month 2d. You can imagine the rejoicing over the many lovely gifts which they contained, and how delighted we all were with the very valuable, bountiful and very acceptable supply of nice sheets and pillow slips so neatly made and ready for use. They represented to us in a very touching way the loving interest and liberality of our dear home workers and we are very grateful for them. Della counted the dolls, forty-four of them. They will be great treasures to the "babies," as we call our younger girls, and those not needed now will be kept for future exigencies.

Lovely work-bags, little needle-books and needles, pin-cushions, scrap-books, balls, games, Christmas cards and booklets, brushes, combs, etc., lovely unbleached cotton, which dear Katie prizes so much, material for girls' dresses, a nice stock of made-up aprons,—in fact, all the boxes contained is very welcome and will be used to excellent advantage in the home. The lovely bureau covers and towels are very acceptable.

We regret that only a few names of donors could be found with the gifts. We would gladly write to them all personally and thank them for their presents.

There is so little done for the amusement and enjoyment of the children compared with the more favored boys and girls of our own land, that we are very thankful to be able to make the holidays a bright and happy time for the dear young girls under our care.

We can only say, on behalf of our Mission, we do thank our dear friends most warmly for their bountiful contributions to the Christmas boxes, and assure them that all their gifts are appreciated and will be useful to the Mission. May our loving Heavenly Father reward you for thus giving for His dear cause and for His sake.

Twelfth month 27th.

We had a quiet Christmas entertainment—just among ourselves. The school room was adorned with fresh green, and the windows filled with potted plants. A short program of Bible verses and songs was very prettily given, and then came the distribution of the presents. Instead of a tree we had a large box, draped with the stars and stripes, which served as a receptacle for many wonderful things. This was lightly covered over, and each child was permitted to come forward and slip her hand underneath and secure something from within. It was much fun for the little folk, and, as everything was wrapped and tied securely, it was interesting to watch their faces light up with smiles of delight at the little surprises that came to them on opening. How happy we all were!

Later there were games and a treat of cake, and finally bedtime came. Good-nights were said, and pleasant must have been the dreams of the children, especially those who for the first time had a doll of their very own. The girls never get so old but they wish they had a doll. A day or so before Christmas a doll was found in one of the girls' desks, which she

had made for herself. It was only a few rags rolled together and tied so as to form a lump at one end. How delighted the owner must have been to exchange it for one of the daintily-dressed American dollies.

The next day the girls went home for a short vacation, and Helwe, Aisa's wife, has spoken of the great change already in Naomi and Zampi, though they have only been in the Training Home a few months. They are more thoughtful and helpful for her and around the house. How we do earnestly long that our dear girls may have the foundation of a Christian character firmly laid while they are here at school, that they may the better uplift their own people.

Two new girls have been admitted into the Training Home—one, Nustas Abd-el-nom, the daughter of a widow, whose husband was killed by an accidental shot in 1889, when Nustas was six months old. She is a good girl and makes good progress in her studies. Julia Frame is an American, about seventeen years old. During the fearful massacres in Armenia the American Mission School, where she attended, was burned down and everything destroyed; her grandfather was cruelly murdered, and she, with her parents, amid great danger, escaped from their home and finally reached Jerusalem. She is now doing her best at her studies, and we are glad that one who has such commendable ambition can receive the help and encouragement she finds in the Training Home.

Anna Hussey has taken upon herself the task of cleaning up and keeping the stones out of the Jerusalem road from our gate to the top of the hill. She hired five men and boys to clear it the first time and they worked most faithfully. Every one who passed by would say "taib," "taib" ("good," "good"), but never think they could pick up a stone.

Wilfred and Della and all the teachers went into Jerusalem to see the Emperor and Empress and had a fine view of the procession from the top of the United States Consulate, as the whole party left their carriages to walk down David Street to the new church, through the new street opened for the occasion.

About last Seventh month a petition was sent to the Turkish Government for a "license" to exempt the Mission from taxation, customs duties and the fear of having our work interrupted. During month after month the petition has been followed up, the Courts have been attended, every requisition has been answered, and hundreds of miles traveled on horseback, going in and out to Jerusalem. As the papers were drawn in the name of T. B. Hussey as Trustee, he could not leave the work, even when a cablegram told him of a very serious accident which had befallen his eldest son. What this must have been to him and his dear wife may be in some measure imagined by us. But during the wearisome wait for the letters A. M. Hussey writes: "We commit our dear boy most fervently anew to our Covenant God, and we trust His faithfulness, believing that even in this affliction some blessing must be folded, though our blinded eyes may not be able to see it now."

And her trustful faith has been rewarded. After long, wearisome delay, the "license" has been given, and they are set free to return, while their son has made rapid recovery from what might well have been a fatal accident.

Wilfred and Della Rountree write: "We are both in excellent health—a blessing for which we do indeed feel thankful." They think the climate suits them and they are both well acclimated to it.

MURRAY SHIPLEY AND THE CHILDREN.

Our esteemed friend, Murray Shipley, whose sudden death will shock his many friends, was superintendent of the Penn Mission which was opened in a Mill Street cellar, in 1860. In a block of thirty squares of tenements and shanties densely populated there was, previous to this, no Bible school and no Protestant church. From this seed grew the present finely-appointed "Home," which was entered Seventh month 23, 1877. More than 20,000 homeless or needy children have been provided for since the organization was effected. I was elected as visitor for this Home by the Board of Trustees in Twelfth month, and received many delightful letters from Murray Shipley, the president, speaking of the pleasure he anticipated in having me associate with him in this blessed work. I arrived here the evening of the 18th inst., and the next morning attended the mid-week meeting of Friends. Murray Shipley came in late. A friend read the first chapter of Hebrews, and Murray Shipley soon after knelt in fervent prayer, beginning, "As many sat at thy feet to learn of thee, blessed Master, so we come to be taught thy will concerning us," etc.,—a beautiful trustful prayer, simple yet eloquent, full of praise, and the thought of peculiarly burdened ones could rise above besetments and physical disabilities in quiet rest and faith. Later he spoke most cheerfully of Christ being "the anointed Jesus," and of our privilege to be anointed with the oil of gladness, citing many instances of those who had shown gladness even under most trying circumstances. After meeting he accompanied me to the "Home." He spoke of a sermon he preached the preceding Sabbath on "Christ our Passover," and about emphasizing the "therefore." Then told how he was formerly austere and exceedingly exacting in his religious life, but how the daily visits to the "Home," contact with suffering humanity, and needy children had softened and modified his thought, more like the gentleness of the Saviour, as he was moved with compassion. At the door he took me back down the steps to read the words cut in the stone over the entrance, "In Christ's Stead." This he emphasized. "Think of it, dear brother, thou and I to stand, to teach, to shelter, to train these little ones, in Christ's stead." After transacting some business he took me through the house. "I'm sixty-eight," he said, "one-half of my life has been engaged in this work, and they have been the sweetest and best of all." He chatted with the children as they sat at their well-

spread table; then took me upstairs to the nursery, where were a dozen or more babies. One who had just been brought in for the first day was crying. He caught up a doll and frolicked about, then crouched down and reached it to the child, which seized it with a hearty laugh. So his last act to a child in this Home he founded and loved was to bring a smile through tears, as he had done to thousands of troubled faces before. I helped him on with his overcoat, and at the door he invited me to dine with him at 6.30. "Then we will talk over details of thy work," he said; then turning back again he caught my hand in a warm grasp, "May the Lord bless thy coming among us," as he was gone. A few hours later he was stricken down, and died with neuralgia of the heart. I write this fully as one who was peculiarly privileged to see the spiritual side of this honored business man, minister and philanthropist during his last day on earth. May all who read this be as faithful, persistent and trustful even unto the end.

J. LINDLEY SPICER.

Cincinnati, O.

FOR THE AMERICAN FRIEND.

A PRAYER.

Lord make me patient like thyself,
To bear what thou dost send;
Knowing well that thou canst see
What's best, e'en to the end.

Help me to know that when I ask
For things that cannot be,
That thou in thy great wisdom hast
Some better gift for me.

For I in weakness cannot see
As far as thou canst see,
I cannot know the ills that thou
Hast kept away from me.

Lord, for the things thou hast withheld
I thank thee, for thy care;
Help me to feel it more and more
And spread it everywhere.

IRENA B. TOWNSEND.

Rosedale, Oregon.

The nature which is all wood and straw is of no use; if we are to do well, we must have some iron in us.—Canon Farrar.

There never has been such women as our white-ribboners, so large-minded, so generous, such patriots, such Christians.

A correspondent of the London "Daily News" notes the growth of the use of English on the Continent. Wherever he went he was able to converse with statesmen and diplomats in his native tongue. He found that as a rule the governing classes in Europe could understand and speak English. In the Russian royal family, especially, English is the familiar language of conversation. The Czar, for instance, invariably speaks English to the Czarina and his little daughters.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SECOND MONTH TWELFTH, 1899.

THE JOY IN FINDING THE LOST.

Luke 15: 1-10.

Second-day, Second month 6. The joy of the shepherd. Matt. 18: 12-14.

Third-day, Second month 7. The joy of the seventy. Luke 10: 1-17.

Fourth-day, Second month 8. The joy of sower and reaper. John 4: 35-38.

Fifth-day, Second month 9. Joy amid persecution. Acts 5: 34-42.

Sixth-day, Second month 10th. Returning with joy. Ps. 126: 1-6.

Seventh-day, Second month 11th. Lasting joy. Dan. 12: 1-3.

The joy of finding the lost depends very much upon our sense of relationship to them. A father will rejoice more over the finding of a lost child than a stranger will. The Pharisees had no appreciation of life outside of their own false, narrow measurements. They were so small themselves that they could not measure the greatness of life. A man is great in proportion to that which he has in common with other lives. Jesus Christ had infinitely more in common with life than any Pharisee, and therefore He cared infinitely more for the finding of the lost. When we are not joying over the saving of the lost we may be sure it is because of the littleness of our own lives.

The point of this parable is not in a somewhat ambiguous reference to the ninety and nine who need no repentance. It is in the joy of the shepherd and his friends over the one that is saved. The shepherd rejoiced because it was his sheep, because he was responsible for it, because arduous effort in its behalf had been crowned with success, because it had been rescued from great danger, because its salvation meant its welfare in the future. All these reasons are infinitely increased in meaning when it is a lost soul that is sought and found.

It was only one sheep that prompted all this effort, and caused all this joy. It is popular now to talk about reaching the masses, but after all it is personal contact with men one by one that saves them. The power of Henry Drummond over men lay largely in his willingness to reach them one by one. From the time when at twenty-three years of age he engaged in evangelistic work with D. L. Moody until his death, he was always after the individual. Tens of thousands of young men in England, America, Australia, and on the continent of Europe felt the power of personal contact with him, and upon them all with tactful, sympathetic earnestness he ever urged the importance of decision for Christ. In our church and Christian Endeavor work we are active on committee work, in teaching, entertaining, and various forms of necessary activity, but how few really devote themselves to the individual. The simplest and yet profoundest art and science of Christian life is that of reaching the individual, and bringing him to Christ. It is in the Gospel of John, the deepest of all Gospels, that we see most of this service.

What are the equipments for this service? First of all, a fullness of the love of Christ, the nature of Christ in our own lives. The joy of a personal fel-

lowship with him must be our greatest attractive power. Men are not won so much by a doctrine, a dogma, as by a life. It is the man who inspires us with confidence that he has found in Christ the solution of his doubts, the strength for victory over his temptations, that can lead us to Christ. It is the man whose life is at once purely natural and yet deeply spiritual who can speak to thoughtful men to-day and win their confidence.

He is the skillful winner of souls who can bring to bear the right truth upon a human soul. Some men need one truth, some another. The Divine word has a message for all, and we need to know it thoroughly in order to find the right truth for each case.

A man must also study human nature. There is a certain charlatan style of dealing with men that some evangelists fall into that only deceives the shallow and catches only the shallow in its net. The depth and breadth of a man in his knowledge of human life will be largely the measure of his power to lead other men to Christ if that knowledge be used to this end.

FRIENDS' CHRISTIAN ENDEAVOR OF AMERICA.

Dear Fellow-Workers:

Accept by this my hearty New Year's greeting. The outlook is most cheering. While everything seems most portentous of great events close at hand, whether first for good or ill, for weal or woe, is only known to Him who presides over the destiny of nations. But one risks nothing who prophesies great results of blessing from the mighty host of young people now arming for the fight. The result must be a great spread of evangelistic truth, a great power of evangelism, which is the world's great need.

May the Lord bless each and all. The Friends' preachers of the coming days ought to be, as a result of Christian Endeavor work, more scriptural, more intelligent, more logical, more forceful than some of us older ones who never had such training.

I find the young Friends here only commencing the work in some places rather timidly. But I conceive it to be the great need of English Quakerism.

We find in so many places a lack of apprehension of evangelical and orthodox truth, so little of the spirit of evangelism. We attended last night the annual convention of South Durham County Christian Endeavor Union; fully two thousand people, full of enthusiasm, as all Christian Endeavor conventions are.

Especial stress was laid on loyalty to our own denomination. A paragraph has recently been added to the pledge enforcing this. One remark seems well worthy of thought: "That one who is broad enough to have equal love for all churches is likely to be shallow."

The church should mean to every Endeavorer, not some undefined nebula, but something locally their own to love and serve second only to Christ.

Yours, in His service,

Darlington, England.

CHARLES W. GODDARD.

SPECIAL OBJECT GIVING IN MISSIONARY WORK.

Any notice of the report of the committee on this topic was omitted for want of space in the report of the annual conference of mission boards given last week, but the matter is of too much importance to be passed without notice. Of late years it is being strongly urged that in order to bring churches in closer connection with mission fields it is necessary to assign to them special objects for their support, or special fields that they may feel are in some sense their own. In order to secure a consensus of opinion on this matter a committee was appointed last year to collect opinions from various boards. Seventeen questions were addressed to these boards, and answers from forty-five were received, including all the larger boards in the United States and Canada. From these reports it is seen that twenty-five per cent. of giving is now for special objects, and that the custom is increasing. Where missionary boards can discriminate as to choice of objects most of them place missionaries salaries first; fourteen place native helpers next, and eleven place schools third. Others are governed by the wishes of the donors. Most societies endeavor to discourage personal communication between the donors and native helpers supported by them. It is not best, in general, to keep native workers in touch with other than the regular boards. In answer to the question, Do you regard special object giving as on the whole advantageous, and therefore to be encouraged, or as a necessary evil to be restricted as far as practicable? twenty-three boards agree that the advantages are more than counterbalanced by the disadvantages, and that such giving should be discouraged and restricted as far as possible. Twelve boards favor special object giving with proper restrictions. Twenty boards avoid special appeals. The general opinion seems to be that it is better to assign shares in special departments rather than individual workers. Many boards think it best to urge people to give for Christ's sake, and to put confidence in and leave to the boards, who are supposed to understand the needs of the field, the work of appropriation.

The whole question is fraught with difficulties. Givers are prone to choose the more attractive forms of work, and leave others just as needful to care for themselves. They do not understand the hurtful influence on native workers who know they are supported by special churches, especially in connection with native workers who are not so supported. They do not know the embarrassment of boards in rightly distributing funds to the needs of the work. Such special giving generally interferes with regular giving sooner or later. Where donors choose the field, and contribute to new work, it throws responsibilities upon boards to continue that work when the special giving ceases. When special giving is for a native worker or a pupil in the school who does not prove satisfactory, the givers are disheartened. But with all this it remains true that for the present thousands of people can be interested in special objects who are

not interested in the work as a whole. The boards cannot resist this judgment of the churches, for they are only the servants of the churches. The remedy does not lie in any radical measures. Boards can only hope by laboring to educate the churches as to the importance of the work as a whole, and its success as a whole to restrict this movement in the direction of special giving. Meanwhile, it appears that we must use it in view of the great necessities of the field until giving shall be established upon a broader basis.

INDIANA YEARLY MEETING ENDEAVOR CONVENTION.

The sixth annual convention of Indiana Yearly Meeting Christian Endeavor Union, to be held at Amboy, Ind., Second month 10th to 12th, promises to be one of great spiritual blessing.

There should be a large representation of societies present to hear the following program rendered:

SIXTH-DAY EVENING, SECOND MONTH TENTH.

7.30. Devotional Exercises. Mary Moon Meredith.

8.00. Address, "True to all my Duties." Richard Haworth, Marion.

SEVENTH-DAY MORNING.

6.15-7.00. Sunrise Prayer Meeting.

9.00. Opening Exercises. Bertha White, Knightstown.

9.15-10.15. Missions. In charge of Edith J. Hunt.

10.20. The Tenth Legion. Leona Ballard, Marion.

10.40. The Quiet Hour. Lida Fellow, Amboy.

11.00. The Workers' Exchange. E. H. Stranahan, Jonesboro.

AFTERNOON.

Junior Session, 2.00 to 4.00.

EVENING.

7.30. Praise Service. Led by Leona Bond, Muncie.

8.00. "The Law of Blessed Service." President J. J. Mills, Richmond.

FIRST-DAY MORNING.

11.00. Meeting for Worship. Sermon by J. J. Mills.

AFTERNOON.

2.30. Song Service.

2.45. "Loyalty to Christ." Barclay Jones, Traverse City, Mich.

"Views of the Pledge":

3.10. (1) In its Relation to Daily Life. Gertrude Mills, Richmond.

3.20. (2) In its Relation to the Society. Elma Binford, Westland.

3.30. (3) In its Relation to the Church. Enos Harvey, Fairmount.

EVENING.

7.30. Song Service.

8.00. "The Spirit of Service." Dr. Sylvester Newlin, Kokomo.

Closing Consecration Service.

"Lilies—of the valley—of the shadow—"

News from the Field.

A cablegram dated Jaffa, First month 23rd, from Timothy B. Hussey, announces that they are to ship for home at once, so that they may soon be expected on our shores.

William Marshall, of Iowa, sailed from Liverpool, England, for South America on the 12th of First month.

MINISTERING FRIENDS WHO HAVE DIED ABROAD.

A communication in THE FRIEND of 25th Eleventh month, 1898, mentions the removal by death of several Friends in both England and America, who had crossed the ocean with certificate for service.

In addition to American Friends of this character who died upon your side of the Atlantic, there can be mentioned the names of William Hunt, of North Carolina, and Job Scott, of Providence, R. I. William Hunt died in Ireland in 1772, the year in which John Woolman deceased at York, England, of the same disorder—small-pox. It may be added that he was a cousin of John Woolman, and the great-grandfather of Dougan Clark, of this country, who has recently deceased. Job Scott died in Ireland in 1790, or about that date.

Among public Friends from England who departed this life in America may be mentioned Sarah Stephenson, from the Monthly Meeting of Wiltshire, who died in Philadelphia in the Fourth-month, 1802, a minister of some note in London Yearly Meeting, and who arrived in this country, in feeble health, a few months previous to her death.

In the very early days of the Society several Gospel messengers from the Old World laid down their lives in America. Roger Gill, from London, who was an associate with Thomas Storey in religious service, died of the yellow fever in Philadelphia, in 1699. Among this number may be included Marmaduke Stephenson and William Robinson, who suffered as martyrs in Boston in 1660. There are doubtless others, whose names have been overlooked as the years have passed away.—Edward T. Tucker in "London Friend."

New Bedford, Mass., 13th 12th mo., 1898.

INDIANA YEARLY MEETING.

Greensboro, Ind.—Daisie Barr, of Marion, Ind., commenced a series of meetings at Greensboro, on the night of the Twelfth month 13th, and continued for twenty-three days, holding two sessions a day, making forty-seven sessions in all. Under the plain preaching, in which the Lord led her, the church and vicinity have been greatly stirred and wonderfully blessed; twenty-three have professed conversion, forty backsliders reclaimed, and a large number have protested a deeper work of grace. Many middle-aged men and fathers have been converted, or reclaimed. Twenty-one have requested to become members with Friends. We feel that our church has put on new strength and is in a good working condition—for all of which we praise the Lord. Our young friend goes from this place to Sycamore, Ind., followed by the prayers of her many friends that the Master will make her the same blessing to others that He has to us.

MARY A. SAINT.

Amo, Ind. Nerius Hodgin is pastor of Amo Meeting. He has, with the help of John Hadley, held a two weeks' meeting. Their teaching was plain and practical. Those who were privileged to attend the meeting have taken a step in spiritual things.

ANN B. THOMPSON.

Marion, Ind.—C. D. W. Hiatt, of Fairmount, commenced a series of meetings at South Marion, Ind., First month 1st, and closed the 22d. All the results of this meeting cannot be known now, we believe eternity alone can but tell the work that has been done,—sinners were converted, backsliders reclaimed, and children of God baptized with the Spirit, voices were heard in prayer and praise which had long been silent. Maud Millener, Ruth Barrett and Josie McCamble were helpers in most of these meetings. The influence of these young women was greatly felt among the young people, and much good was done through them.

ELMA S. THOMAS.

A Friend from Hanover, Mich., wishes to correct the statement made recently that Ida Ryan was to attend Penn Meeting every two weeks. The Friend says such arrangements have not been made.

Fairmount, Ind.—A series of meetings has recently closed at East Branch, conducted by Esther J. Morris, of Fairmount, Ind., the result of which was the renewal and conversion of almost a score of souls. It was the greatest visitation of the presence and power of God that has come to our community for years. Some gave up their tobacco for Jesus' sake; many others were shown their condition before God. Sister Morris was ably assisted in the meeting by Cerena W. Jay, Anna Swafford, and M. L. Swafford, of Back Creek.

Deer Creek, Ind., First month 24th, 1899.—Our dear friend Benjamin F. Morris conducted a series of meetings at this place, beginning Twelfth month 12th and closing on the 29th. Thirty meetings in all.

Although not largely attended those who were at the meetings were amply repaid. A blessing attended the instructive preaching of our brother, and as a result five were converted, eight reclaimed, and the church greatly strengthened.

We had the acceptable company of his wife at a few of the closing sessions.

ELMINA B. HARRIS.

NEW YORK YEARLY MEETING.

Luke Woodard's company and service were acceptable and instructive at Farmington Quarterly Meeting, held at Collins. He remained to conduct some extra meetings. Naomi Purinton, from Vermont, and Dr. Grene and wife, from Buffalo, were in attendance. Ann M. Haines was also able to be present. The meeting of ministers and elders was held as usual at the home of David Little, and his sister, Isabella Waring; luncheon and meals for Friends were also kindly served at their home. The Quarterly Meeting, though not largely attended, owing to prevailing gripe, was a time of spiritual fervor and uplift. Several important matters of business were left over until next Quarterly Meeting. It was decided to send petitions to Congress in favor of the Hepburn, Alaska, and other reform bills. Also a protest against the admission of Brigham H. Roberts to our National Congress. David Little is still faithfully laboring at Collins, Edwin P. Wood at Farmington, John H. Aldrich at Hartland, and although John D. Piper is laid aside, by sickness, from his ministerial work at Elba, yet we trust the Lord will soon restore him to health and his accustomed labors in that place.

Anna S. Leggett has not been able to accept calls to engage in revival work since last summer, but we trust she will soon be well, and able to resume the work so dear to her heart.

In many places the ranks have been thinned by removals and death, but we are praying the Lord of the harvest to revive the work, and that souls be saved and added to the church.

H. H. LEGGETT.

The address of J. Lindley Spicer, formerly of New York City, will be Cincinnati Children's Home, 319 West Ninth Street. His new work will be securing homes for children, supervising, and replacing them, when necessary, throughout the farming communities of Ohio, Indiana, and Illinois. Any person willing to "receive one of these little ones," may address as above.

WESTERN YEARLY MEETING.

A series of meetings, continuing nearly three weeks, was held at North Branch meeting-house, one of the meetings of White Lick Quarterly, conducted by Wm. Card and Ruth E. Guyre. There was one conversion, some renewals, two accessions to the church. The membership was strengthened and built up and more closely united in spirit and purpose.

R. H.

Phlox, Ind.—New Hope Monthly Meeting has been wonderfully blessed in two series of meetings held within its limits. The first, of three weeks' duration, was held by William H. Hunnicutt, at Antioch, three miles southeast of Phlox. All our members who attended that meeting were wonderfully blessed in many ways, some of whom received the baptism of the Holy Ghost.

Besides this, there were two conversions, four renewals, and six requests for membership. Following this was a two weeks' meeting in New Hope, at Phlox, Ind., held by Thomas J. Holding and John Butler, in which at least twenty persons claimed the baptism of the Holy Ghost. Some of these received pardon for their backsliden state before receiving the definite blessing above referred to. Several others were received into covenant favor with God. There were two requests for membership. The "Leadings of the Spirit" were wonderfully manifested in the preaching and other services of these meetings, and never has Satan and his followers been so opposed to the Lord's work as now. We praise the Lord for His application of the "refiner's fire and fuller's soap" upon the hearts of this people in this community.

A. LEONIDAS ELLIS.

Azalia, Ind.—Sand Creek and Azalia Meetings united in a series of meetings of eight days, which proved to be a time of great strength to all who attended. David Hadley was with us and was much blessed in preaching the Gospel. Many deepened in the spiritual life and a few were added to the church. Our Quarterly Meeting was also a time of great showers of blessing. Stephen Scott, from Fairmount, Ind., was acceptably with us. Our work is progressing nicely under the care of the pastor, Lewis E. Stout, whose work is strongly supplemented by our three resident ministers. Our ministers are in good unity one with another, and the the Lord is blessing us.

Chicago.—John L. Kittrell conducted a series of meetings at Friends' Meeting House in this city, commencing Twelfth month 11th and continuing about ten days. The meetings were well attended by Friends and others, and were a season of blessing to many. A number of young people, some of them already members, made public confession of Christ and continue to be a source of rejoicing to us. Two have been received into membership and there may be others soon. During several days we had the most acceptable company and assistance of David Hadley, Yearly Meeting Superintendent.

RICHARD SIMMS.

Gray, Ind.—A series of meetings has been held at East Branch, Hamilton Co., Ind., of about twenty days' duration, conducted by Mary J. Mills, of Hopewood Monthly Meeting, Dublin Quarterly Meeting, assisted by our pastor, Nathan D. Knight, and also by Ellis A. Wells, of Carmel. We are clearly within the truth in stating that, in spiritual power, deep heart searching and victory over the powers of darkness, we have never known such meetings here before. Mountains of opposition have been removed and strongholds of sin and Satan brought down. Some incidents of the triumphs of God's saving power during these meetings were marvelous in our eyes, and beyond the utmost reach of our faith at the outset.

So far as known, the professions of definite blessings received amount to over one hundred. Among these near forty have claimed the blessing of sanctification. A number have already given their names for membership, and several more are expected to follow. But, praise the name of the Lord, figures cannot set forth all the good done in an effort of this kind.

MILTON HANSON.

IOWA YEARLY MEETING.

Minneapolis.—Minneapolis Quarterly Meeting was held at Minneapolis on the 21st and 22d inst., and was an occasion of blessing from our Father. Minneapolis Meeting is receiving some additions to its membership and there is an increase of spiritual life. The Sabbath School is increasing in numbers and interest, Wm. P. Angell who has been doing pastoral and evangelistic work in the city for nearly seven years, will move to Muncie, Ind., Third month 1st.

A. J. Hanson is laboring successfully at Bangor, Iowa, and the spiritual interest there is very good. His ministry and his pastoral work in the homes of Friends are edifying the church. Samuel Jay, who was at Bangor last year, is now residing near Albion. His health is much improved, which will be welcome news to his many friends in Bangor.

Amy Clendenon, of Oskaloosa, is spending the winter at Bangor, and is very helpful in the church.

The children met last Sabbath with the pastor and his wife, and organized a Junior Endeavor Society, which we believe will be a help to themselves and others.

The evangelist, Brother Charles Wright, of Indiana, has just closed a very successful series of meetings. Many have been strengthened in their Christian warfare, and about forty souls—some of them renewals—have claimed the promises and have started on their "Zion-bound" journey. Brother Wright was with us eighteen days, held meetings both morning and evening, except a few meetings that were carried on without him when he was overtaken with the grippe; but he was soon all right again and carrying on the work as before, only a little easier fatigued bodily.

We feel that the meetings were greatly blessed. The interest taken in our day meetings has been very gratifying. A feeling of love seemed to pervade during the whole of the meetings, and each one has shown a willingness to do his part, which we believe, has helped our brother greatly in bringing about that which the Lord sent him to accomplish. Brother Wright is now in the work at Hartland, but we want to say that the work here is going right on and souls are being saved. Brother Hanson preached an excellent sermon Sabbath evening. In conclusion we want to thank our Heavenly Father for the feast of good things that he set before us, and let us promise, with His help, to work faithfully to build up his cause in our neighborhood; and let us in the future do more and better work than ever before, thus showing our appreciation of what the Master has done for us in this place.

MINA JACKSON.

Allen, Neb.—Our Pastor, Benj. B. Hiatt, just closed a special effort at Spring Bank, on the evening of 18th inst.; thirty-one sessions were held, in which thirty-nine souls gave testimony to definite blessings either in renewal or conversion, while some seemed to get higher thoughts in relation to the purposes of gospel work, and to take on new strength. The church was much built up, notwithstanding many were hindered from attending regularly on account of a severe scourge of grippe that seemed to be quite general at the time the meetings were in progress. The Lord gave strength to fearlessly proclaim a full gospel. The Holy Spirit attended the word, which was universally backed up by the Scriptures. We were warned to believe in God intelligently along the lines of his word, with the assurance that none can fail who thus come. The love side of the gospel was put in much tenderness; the justice side with much firmness and the sinner encouraged to avert it by coming to the fountain of healing. Sin was uncovered in its many tendencies, in its effects on our race in religious, in social, in political, in business, as well as in home life. With the remedy all the time kept prominent before us, so that while we were made conscious of our affliction, we should not sink down in despair, but might see the way of escape, which many seeing, entered in and found place.

ELIJAH ROBERTS.

Revival meetings were held at the Friends' Mission Chapel, West Oskaloosa, Iowa, commencing Twelfth month 3d, and continuing until Twelfth month 22d. The meetings were conducted by evangelists Edwin Loft and family. The power of the Lord was present throughout all the meetings; there have been eight conversions, ten renewals, eight sanctified, making twenty-six in all, for which we praise the Lord. Brother Loft and his wife are now at Motor, in Ackworth Quarterly Meeting, where the Lord is wonderfully blessing their labors for him, in giving them souls for their hire in that place. Twenty-four have professed a desire for a new life and five united with the church thus far. They will remain one week longer at Motor, and then go to Friends' Meeting, Spring Valley, near Marshalltown.

OHIO YEARLY MEETING.

Augusta Meeting.—We have just closed a successful series of meetings at this place, conducted by the evangelist, Levi R. Lupton, of Lupton, Mich., and our pastor, Geo. B. Malmsberry, of Garfield, Ohio. With the exception of a few evenings when the weather was very inclement, the house was well filled, and often to its full capacity, by very attentive and deeply interested audiences—some coming five and six miles. The clear, pointed preach-

ing of the Gospel was made quick and powerful, and very early in the meeting conviction fell on the people, and as a result of the work already apparent there have been some conversions, quite a number of backsliders reclaimed, a few believers sanctified, reconciliations effected, and our little church greatly revived and strengthened. A sister who has been in poor health for months, was healed, and others who were worn and ill from excessive work and want of rest received a special touch from God and had victory in their bodies in the name of the Lord. Many from other denominations attended regularly; a number of whom took an active and helpful interest in the work and testified to definite blessings received. There will be some accessions to the church. God has indeed been gracious unto us and made his face to shine upon us. To him be all the praise.

ASA PIM.

KANSAS YEARLY MEETING.

Northbranch, Kan.—At the last Quarterly Meeting of Walnut Creek in the Eleventh month, we had the company of Josiah Dillon, from Iowa; Adolphus Folger, late from Oregon; Achsa Kenyon, of Lowell, Kansas; Eliza Cary, Yearly Meeting Superintendent of Evangelistic Work, and M. Z. Kirk, agent for THE AMERICAN FRIEND. The labors of all our visiting friends were received as messages from the Lord, and duly appreciated by us. After Quarterly Meeting the friends remained for a time visiting the meetings composing the Quarterly Meeting. Josiah Dillon and Eliza Cary came to Northbranch and held a few sessions, and then went to another field of labor. At Northbranch Monthly Meeting in Twelfth month, Joseph Coleman, from Iowa, was present, and the next day was joined by M. Lemmon, Superintendent of Evangelistic Work of Oskaloosa Quarterly Meeting, who commenced a series of meetings which continued for three weeks, J. Coleman leaving after nearly two weeks, going to another field of labor. A. Folger and Achsa Kenyon having closed a series of meetings at Oak Creek, joined by M. Lemmon, and labored to the close of the meetings. We can truly say that in all the labors of our dear friends, we have the evidence that the Lord is still leading his church and people. As a result of the meeting, nineteen have been converted, fifteen sanctified, and thirty renewed. The Academy here has received a great spiritual blessing in the conversion of several of the students.

ASA M. TOWNSEND.

Pond Creek, Oklahoma Territory.—We commenced a meeting at Coldwater, First month 5th, holding meeting at night and visiting families through the day. Annie J. Winslow was with us until Sabbath evening the 8th. Her gospel messages were well received. She went to Ringwood Second-day, and Josiah Dillon came Third-day and remained over Sabbath. His messages were very strong and convincing, and just what we need in this new work. He goes from here to Friends' Valley; his mission is to teach the way of the Lord more perfectly, especially our phase of the Gospel, that has been much neglected here—and that is the physical side of the Gospel. Praise God for the good that is being accomplished; he is inciting most of the meetings of Stella Quarter.

A. C.

Cherokee, Oklahoma Territory.—Lodi and Annie Bonser began meetings at the McRachy school-house, thirteen miles southwest of Stella Academy, Twelfth month 27th, and held thirty-eight sessions. The power of God was manifested, prejudices were forgotten, and salvation through Christ was the theme. One brother said he was so glad he had been enabled to see beyond water-baptism and see Jesus as he never had before. There were near thirty renewals and conversions, mostly conversions. Good work was done in singing the gospel, led by S. W. Martain.

Josiah Dillon has visited the monthly meetings of Stella Quarter, holding a few meetings in each place. His work has been owned and blessed of God, to the awakening of the church as to her responsibilities to the financial support of the work, and we hope to be able to support a missionary in the near future.

Alvin Coppock and James Welsh have just closed meetings at Friends' Valley and Coldwater. Conversions, renewals and strengthening the church are the visible results.

Meetings are in session at Stella. Susie Allen is to take charge First month 25th.

LAURA A. COPPOCK.

GENERAL CHURCH NOTES.

Among the many projects on foot to celebrate the advent of a new century, none, perhaps, is more noteworthy than the effort which is being made by the Methodist Episcopal Church to raise the immense sum of \$20,000,000 as a thank-offering for the blessings of twenty centuries of Christianity. The amount is to be secured by First month 1st, 1901. Of this, \$10,000,000 is to be applied to Methodist universities, theological seminaries, colleges, and other schools, and \$10,000,000 for philanthropic purposes in the Methodist Church and for the payment of debts of church properties. The scheme may seem as visionary as it is stupendous, but the Methodist Church is a large institution and it has thousands of consecrated members, so that the realization of the amount is not impossible.

If public opinion has any effect upon the Mormon mind, then Congressman-elect Roberts, of Utah, is not resting upon a bed of roses. Roberts, who is a Mormon, and who has been chosen as a Representative for Utah, is an avowed polygamist, having three wives. It has been claimed that as such he has no legal right to sit in Congress, and hence numerous petitions have been circulated, protesting against the recognition in Congress of such immorality as is openly practiced by Roberts. Ministerial and W. C. T. U. conventions, mothers' meetings, and many other bodies have passed resolutions denouncing Roberts as unworthy of citizenship and calling upon Congress to refuse to receive him. We have, however, the authority of such an eminent jurist as ex-Senator Edmunds that Congress has no alternative but to accept Roberts' credentials. The State makes its own laws and it is responsible to itself alone for the existence of polygamy. It may send to Congress whom it wishes. The fact should not be ignored that Utah is no longer a territory under the direct control of the United States, and the assurances of her people that polygamy is no longer practiced count for nothing. It is at least tolerated in its worst form. Congress, however, after receiving Roberts, may expel him by a two-thirds vote. Eminently desirable as this step would be, it seems improbable that it will be taken.

Considerable agitation is now making against kissing the Bible when taking an oath. The custom, in fact, is fast becoming obsolete, and it will before long, in all probability, be abolished. One magistrate in New York has given up the practice altogether. In his court he has witnesses swear by holding up their right hand. It is interesting to note that Major-General Miles, when testifying some weeks since before the War Investigating Commission, declined to give his testimony on oath.

Dr. Lyman Abbott, of Plymouth Church, Brooklyn, is to be succeeded by Dr. Newell Dwight Hillis, of Chicago. Dr. Hillis, it is said, has been doing an excellent work in the latter city, and exceptional inducements have been held out by his parishioners to retain his services. He has now formally accepted the call to Plymouth Church. There are on the roll of this church 1,835 members. The receipts and expenditures amount to about \$38,000 a year.

A conference of Anglican Bishops was recently held at which some very optimistic and conservative views were expressed regarding the present trend towards "Romanism." The Book of Common Prayer was frequently cited as authority against the use of candles in a way suggestive of worship, against compulsory secret confessions, against the sprinkling of water, and against the observance of days not authorized as holy. Yet one may discern, perhaps, with all the warnings expressed, a growing tolerance of ritualism in its highest forms.

Married.

DILWORTH—BROWNE.—At the home of the bride's grandfather, Noble C. Browne, Mt. Pleasant, Ohio, Charles M. Dilworth to Edna Garnett Browne, Twelfth month 25th, 1898.

ELMORE—COFFIN.—At the home of the bride's parents, near Pleasant Plain, Iowa, First month 25th. Luther Elmore and Minnie Coffin were united in marriage.

HUDSON—FARLEY.—At Greenfield, Ind., Harry M. Hudson to Mary F. Farley, the former from Carthage, Ind., the latter of Greenfield.

HUCHENS—DAVIS.—Twelfth month 25th, 1898, at the residence of the bride's parents, Pennville, Ind., William Huchens to Laura Davis. They are both members of Little Blue River Meeting.

THOMASSON—CHAMBERS.—At the home of the bride's father, R. W. Chambers, Mt. Pleasant, Ohio, William W. Thomasson, son of Samuel J. and Mary Thomasson, to Olive Chambers, Twelfth month 28th, 1898.

Died.

CHASE.—Hepsibah L. Chase, daughter of Nathaniel and Ruth Sisson, and wife of Alanson Chase, on First month 5th, 1899, peacefully entered into the rest of the spiritual world in her 72d year. She was born in Collins, N. Y., of parents who devoutly practiced the plain, simple virtues of the Society of Friends. Her life was characterized by virtues which may well be emulated. Her charity knew no other bounds than her ability. Whenever it was known to her that others were in distress or want, her eyes could not close in slumber until she had done what she could for their relief. Her interest and zeal for religious instruction were stimulating to all about her. For twenty years or more did she act as Superintendent of the Friends' Bible School at East Hamburg, N. Y., giving it its life largely from her own consecrated personality. She was one of the noble saints that all recognize as "the salt of the earth."

COLYAR.—Rebecca Colyar, daughter of Jesse and Mary Ozbun, a member of New Hope Meeting, Indiana, departed this life First month 12th, 1899, aged 47 years. She was a firm believer in the leadings of the Spirit, and she helped many into the light. Rebecca Colyar's life has not been lived in vain. Those lessons of patient suffering, trustfulness in God's doing all things well, and obedience to God's will, will ever be remembered by those who mourn her loss, but in Heaven there is one more added to the many ties which draw us to live for Him who is King of Kings and Lord of Lords.

COX.—James Cox died at his home near Elizabethtown, Ind., First month 15th, 1899, aged 70 years, 1 month and 2 days. He was born near Goldsboro, N. C., where he spent his boyhood years, and emigrated in the early fifties to Bartholomew Co., Ind., where he resided the remainder of his life. He was married in 1855 to Sarah Hall, who survives him, together with five children. He was a birthright member with Friends, very faithful in attendance at all the meetings, a Bible school teacher for thirty years, and an elder at the time of his death. The sickness of this dear Friend was quite lingering, but he manifested great patience, often repeating precious promises from God's word. A large company gathered at Sand Creek Meeting House on the funeral occasion, where the deceased had worshiped for forty-eight years.

HUNT.—Elizabeth Hunt died at her home, near Walnut Ridge, Rush Co., Ind., the 25th of Twelfth month, 1898, aged 75 years and 10 months. She was a daughter of Nathan and Elizabeth Hill, who were among the early settlers at Walnut Ridge. She was married to Alfred Hunt in 1841, with whom she lived in happy union for nearly fifty-eight years. He, at the age of 81 years, survives her. She was a member of Walnut Ridge Monthly Meeting all her life and for many years a useful elder in the church. She was of a quiet, unassuming disposition and her kind words of cheer and generous deeds endeared her to all who knew her.

During her last illness she was confined to her room for more than six months. Much of this time her suffering was very great but through it all she was patient, always manifesting a resignation to the will of her Heavenly Father. She died as she had lived, fully trusting Him who had so wonderfully blessed her and cared for her through life.

News and Events.

The Senate agreed last week to take a vote on the Peace Treaty on the 6th inst. Active opposition to the ratification of the treaty appears to be waning, and it is possible that a vote will be reached before the date agreed upon. In the meanwhile Agoncillo, Aguinaldo's representative in Washington, is pressing his suit and vainly seeking official recognition from this government. It is said that the despatches which Agoncillo has forwarded his chief on the divided state of opinion in America have encouraged the Filipinos, and they are more than ever inclined to resist the sovereignty of the United States. Alarming reports regarding the Filipinos' hostile attitude are repeatedly issued by the press, but thus far Major-General Otis and Admiral Dewey have prevented an open rupture. The insurgents continue to hold Iloilo. Their treatment of the Spanish civil prisoners, priests and others is said to be fully as cruel as any of the atrocities committed by Spain. If this is so, then Spain's people have learned their lesson all too well.

The war and its aftermath have made strange bedfellows. There was nothing but general rejoicing over the re-established fraternity of North and South. The position in which certain political leaders find themselves seems merely the cruel irony of fate. William Jennings Bryan may yet find an inharmonious party in 1900. He is firmly opposed to imperialism or expansion, and he would still make the money question the paramount issue. But Richard Croker as firmly believes in expansion, and does not incline to push the money question to the front. As Croker controls Tammany, and Tammany controls the New York democracy, the situation looks ominous. Senator Hoar finds himself out of unity with his party, and with all his vigor, urged on by a deep-seated conviction, he is fighting the new expansionist policy of the Republicans. Ex-President Cleveland can endorse in one particular the views of Bryan: he has expressed in no uncertain tone his hostility to the addition of new territory, and deplores our acquisition of the Philippines. Such instances of personal opinions of our leading men might be indefinitely multiplied. Many strong men are arrayed on both sides; the majority of the people appear to favor expansion.

Since the Czar issued his first peace manifesto, in Eighth month, he has been loudly commended, and as severely condemned, by Christendom. His second call, outlining the subjects for a peace conference, issued on the 15th ultimo, will elicit a renewed expression of opinion. It is apparent that the nations are indifferent to the value of such a conference, and but little interest has thus far been manifested by those who are to participate. Certain it is that preparations for war continue unabated. Germany is about to increase her already burdensome army by 25,000 men. England is making an enormous addition to her powerful navy. She now has 119 war vessels in process of construction. Russia herself is not idle. Her outposts are being strengthened and her army increased. The estimated number of conscripts which she will call for this year is 350,000, or 100,000 more than ten years ago. Our own peace-loving country now has a bill before its Congress which is designed to increase its standing army of 25,000 to 100,000. We believe, however, that the Czar deserves credit for more sincerity than has been accorded him, and we may yet see a partial consummation of his dreams.

The memory of Keely, of Keely motor fame, is likely to be tarnished with the proof of fraud committed in carrying out the wonderful experiments which beguiled so many and made the magician rich. A complete exposure has been made of the tricks employed by Keely, and it has been pretty definitely established that the forces employed to accomplish the experiments were not made by any newly-discovered force in nature, but plain compressed air and electricity. In his workshop in Philadelphia have been found tubing for carrying the air, generators for making it, and appliances for transmitting the power to the machines. There need be no further mystery about the Keely motor.

"KINE TO EVRYBUDDIE."

In "the short and simple annals of the poor," there is sometimes a world of tender meaning, far more sincere and truthful than many a stately biography or formal epitaph.

"I saw a rude, roughly hewn stone above a grave on an eastern Kentucky hill-side a few weeks since," said a gentleman to a reporter for the Louisville "Evening Post," "that was placed there before monument makers flourished in that part of Kentucky. There were but two graves in the little, unfenced spot, and they were in the center of a sassafras thicket. This old stone, over which the ivy had crept, well nigh blotting out the inscription, bore these words, which seemed to have been chiseled by a trembling-fingered novice :

" 'Jane Laler, ded Agus, 1849,'

" 'She wuz allus kine to evrybuddie.' "

"I thought, as I stood there by the weed crested mound, of what a world of meaning there was in those few simple words: 'She wuz allus kine to evrybuddie.' When I shall have composed my weary limbs for the last sleep, I would ask no greater boon than that such a compliment might truthfully be placed on the tomb above my silent form. It was so different from any of the chiseled platitudes one sees in large cemeteries. I wondered what loving heart could have inspired it, and stopped to ask about the woman whose gentle life could merit so tender a tribute. Nobody on either side of the mountains knew much of the Lawler family, but one old mountaineer said he had been told the woman was the wife of an old woodsman who lived and hunted on Mount Elkhorn in the first half of the present century. The palsied hand of the loving husband doubtless traced the last testimonial of reverence."

TROUBLED BY LITTLE THINGS.

The Quaker spirit, at its best, is the spirit of truth, righteousness, and all-embracing charity; but sometimes Quakers, like other people, make too much of little things, thereby becoming, what they loathe, formalists. The "Church Standard" tells two anecdotes illustrating this tendency.

In the days when Friends were accustomed to wear cocked hats turned up at the sides, one good Friend bought a hat of this description, without noticing that it was looped up with a button. He sat one day in meeting, when he noticed some looks of curious displeasure. Taking off his hat, he saw the reason for the looks, and then rose and said, "Friends, if religion consists in a button, I wouldn't give a button for it." His sermon was at least understood.

A somewhat similar story is told of an influential Friend who, on his way to meeting, was caught in a drenching rain, and borrowed a neighbor's coat.

He seated himself opposite to Jacob Lindley, who was so much disturbed by

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Henry James



Rudyard Kipling



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the glittering buttons that "his meeting did him no good." When the congregation rose to depart, he felt constrained to go up to the Friend who had so much troubled him and inquire why he had so grievously departed from the simplicity enjoined upon members of their society.

The good man looked down upon his garment, and quietly replied, "I borrowed the coat because my own was wet; and indeed, Jacob, I did not notice what buttons were on it." Jacob shook his hand warmly, and said, "Thou art a better Christian than I am, and I will learn of thee."

Jacob was right. He had been paying too much attention to the "mint, anise and cummin" of Quaker tradition.

GRATUITOUS INFORMATION.

Ordinarily it is not best to correct a stranger's grammar or pronunciation in a public place, or to volunteer information. Your motives may be beyond question, but zeal may sometimes outstrip good judgment.

The man in the rear seat felt that the crisis had come, and that, try as hard as he might, he could stand it no longer. So he leaned forward and in a low voice spoke

to the plain-looking citizen who had been reading the war news to his seatmate for the last forty-three miles.

"Excuse me," said the rearward sufferer, "but I hope you won't mind if I tell you the way to pronounce that word. It isn't corpse, but corps—just as though it were spelled c-o-r-p-e, you know."

The reader looked up. "O, I guess not," he said. "It's corpse all right. There it is in black and white—c-o-r-p-s. I guess you don't know all you're talkin' about."

"The 'p' and 's' are silent," the other rejoined. "Really, it's nothing to me, but then—"

"Silent, are they? Well, then, by gracious, you want to be silent, too. Interruptin' a man with your dude notions of spellin' and pronouncin'. I know you and your kind. I'll bet you write your name with an initial in front of it, and that you encourage your wife to spell hers M-a-y-m-e or M-a-e, and that you say eyether and lawf. These are war times, when solid American words is the only ones that goes. Let's see, Charley, where was I?" returning to his paper. "O, yes. 'The Fifth Army Corps will be given the duty of—'"

And then the rearward man went into another car.—"Christian Advocate."

LOCATION OF FRIENDS' MEETING
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Bible School 12 noon

Y. P. S. C. E. Meeting . . . 6.15 p.m.

Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East
20th Street, Gramercy Park, Meetings
for Worship:

First-day 11 a.m.

Fourth-day 10.30 a.m., except
first Fourth-day in month . . 7.30 p.m.

Sabbath School First-day . . . 10 a.m.

C. E. Meeting, Third-day . . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meet-
ing House, corner of Lafayette and
Washington Avenues. [Take Gates or
DeKalb Avenue Cars at Brooklyn
Bridge and get out at Washington
Avenue.] Sabbath Services:

Bible School 9.15 a.m.

Meeting for Worship 10.30 a.m.

C. E. Prayer Meeting 7 p.m.

Evening Meeting, ... 7.45

Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20
South Twelfth Street. Meetings for
Worship:

First-day 10.30 a.m. and 7.30 p.m.

Mid-week meeting, Fourth-day . 10.30 a.m.

Washington, D. C. Corner of First and C
Street, N. E. (Provisional) Arrange-
ment of Hours:

Bible School, ... 9.45 a.m.

Meeting for Worship, ... 11.00 a.m.

Y.P.S.C.E., in the evening, at 7.30, unless
some other arrangement is made.

Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House,
corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.

Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting
House, corner of First Avenue, South
and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School, ... 12 m.

Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House,
28 Pembroke Street. Meetings for Wor-
ship:

First-day 11 a.m. and 7 p.m.

Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House
is situated on the corner of Alabama and
13th streets. (Alabama Street Car Line).
Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School 9.15 a.m.

Junior Endeavor 2.30 p.m.

Intermediate Endeavor . . . 3.30 p.m.

Senior Endeavor 6.30 p.m.

Fourth-day 10.30 a.m.

Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W.
corner 8th and Mound Streets. Meet-
ings for Worship:

First and Fifth-day 11 a.m.

First-day Sabbath School . . . 9.30 p.m.

Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House,
Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.

Mid-week Prayer Meeting, Fifth-

day 7.30 p.m.

There are also two other Friends' Meetings
and two Friends' Missions in Cleveland.

Chicago, Ill., Friends' Meeting House is
located on Indiana Avenue, south of
44th Street. Reached by Elevated
Railroad or Indiana Avenue Street
Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.

Meeting for Worship 11 a.m.

Christian Endeavor 6.30 p.m.

Fourth-day, Prayer Meeting . . . 8 p.m.

Kansas, City Mo., Friends' Meeting House,
No. 416 W. 15th Street.

First-day

Bible School 9.45 a.m.

Meeting for Worship . . . 11.00 a.m.

Christian Endeavor 7.00 p.m.

Denver, Col., Friends' Meeting House.

41st. Avenue and Arlington St., take

17th. Avenue Car on 16th. St., north.

Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.

Sabbath School 10.00 a.m.

Christian Endeavor 6.30 a.m.

Mid-week meeting, Fourth-day . 7.30 p.m.

Monthly meeting for business, first Fourth-

day of the month 2.00 p.m.

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A STORY OF THE OLD BRIDGE.

A gentleman in a distant State sends
the "Journal" the following story of a
cat-astrophe on the Augusta bridge about
a century ago.

It was related to the writer about half
a century ago by the very man who was
the hero himself of what seems to be a
sort of tragedy. The first bridge (it may
have been) had a small room over it where
the tollman slept during those scanty hours
of the night in which no weary traveler
stormed the gate below.

This room was reached by stairs outside
the bridge, over the river. There was a
landing at the head of the stairs, and a
window to the room beside the door which
opened into it. The man who received the
toll at this time was Augustine T. Jones,
who died at Dirigo, China, Me., 1850.

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compel any dealer to keep
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He kept at night the money on hand in
a small trunk under his bed, sleeping with
one eye open always with prudent care lest
burglars or "bogies catch him unawares."

"That night, a child might understand,
The de'il had business on his hand."

That eventful night, and "that hour of
night's black arch the key-stane," he no-
ticed the curtain at the window to be
drawn aside by an invisible being, for the
sash was a little raised.

He sat erect like an egg on end, instant-
ly glowering at the moving shade between
him and certain death. He sprang with
one bound of desperation to a corner of
the room, and seizing a bridge bolt about
four feet in length hurled it, as the one
chance for life, through window, curtain,
glass, sash and all. It went as true to its
mark as a bolt of Jove himself, and took
a living cat with it far below into the
depths of the old Kennebec. A piercing,
heart-rending "yow" split the air and
startled every living thing which had ears
to hear along the shores and far back into
the town; but suddenly the cry of mortal
agony was hushed forever. Doubtless the
cruel bolt lies there yet fathoms below the
surface of the madly rushing river.

Mr. Hawthorne tells us in *Tanglewood
Tales*, in his account of "The Minotaur,"
that "Talus, the brazen giant" (which
guarded the coast of Crete) "when he at-
tempted to strike a blow at the vessel (of
Prince Theseus) (with a club) overreach-
ing himself, tumbled at full length into the
sea, which splashed high over his gigantic
shape, as when an iceberg turns a somer-
set. There he lies yet; and whoever de-
sires to enrich himself by means of brass
had better go thither with a diving bell
and fish up Talus." Whoever needs bridge
bolts, and the things that go with them,
would do well to search far down on the
very bottom of the Kennebec among the
pebbles and the rocks for this long-lost
rod!—"Kennebec Journal."

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Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

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INTERESTING STATISTICS.

Ellsworth & Jones, of Iowa Falls, Ia., have issued a succinct statement of the resources of Iowa, which show very convincingly that the Hawk Eye State is in the front ranks with its wealth of agricultural products. We give herewith the comparative statement of receipts of live stock at Union Stock Yards, Chicago, for years, 1896-1897:

1896—Iowa furnished nearly one-third of all cattle.	
1896—Iowa furnished nearly one-half (48 per cent.) of all hogs.	
1897—Iowa furnished over one-third of all cattle.	
1897—Iowa furnished nearly one-half (44 per cent.) of all hogs.	
Cattle, 1896, Iowa	37,512 carloads.
Cattle, 1896, all other states combined	90,975 "
Cattle, 1897, Iowa	41,888 "
Cattle, 1897, all other states combined	84,174 "
Hogs, 1896, Iowa	55,862 "
Hogs, 1896, all other states combined	60,995 "
Hogs, 1897, Iowa	54,461 "
Hogs, 1897, all other states combined	71,461 "

THEY WERE FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of farm life. They are fortunately few, and they are fortunately growing fewer; but it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill volumes, but some of the most notable ones that flash into the mind in a moment.

Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were familiar with the wooded hills and cultivated fields. For example: Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison, and many others equally conspicuous. Henry Watterson spent his early life in rural Kentucky. Murat Halstead was born and lived in Ohio. Jay Gould spent his early years on his father's farm in New York. Whittier spent his youth in a village, dividing his time between farm employment and his studies. Whitelaw Reid was a boy on an Ohio farm. The reader can add names by the score of successful professional and business men of his own acquaintance whose foundation for success was laid on the farm.—"Christian Work."

"Humph!" growled the multi-millionaire, "so you want my girl's hand, do you? Have you lots of enterprise?" "Well," retorted the hardy swain, "I'm after the only daughter of just about the richest and meanest man in these parts."

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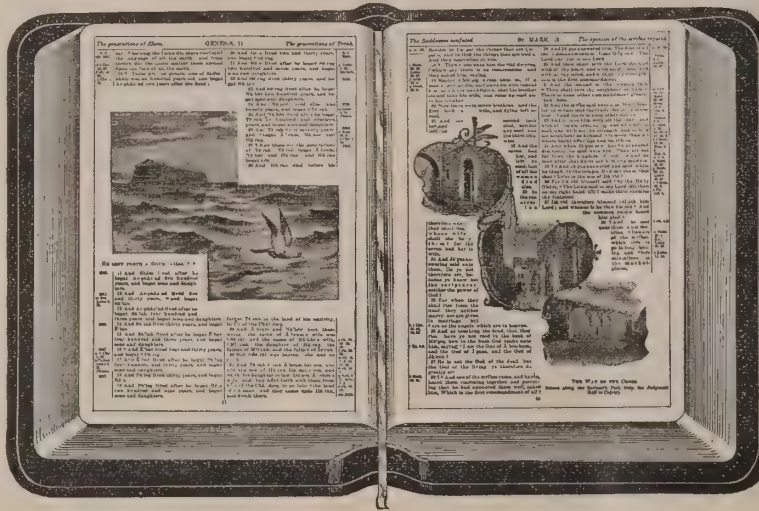
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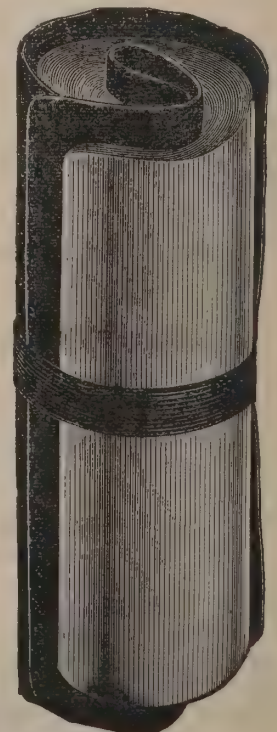
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PHILADELPHIA, SECOND MONTH 9, 1899.

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ETERNAL LIFE.

But souls that of his own good life partake,
He loves as his own self; dear as his eye
They are to Him: He'll never them forsake:
When they shall die, then God himself shall die:
They live, they live in blest eternity.

—HENRY MORE.

WROUGHT FOR THIS SELF-SAME THING.

WHAT does God mean and what can His purpose be, or is it some enemy who has done this? Thus we stand and question in the presence of the inscrutable mystery which settles down over our lives and shuts out from our sight all that is dearest and best to us. It is the old, old question, rising occasionally into Abraham's complaint, "Dost thou well, Lord?" But no one who really believes in God can long blindly question or sit complaining in cold sackcloth and ashes. There must be an answer, if God is God, and He cannot mock us or leave us with no voice of Hope.

The real answer is one which goes down into the very heart of the mystery of life, and grasps its purpose, for we cannot fathom death until we fathom life. Paul puts his finger on the nerve of it when he says that mortality shall be swallowed up of life and God hath wrought us for this self-same thing. With God, mortality is only an incident in the life-process. It is a brief stopping-place, a hostelry, on the way to a less unencumbered life. It is just our chance at the prize of learning love; it is a stage in the Divine training school; it is our opportunity for becoming distinct, individual

selves and of being shaped into the image of God. Mortality is not an end in itself, it is not an absolute good. It is only a tent to be used while the house is being made; it is only a means to an end which is beyond; it is not the height, but the ladder by which the height is reached. At length life swallows up mortality, as the growing, winged creature within bursts the chrysalis and mounts up to its new sphere. It is only as we bend over the empty chrysalis that we cry out, "An enemy hath done this," or, "hast thou done well, Lord?" When we lift our eyes and vision returns, we see that there is no break in the infinite, loving purpose, and we hear Him say again, "It was wrought for this self-same thing; to be clothed upon that mortality might be swallowed up of life." Life is not dependent upon any one particular expression of itself; it is rich in means and in forms. What seem to us breaks and chasms are only invisible links in an unbroken chain, hidden arcs in an ever-renewed and vital process and movement which is fed continually by the one source and fountain of all life. When we look down and think of our side, it is all loss and mystery; when we look up and think of the Divine purpose, it is all light and victory. If God is Love, then so sure He hath wrought us to be clothed upon, and mortality is swallowed up of life.

HOW SHALL WE MULTIPLY?

HERE is a difficult question which every religious body has to meet, for to live is to multiply. Mohammedanism won its converts by the sword, and in a

few instances Christianity has adopted this unholy method, though it conquered the Roman Empire during the first three centuries with no weapon but a cross, and its true conquests have always been bloodless and without carnal weapons. The church of the middle ages had a complete monopoly of spiritual things and it compelled people to come in, generally by fear. It was the only gate to heaven it taught. Out of membership meant cast out from God's favor and mercy. Hell yawned beneath the feet of every one who did not walk with the church and accept grace through this only channel. No human being could be born, or married, or buried, and escape God's wrath without receiving the consecrating hand of the church. It made itself indispensable and hence it multiplied. The Reformation broke this universal power and established the truth that grace comes directly from God to the individual through Christ. The function of the church at once changed. It was not as the single channel of grace that men now regarded it, but as a light in the world and as the salt of the earth. Its mission became that of a messenger and teacher to men, an instrument for Christ to use, a body for Him to animate and vitalize and shed His light through. It can no longer compel men to come in by the use of fear and terror as the medieval church did; it must draw them by the vitality of its message and convince them by the power of its expression of a living Christ. The moment it ceases to do that, death begins to creep over it and it ceases to have a function. But we come back to the question, How shall a religious body multiply?—i. e., how shall it extend its membership? There is but one way to multiply and that is by imparting life. It is impossible to multiply the fruit of an orchard by tying new branches on the old trees. The life of the trees must incorporate the new branches before they will bear fruit. No church can truly multiply unless it expresses Christ and in some sense embodies Him, so that He lives again in that church. As soon as this becomes a fact the multiplication begins of itself. The church will have a message for sin, for suffering, for poverty, for riches, for everything that concerns man. It will begin to transform the neighborhood. One neighbor will wonder at the change which has come over the family in the next house and will learn that there has been a new creation there and a new life has begun. The news will spread and faith will grow, and the back seats of the meeting-house will fill up without any concerts or popular lectures. Once prove to the neighborhood that those who compose the body of the church are Christlike in life and

thought and power, and the multiplication will take care of itself, and there will soon be a demand for new hitching sheds for horses. It is only a question of vitality and power, and no sleight-of-hand is required. At present revivals seem necessary periodically and sensational methods are sought. But everybody admits that they are but a poor substitute for the "more perfect way." You do not need to touch a live wire twice to be convinced of its power—the evidence is unmistakable. Let us have a church whose members obey the laws of the spirit of life in Christ Jesus, and that community will ask no other evidence of the power of the gospel.

THE LIQUOR TRAFFIC.

It is seriously to be doubted if there is any intelligent person now living on the earth who believes that the sale of intoxicating liquors is a good thing for the human race. The saloon, as we know it in America, is an unmixed evil and an outrageous public fraud. There is hardly a known moral evil which does not breed in these vicious places, hardly a crime which does not rise at this poisoned fountain, hardly a domestic woe which does not have its roots in this rank soil, hardly a civic danger which is not nourished and fed fat in this trough. It has been called "the poor man's club" and it has been declared to be a necessity to society. This club feature of the saloon is one of its most dangerous aspects. It makes the saloon a rallying place for all classes of those who cannot find "good fellowship" elsewhere; it draws in the young fellows who here mix and mingle with the most debauched and vicious characters in the world, and it becomes the headquarters of the forces of political corruption. Bishop Potter is probably right in the opinion that one way to lessen its power is to open coffee-houses, coffee-wagons, etc.—i. e., places of inexpensive recreation and refreshment. "Something better," he says, "something wholesome, harmless, undefiled and undefiling must take its place, and so expel by substitution." This plan and method is good as far as it goes, but it will not break the power of the saloon. In fact, it seems that so far civilization has proved unable to grapple with this problem. Here is the evil as plain and as manifest as the sun in the sky, and everybody acknowledges that it is an evil. But all present methods of license, tax and regulation are as harmless to the traffic and its evils as the gnat that attacks the tiger. Local option has cleansed a few spots of the earth, but it scores no success in large cities, and the amount of education which seems neces-

sary before prohibitory laws can be passed and absolutely enforced, at times, makes the most earnest and enthusiastic of us turn pale with discouragement.

There is one encouraging feature, however. Nearly all trades and business houses and corporations are refusing to employ drinking men, and this great economic principle will slowly weed out the saloon. It lives and prospers on the workingman's pocket and it cannot exist without him. If the economic principle is ever strictly applied it must in the end destroy the saloon. The New York "Sun" shows pretty conclusively that the political power of the saloon in that city is waning. Meantime every step should be taken to brand the business as unholy and vicious. Every saloon should be treated as a pest hole. In the courts, as "Harper's Weekly" says, the presumption should always be against the rumseller, and, as far as possible, he should be held responsible for the evils and the crimes which arise out of his trade. But at the same time we who believe in the *annihilation* of the traffic should relax none of our efforts toward that end.

FOR THE AMERICAN FRIEND.

THE REALITY OF SPIRITUAL LIFE.

BY BISHOP H. W. WARREN.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man.
A worm. A God.

Man is a being of vast variety and complexity. He seems to be at first thought a simple unity. But a very little study shows him to be made up of many faculties. He is like a nation that stretches from ocean to ocean, and reaches through all zones. It may be a union of mountains and plains, climes, products of every possible value, races, interests, welfares and miseries. True it may be a union. But there may also be secessions, rebellions, fraternal strife, anarchy and ruin.

Among all the capacities of man it is clearly evident that he begins with physical aptitudes and appetites. Apparently he has no other. He soon develops a power of will that is amazing; afterwards an ability to love his mother. Intellectual ability slowly unfolds for half a century or more. Sometimes an ability for and appreciation of art or music appears. One man has a genius for business, another for diplomacy or war.

It often seems as if one or more of these faculties had been lying dead until the right master's voice had spoken above its tomb the omnific "Come forth." Then the ear heard entrancing music, the eye saw beauty, and the heart was raptured with love.

Now we wish to teach this, that man has spiritual faculties, to which spiritual forces can appeal, harp strings over which, when properly attuned, God can

breathe with more rapture than has ever been waked by glories of earth and sky, or the entrancing beauty of a woman beloved. As really as we have bodily sense for substance, so really have we spirit perception for spirit.

It is evident that one or more faculties may predominate, that the rest may be dwarfed or extirpated. Appetites for pleasure may make one forget honor; and love of drink may destroy love of wife and children. Notwithstanding this deficiency, one still claims to be a man. By what is called color blindness, one in fifteen persons fails to distinguish all colors; one in fifty-five cannot distinguish red from green. Bartholomew, a sculptor, of excellent perception of form, once amazed a lady sitting for her portrait by spreading a green pigment on the cheeks, supposing he was making them blush like the morning. Still such men regard themselves as men. So one may be deficient in faculties for perceiving the things of the spirit and still regard himself a man. So he is, but only a natural man, which is, one defective in the highest and best part of him.

Teachers of things concerning the immaterial part of man have no difficulty in dividing faculties into intellect, affections and will, with various subordinate divisions. There is no more difficulty in conceiving of distinctly spiritual faculties for the perception of spiritual things. We have the eye for the light, ear for undulations of air, sense of smell for odors, etc. Every kind of knowledge appeals to appropriate faculties. We do not see sweetness, nor hear "the sweet influence of the Pleiades." We do not appreciate a beautiful picture with our feeling finger-tips, nor smell the notes of Handel's Hallelujah Chorus. No: draw the stops of the great organ; bid the winds of heaven break into celestial music for the soul through the ear. So each department appeals to its own appropriate faculties.

Now there is a spirit realm. Without it there would have been no material realm. Out of its forces have come all world-forces—gravitation, electricity, etc. All these material things are upheld by the word of power by the spiritual. It is enough to state the existence of God and a spirit realm to anyone who will be likely to read this article; what we are concerned about is this: Is there on the part of man, perception and enjoyment of this great reality.

This is most distinctly the teaching of the sacred scriptures. God came to Adam, Abraham, Moses, the prophets, the apostles, and said: "If any man love Me, My Father will love him, and We will come unto him and make Our abode with him." "He that hath My Commandments and keepeth them, I will love him and manifest Myself to him." When God undertakes the work of manifestation, surely He has resources enough to do it. When we are filled with all the fulness of God we shall perceive spiritual things.

The reality of a spiritual life has been as distinctly a matter of human experience in all ages. Paul said: "When it pleaseth God to reveal His Son in me."

The love of God has been, and continues to be, poured out like a river throughout our hearts by the Holy Ghost.

Who can thirst while such a river
Ever flows our thirst to assuage;
Grace, which like the Lord the giver,
Never fails from age to age.

Justin Martyr said: "That which comes from God makes the voluptuous man chaste, the avaricious man liberal, the man of cursing a man of prayer, the implacable enemy the forgiving friend, converts wrath into gentleness, debauchery into temperance, and vice in manifold form into manifold virtue." We have heard in our times testimonies by the hundred thousand as clear, definite and reliable as those of Paul and the early church. The Lord's people have not lost the word of their testimony which, with the blood of the Lamb, enables them to overcome the world. Hundreds of hymns make the air of the globe jubilant with this pæan :

My God is reconciled,
His pardoning voice I hear.
He owns me for His child,
I can no longer fear,
With confidence I now draw nigh,
And Father, Abba, Father, cry.

Here then is a great reality, none more real. The certainty of this reality is carried up by Christ into a certainty equal to that of the Divine knowledge. "I know My sheep and am known of Mine." It deals with the high things; none more high. It is the crown and glory of man's being. All lower orders of being share in man's physical senses. He is surpassed in every such faculty by some. One might almost say that all animals partake of man's intellectual, volitional, and affectional faculties. But only man touches the supreme height of knowing God.

He who has not this power is one of the defective classes. He does not rise to the perfect stature of manhood, but is dwarfed, crippled and malformed. He is only a natural man and "receiveth not the things of the spirit of God: for they are foolish unto him, neither can he know them, because they are spiritually, not intellectually, discerned." But he that is spiritual examines with such a view to right judgment all things. There is fit ground for the scriptures saying, "Know the Lord." Know the love of Christ that passeth all knowledge of the intellect.

Those who have this knowledge cannot only go forth to do the great works; greater than those of Christ; but when the earth is removed, and the mountains are carried into the midst of the sea, they do not fear, for they still have in God a refuge and strength, a very present help in trouble.

University Park, Col.

When I remember something which I had,
But which is gone, and I must do without,
I sometimes wonder how I can be glad,
Even in cowslip time, when hedges sprout;
It makes me sigh to think on it—but yet
My days will not be better days, should I forget.

—JEAN INGELow.

THE QUESTION OF URBAN MEETINGS.

BY H. ORVILLE JONES.

As a church and society we have not been exempt from the serious problems which are affecting our commonwealth at large. The Israelitish nation of the time of Moses, was not the Israelitish nation which clamored for a king, or which became the compact people of Solomon the Magnificent. So the Friends are not the religious society of the seventeenth century under the great leadership of a Fox, but recently led out from the wilderness of superstition and formality; they are, whether we are ready and willing to admit it or not, a fully organized and developed church of the twentieth century.

In the limits of this paper, let us confine ourselves to the cities and villages whose population ranges between three and twelve thousand. This, as one may readily see, would include many of our larger villages in the east, and many of the smaller cities of both east and west. Business and retirement are calling into these places a very large number of Friends, of whom, unless there is flexibility enough in our church organization, many will affiliate with other churches. Here the difficulty meets us. In many of the county seats of the middle west, and also in many villages of the east, one may find one or two families of Friends. If they are Methodists a class meeting would soon be organized; if Presbyterian, the minister would try to keep in touch with them, and so we might go through the whole catalogue; but the question is, "What shall we do with them?" Are the limits of our denomination important enough to bring before the people? Did we read, in his autobiography, of Fox establishing mission churches in these places for fear people would not be sufficiently grounded in "Friends' principles" to take them into the body proper?

We will suppose with these two or three families the case is different, and they see fit to organize a Friends' meeting. Now from the very nature of the case with all the grown male members fully occupied in business, and with the female members engrossed in home cares, the church will not be progressive, and the church which is not progressive is dead. They find it convenient then, for a minister to locate among them, and if they be conservative they will simply give a minister a business opportunity, or, if it be in the section of country where this is written, they will hold out some financial inducement for him to come. Perhaps for the children a Bible school is organized. The young people become interested in the Christian Endeavor, and a branch of that society is organized. The minister, if he be a descendant of George Fox, in spirit becomes eloquent enough to attract outsiders into the little meeting thus organized. Men are reached, souls are saved; many are "convinced," and not a few request membership.

The next step comes the erecting of a house. It may be profitable to seek some retired spot, but it is not desirable. Strict plainness may demand an ugly and unsightly edifice, but city people want display. Here is a question which must be settled by local con-

ditions. The house should be located within easy reach of all,—sinner as well as saint,—should be nice enough to attract the higher classes, but not so rich as to repel the poor man. With all these requirements conscientiously and carefully fulfilled, there is nothing which would lead us to suppose we have not established a Friends' meeting in that place.

In regard to the conduct of the meeting, history shows us that the first Friends' meetings were conducted with the spirit and in the same manner as other meetings of the times, without the formality. Is it not possible for us in this present time to find the same happy combination. Our minister will be, whether simply located or a "hireling," a pastor by any definition of our dictionaries, or general acceptance of the term. Why not allow him to be called such? Our young people love singing as well as any young people. What hinders them making a joyful noise, even in our meetings? If they sing, why should they not sing the best songs?

There are many persons who are willing to accept the vital principles of Friends, if they are presented in the proper way. In order to reach the masses, it has become an evident fact that we must devote the energies of a Sabbath evening meeting to that end. The morning meeting serves best for the building up of the membership, but the evening meeting suits best for reaching the sinner. In order to mass the forces, the evening meeting must have all the force of the young people. The writer having been invited to speak to an evening assembly, was somewhat chagrined to see more than one-half of the young people troop out after the Christian Endeavor meeting. This was not a massing of forces. All working together might accomplish great good.

The conduct of the minister in charge is the next important item. Many persons having been called to such positions seem to find an abundance of leisure, and in order that they may become well acquainted with all, they seem to find time to pause upon the street corners—loafing we call it when men do so. Now a word: doctors, lawyers, dentists, etc., have abundance of leisure, but the doctor is at the bedside of his patient, the lawyer with his client, the dentist at his office, all men ready or doing their work. These seek not their customers among the loafers; why should a minister seek his members and hearers there?

It must be conceded, then, that we can present to the world the principles we hold dear. Time has proven that a judicious use of modern methods is very satisfactory to us in our church work, and the only question rests with us, whether we can use them. The people of the world must be reached, but whatever methods drive out the respectable classes and bring in only rowdies and ranters must certainly be cast aside. Upon the other hand, that which breeds exclusiveness, and caters only to the rich, with the entire neglect of the poor, must be once and forever cast aside, if we expect progress in our work. This brings us face to face with the question of winning the cities to Christ. When we popularize let us see to it that we also

spiritualize, lest in grasping after the shadow we lose the real substance. In closing, let us again remember the apostle who "became all things to all men, that he might by all means save some."

ANNALS OF OUR BIBLE CLASS—IX.

As we advance in our course the general topic falls naturally into distinct divisions, ranging themselves under separate heads. The general title is the Priest-King, and then follow as sub-heads, His deity, His example, His ministry and methods, The laws of His kingdom, The citizen of the kingdom and That to which the kingdom is likened. We may have to add others, but so far as we can see at present these will include the life of Christ sufficiently to give us, in the end, a strong grasp upon the whole. The class are expected to write these headings on separate pages of their note books and to make entries of all the points as they occur in the lessons.

We were greatly interested, at our last meeting, in an analysis of the Sermon on the Mount, with a view to getting clearly before us

THE CITIZEN OF THE KINGDOM.

It worked out beautifully, but of course I can only give jottings of all that was brought to light on so broad a theme. When God puts His estimate upon a man and calls him "Blessed" one may well stop and consider. In this instance a beatitude is the first stroke of the brush, and it lingers to tint and illumine the entire portrait. It is the blessedness of character, of privilege and of destiny. It is realized in that paradox of feeling and circumstances that passes understanding, but is experimentally known by him who is persecuted but rejoicing, mourning but comforted. It belongs to one who is, by grace, both an heir of the earth and an heir of the kingdom, who has entered in by a gate too narrow to admit more than a penitent heart, and who is walking upon a way as narrow as the gate is straight; one who takes the attitude of a poverty of spirit that has nothing of his own and depends wholly and ever upon the resources of Another.

In his inward state this blessed man is pure and perfect in love. The law of righteousness has been fulfilled in him, and as a logical sequence it is fulfilled by him. Where legality says, "Do, and be saved," the Gospel has said, "Be saved, and do." Made a partaker of the divine nature and sin eliminated from the heart, the outward life is laden with the fruits of the Spirit. He is not only peaceable, but a peacemaker; his goodness is not negative, but positive and active. He is meek, but his meekness is like that of the King, unreisting to personal injuries, but resolute in grappling with error and wrong. In our study of the life of Christ, it has been one of the most interesting of our exercises to study the quality of His meekness and see how He was consistent with Himself in bidding men learn of Him who was meek and lowly in heart, and in the fiery indignation that scourged the traffickers from the temple and looked around in "anger" upon the hard-hearted Pharisees who "watched" Him to see if He would heal the withered hand. The dis-

tion between the meekness that turns the other cheek, and yet is sternly brave for the cause that needs an advocate, and the passive indifference that never draws a sword in the battles of the Lord, cannot be too clearly drawn. George Matheson throws light upon the holy heat of the Master's spirit when he says: "There is an anger which is human, and there is an anger which is divine. Human anger resents the hurt; Divine anger resents the wrong. Human anger is wounded in its pride; Divine anger is wounded in its heart. . . . 'When thy fire shall baptize my soul I shall know what it is to be angry and sin not.'"

This typical citizen of the kingdom is as tender in his sympathies as he is robust in his strength. Benevolent and merciful, the suffering and the needy feel his presence like a benediction in the community where he lives. And then he is not a croaker or a fault-finder, and has none of the leaven of "sour godliness." If he uses the microscope to find a mote in anybody's eyes, it is to search his own. He is a marvelous judge of fruits, and quick of discernment as to the quality of the tree; but he leaves the judgment of motives to God. He is absolutely genuine, and hence as truthful as he is true. His "yea" and "nay" are more dependable than the testimony of an unsaved man who witnesses under oath, in view of the "pains and penalties of perjury." He is discreet in his handling of the pearls of truth, and without ostentation in his religious life. He does nothing for effect, but all things as unto the Lord; like the fir tree whose leader determines its symmetry, his life develops into a consistent whole through its singleness of aim. He goes to God with everything. He believes his Father is as ready to give good things to them that ask Him as earthly parents are to give good things to their children. What we call the Lord's prayer is his prayer, and the ability to utter it from the heart implies absolute loyalty to the King.

In his relations with men, the Golden Rule is the working principle of his life. He seeks first the kingdom of God and His righteousness,—first, not merely in point of time, but continually in point of prominence. Its interests are his interests, and are never lost sight of. He is ready to plant the standards of Christ's righteousness in the midst of the world's sharp practice and extortion, and to trust the consequences with God. There are many to say they cannot make a living for their families on New Testament lines, so long as they have to compete with the business shrewdness of ungodly men; but this man will conform to the righteousness of the kingdom or quit business. It takes faith to do it, but faith has standing ground in the promise of the Master, "All these things shall be added unto you." Very likely the "all things" may not often mean wealth, but they surely mean a competency to the all-round and consistent believer. Faith will be put to the test, but as George Muller used to say, "Trials are what faith feeds upon," and he who endures the tests will learn the blessed life of daily dealing with God, of living in fellowship with Him, and having the aid of the "won-

derful Counsellor," in all the pursuits and departments of life. In habitual dependence upon the divine Caretaker, he takes no anxious thought for the future. God is his Father and he trusts Him for all that is involved in that relation; walking with Him he exhibits the reality of a living God in the face of an orphaned world.

Much interest was shown by the class in the questions suggested by this part of the lesson and it led to discussion and personal testimony. Florence thought it verged upon presumption to take temporal matters to the Lord, and to lift a prayer to be shown where to find something one has lost, or to ask for guidance as to where we shall spend the summer. Our pastor's wife said she used to feel the same way about it, but that now she knows that God hears and answers in all things. Our teacher reminded us that the sharp line drawn between the secular and the religious has been introduced by man and not God; that it does not appear in God's ancient covenant with Israel, nor is it to be found in the New Covenant of His grace. To quote again from our gifted Scotch author: "Thy triumph is the conquest of my lesser moments, the moments which I call secular. I consecrate to Thee the walls of my temple, but I have never consecrated to Thee the walls of my dwelling. . . . The exchange is unconsecrated, the counting-house is unconsecrated, the workshop is unconsecrated. The scenes of my pleasure are outside of Thee; the trifles of my life are apart from Thee; I have not yet suffered Thee to fill all things."

And now this ideal character stands before us individualized, and we try to imagine its influence upon the church and the world. It is in miniature a copy of the holy life of the Son of Man, a transcript of the example we are called to follow. It is luminous as the light and yet unconscious of its brightness. Its light was not self-evolved, but caught by contact with Him who is the "Light of the world." This man is not trying to make his life shine, but, as one of Christ's candles, he lets the Lord put him where He will. As Frances Havergal believed, so does he, that the Lord will make the most of that which is unreservedly committed to Him. But he is not only like light—he is like salt, that exerts a purifying and saving efficacy upon the masses about it. Men like him are, humanly speaking, the salvation of the neighborhoods in which they live; but alas, that these are so few!

Frances Willard said she had sought to react upon the world about her to the utmost ounce of her power, and she gave to the Christian world such a moral impulse that when she died all Christendom felt the poorer.

The end crowns all, and blessed is the man who meets in triumph the last hour of awful testing. To him who merely hears the sayings of his Lord and doeth them not, the end is fearful; but he who has come to Christ and heard His sayings and done them, finds a salvation that holds in life and in death, and at the judgment. His has been no antinomian assent to the truth with a practical disobedience in the life.

He is rock-founded. The storms may beat, the winds may blow and the surges rise, but he cannot be shaken. Like Bunyan's pilgrim, when he crossed the river—he "feels the bottom and it is good."

FOR THE AMERICAN FRIEND.

"CAREFUL FOR NOTHING."

"Be careful for nothing," O message most sweet,
That brings my tired soul to my dear Master's feet;
There is nothing so great, there is nothing so small,
But I bring to my Master, who knoweth it all.

"But in everything,"—listen,—"by thanks and by prayer,"—
Don't omit the "thanksgiving," for that must be there;
For blessings unnumbered and joys unexpressed,
Come straight to the Master, and make thy "request,"

And the sweet peace of God all thy bosom shall fill,
"Passing all understanding;"—and rest in His will
Keep thy "mind and thy heart," through Christ Jesus our Lord;
'Tis a wonderful message, but found in His word.

Why, then, Should His children be sore burdened down,
Since Jesus our Saviour, our joy and our Crown,
Who bore all our burden of sin on the tree,
Says He'll bear lesser burdens for thee and for me?

Let us come to Him, then, and ourselves let us lay
On His dear heart of love; let us do it to-day—
This hour, this moment—and know the sweet rest
Of the loving disciple who leans on His breast.

And our every burden and every care
Let us take to our Master, and leave them all there;
He invites us to do it,—why should we not come
And find in His heart of love "Home, sweet, sweet home."

Peabody, Mass.

E. T. LARKIN.

MY LEATHER GRIP.

BY M. Z. KIRK.

As the Royal Blue train rolled into Philadelphia a short time ago, I looked at my old leather grip, which occupied the other end of the seat, and it suddenly occurred to me that it had probably been in more Quaker homes in the last five years than any other grip in America. Therefore I thought it would perhaps be of interest to our readers to know something of its wanderings, especially during the past year.

In 1886 the writer left his old country home at Bangor, Iowa, where he was born and raised, and spent two years in the Le Grand Academy, one in Penn College, and one in teaching a country school, and Hartland Academy. In the spring of 1890 this grip became a traveling companion, and we started out in the stereoscopic view business in Northwestern Iowa. The following summer it occupied a corner in one of the tents at the Lake Geneva Y. M. C. A. Summer School. In 1892 it did good service in South-eastern Missouri, while the writer was engaged in state geological work, and in 1893 it performed a similar duty on the Kansas State Geological Survey. After a trip to Canada, and a year in Haverford College, helping take care of the Post-Graduate Scholarship given to Penn College, and a summer in the mining region of Pennsylvania, it returned to Kansas. Early in 1895 it started on its first long trip among Friends. The writer was superintendent of Christian Endeavor work in Kansas Yearly Meeting, and visited

almost every meeting within its limits. That fall and the following spring it was frequently filled with various geological specimens in central Kansas and northern Oklahoma. From Fifth month, 1896, to Twelfth month, 1897, it carefully guarded the notes, subscription books, and educational literature for Penn College, while making numerous tours through Iowa and Kansas with its owner, who was Financial Agent of Penn College. During the summer of 1897 it was filled with Christian Endeavor literature from the National San Francisco Convention; carried our guide books on an extensive trip through Oregon, California, etc.

In First month, 1898, it began a new service for its owner. On leaving Philadelphia it was well filled with AMERICAN FRIENDS, subscription blanks, receipt books, etc. During the year of 1898 it has been in hundreds of homes in Wilmington, Ohio, Indiana, Western, Iowa, Kansas, California and Oregon Yearly Meetings. It has kept untiring watch over spare beds in winter, spring, summer and fall. During the year it has traveled more than 20,000 miles, and has visited scores of meetings, monthly meetings and quarterly meetings, and eight yearly meetings. It has ridden in palace cars, day coaches, carriages, spring wagons, lumber wagons, road carts, on bicycles, and even the festive broncho.

It has faithfully guarded all books, papers, letters, as well as the names of one thousand new subscribers. After this outline of the year's trip, I wish to thank all of the kind Friends from the Alleghany Mountains to the Pacific Ocean who have so kindly opened their meetings and their homes to my old leather grip and myself, and who have made it possible for us to visit so many meetings, to travel so many thousand miles, and to place the denominational paper in so many new homes. THE AMERICAN FRIEND is indeed very grateful for the kind words and the assistance of the officers of these various meetings, as well as the various members. To me it has been the greatest tour of my life, and I look back upon the work with great satisfaction, when I see that one year ago we were sending out 5,300 papers and to-day we are sending out 7,000. This means that to-day the best thought of the best Friends from Maine to California is reaching seventeen hundred more homes each week than it was a year ago. Of all the thousands of people whom I have spoken to publicly, and of all those who have spoken publicly regarding the paper, it is indeed very gratifying to note that only five individuals have spoken discouragingly of THE AMERICAN FRIEND and its work, while scores and even hundreds have said the most complimentary things in regard to THE AMERICAN FRIEND, and have encouraged other Friends in every way possible to subscribe for it. The following are a few expressions which the writer has heard dozens of times:

"We take THE AMERICAN FRIEND, and enjoy it very much."

"I don't see how any family of Friends could get along without it."

"We take a great many papers at our house, but I

would rather give up all the others than THE AMERICAN FRIEND."

"We take several religious papers at our house, but I consider THE AMERICAN FRIEND one of the very best in America."

"We subscribed for the Friends' paper when we were first married, and it has been in our home ever since."

"If you want to know what the church is doing, you can't get along without your church paper."

"We used to take the 'Friend,' then the 'Friends' Review,' and when Daniel Hill started the 'Christian Worker' we took that, and now we have THE AMERICAN FRIEND, and I consider it the best paper the Friends ever had."

While in Kansas Yearly Meeting Josiah Dillon urged the Friends to take THE AMERICAN FRIEND because it contained all of the good qualities of both the "Christian Worker" and the "Friends' Review" without the objectionable ones. In fact, he says it is all pure cream without any skimmed milk.

In view of the above facts, it is certainly a time for great rejoicing, not only on the part of the managers, but also on the part of everyone who is interested in disseminating Friends' doctrines and literature.

For the sake of the man who is always looking for something to complain about, and is always wanting something cheaper, no difference how cheap he is already getting it, I want to repeat what I have said in almost every meeting in the West, "If any Friend is complaining because his church paper costs too much money, it is a pity he wasn't born a Methodist, a Congregationalist, a Baptist, or a Presbyterian; then he could have had his church paper for \$2.00 or \$2.50 a year; but as we are so unfortunate (?) as to be Quakers, we have to pay \$1.50 a year—or fifty cents or a dollar less than the best papers of other denominations." To the man who still looks wise, and finds something else to complain about, I simply ask him to get a collection of all the denominational papers he can and compare them, and then if he isn't satisfied with the price and quality of his own, to please report to me and I will give him another page of facts.

As we are one of the smallest denominations in America, I never hope to see the day when the Friends will be able to make their paper more than fifty cents or a dollar cheaper than those of the large denominations with hundreds of thousands of members. I never expect the day to come when the subscription price of THE AMERICAN FRIEND will be less than \$1.50, but I do expect to see the paper continue to grow in value from year to year as our subscription increases. When some of our general religious papers with 200,000 subscribers get a dollar a year for their paper, what price should we expect for the paper of a small denomination like the Friends?

Again I want most heartily to thank all of our subscribers, and all who have sent kindly words of encouragement during the past year, and all who have aided in one way and another in helping to carry the Gospel in this way to so many new homes.

The International Lesson.

FIRST QUARTER.

Lesson VIII.

Second month 19, 1899

CHRIST FEEDING THE FIVE THOUSAND.

John 6: 1-14.

GOLDEN TEXT.—I am the bread of life. John 6: 35.

DAILY READINGS.

Second-day, Second month 13.—John 6: 1-14. Feeding the five thousand.
Third-day, Second month 14.—Mark 8: 1-9. The four thousand fed.
Fourth-day, Second month 15.—Mark 8: 14-21. The miracle remembered.
Fifth-day, Second month 16.—Deut. 8: 1-6. Not by bread only.
Sixth-day, Second month 17.—Matt. 6: 25-33. The first things.
Seventh-day, Second month 18.—John 6: 22-34. The true bread.
First-day, Second month 19.—John 6: 36-51.—The bread of life.

It is very evident that John did not intend that his book should be a full account of our Lord's ministry or that the incidents should be in close chronological order. Exactly what principle guided him in his selection we do not know, though he tells his main object (John 20: 31).

The miracle described in the lesson is remarkable in that it is the only one related by all four of the evangelists. There are striking differences, apparently, and yet there can be no doubt that all refer to the same incident. John's purpose in selecting this miracle is shown by the discourse which follows. Indeed, John's choice of miracles seems to be determined not simply by a desire to illustrate Christ's power, but to illustrate the various relations which Christ bears to the believer. There are only eight miracles recorded in the fourth gospel.

The time of the present lesson would seem to be in the third and last year of our Lord's ministry.

It will be helpful to read the accounts in the other gospels: Matt. 14: 13-21; Mark 6: 31-44; Luke 9: 10-17.

There has been some difference of opinion as to the exact place where the miracle took place, but the general consensus now inclines to a plain near Bethsaida Julias, on the east side of the Jordan and just north-east of the Sea of Galilee.

1. "After these things." How long after is not stated; the words indicate an indefinite period. "Tiberias." This is the name given to the Sea of Galilee by classical writers, and the use of this name indicates that John was writing for non-Jewish readers. Tiberias was a town built by Herod Antipas and named in honor of the Emperor Tiberius.

2. It has been pointed out that the verbs in this verse are imperfects—"were following," "were beholding," "was doing." He kept performing miracles for the cure of the diseased. Probably those recorded in Matt. chaps 8-13.

3. "A mountain." Better, "the mountain." Possibly "the hill country." So also in verse 15. "Sat." To teach His disciples, also to rest.

4. This verse fixes the season—a time of year (late March or early April) which is one of the pleasantest in that climate, and when it would not be hurtful or disagreeable to be out all night.

5. "Saw a great company." Mark says, "He had compassion on them." He was not annoyed at their

following Him. The other gospels tell the time of day—"when the day was far spent" (Mark). "Great company." Matthew and Mark state the number as 5,000. When the density of population is considered, this number does not seem so extraordinary. Josephus says that there were six cities of considerable size within thirteen miles along the northern coasts of the Sea of Galilee. "Saith unto Philip." Why should he have been addressed? Some say he was the most familiar with the locality (John 1: 44); others, because he was nearest; others, because his character was one which particularly needed to be shown its own helplessness (John 14: 8). Perhaps all of these had something to do with it. Someone has said Philip "was a shrewd business man, quick to calculate ways and means, and rather apt to scorn the expectations of faith."

6. "To prove." To test him.

7. "Philip said," etc. This answer shows his character. He was not yet able to look beyond the tangible. He did not yet know enough of Christ to say, "All power is given unto Thee." "Two hundred penny worth." About equivalent to \$35 at the present day. The sum was evidently beyond the limits of their purse.

8, 9. "Lad." Literally, "a little lad." "Barley loaves." The commonest food. The loaves were round, flat biscuit, more like our large crackers in shape. "Small fishes." "Fishes" is better (Revised Version). Andrew's words also express the hopelessness of doing anything (see the account in the other gospels). John only gives part of the conversation. Jesus had said to them (Matt. 14: 16), "Give ye them to eat." Perhaps He let them think over it awhile.

10. "Make the men sit down." Literally, "recline." "He knew what He would do." He was now to teach His disciples a great lesson. There was no hesitation in His words. "He spoke the word and it was done." Mark gives the most graphic account. He commanded that they should sit down upon the green grass; and they sat down in ranks, by hundreds and by fifties. This arrangement preserved order, and enabled all to see the Master as He gave thanks and distributed.

11. "Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down." Revised Version. "Given thanks." He here took the place of the head of the household and doubtless, used the regular form of thanksgiving. Compare Luke 22: 17-19; 24: 30; Acts 27: 35. Note the omission in Revised Version of the words, "to the disciples, and the disciples." They do not occur in the best manuscripts, though there is no doubt that the bread and fishes were distributed by the disciples—agents are often omitted, as we say, "Dewey took Manila." "As much as they would." There was no limit in supplying the need. His compassion was actively exercised towards the present need.

12. "When they were filled." He stopped when the want was supplied. "That nothing be lost."

Abundance should not beget wastefulness. The fragments may have been preserved for the disciples' use. The word translated "basket" probably means, rather, "wallet." It was the wallet in which every good Jew carried food with him, when on a journey, to avoid eating Gentile food. Jesus provided the food, but He left it to the disciples to gather the fragments. God means that man should be a co-worker with Him. He provides food, but man must eat in order to reap the benefit.

12. "Miracle." "Sign," Revised Version. "The prophet," Revised Version. Possibly referring to Deut. 18: 18.

PRACTICAL THOUGHTS.

1. "'Twas seedtime when He blessed the bread,
'Twas harvest when He brake."
2. Even a child may be used in furthering a great work.
3. "Men said, 'Send the multitudes away'; Jesus said, 'They need not depart.'"—Matt. 14: 15, 16.
4. "Give ye them to eat."—Mark 6: 37.

FOR THE AMERICAN FRIEND.

THE WORK IN ALASKA.

Having had a very enjoyable sojourn of five months, with Friends throughout the middle states and Kansas, we are again at our post on Douglas Island. We arrived here on the 16th of last Eleventh month, and have been quite busy preparing for the winter. We found the meetings and Sabbath school in a very good condition, under the management of Jennie Lawrence, Edward and Orra Churchill and other helpers. Our Sabbath school has been well attended since our return. During favorable weather there being as many as 124 in attendance. This crowds our little school house (which measures 24 by 28 outside) to its utmost capacity. In this house we have six classes, varying from seven to forty in a class, six teachers and an interpreter. We have both whites and natives, and one class of whites are taught in the mission house.

But the natives are like whites, they do not appreciate being crowded. So long as there is room they will continue to come, but as soon as they are crowded, they stay away. For this reason our attendance is not at times as large as it would be if there was sufficient room. It reminds us at times of a box of sardines, for on many occasions we must of necessity fit the people to the space. We have begun the erection of a new meeting house much nearer the native village, and the centre of the town of Douglas. The lot was donated by a miner, and we have collected funds and bought lumber to the amount of about \$400.00. We cannot now proceed with the erection of the building before spring, as the winters are too severe in this country to work much at buildings. Since we left Douglas last Sixth month, the town has improved very rapidly, and still continues to improve. The Congre-

gationalists have completed a new church for the miners, and we hope to complete a meeting house which will be sufficient for both the whites and natives who may desire to come. The gold mines are continually increasing their plant until about 1,000 men are needed to do the required work. There are now five large quartz mills on the island and another in prospect. This means an increase of population for Douglas. There have been many guesses as to the number of natives the Mission could reach, so we concluded to take a census of the people. The result was that we counted 600 Indians on the beach, and it was estimated by those who know something of the habits of the people that there were very few natives here at that time, some stating that fully 300 were away. All of these have had an opportunity to hear the Gospel. But this does not include the number which are reached by this work. For many of the white people are in attendance at all our meetings, and some who have been converted here have been taken into membership with us. And this being the gateway to the native work of Southeastern Alaska, the natives are continually coming and going from various places of this part of the Territory, as they come to seek work in the gold mines. By this means we are enabled to reach many souls, who stay but a short time at this place. Thus we are afforded the grand opportunity through them, of having the Gospel spread among their people. It seems that the natives who have not come in contact with the civilization of our time, are much more ready to receive the Gospel; and many who have come here, have heard the good news and have gone home to tell their people. We have information showing that many of them continue to tell the story of Jesus and his love to their people. For this we do praise God, who is no respecter of persons. "But in every nation, he that feareth Him and worketh righteousness is accepted with Him."—Acts 10: 34, 35. Our meetings have increased greatly and we are very anxious to obtain a suitable place for worship. There is now available for building the meeting house \$650.00, if we can secure \$250.00 more. Many of the whites have expressed a desire to help when we begin building again, and many of the natives are more than willing to help, but their limited circumstances prevent their doing much. If any Friends feel disposed to aid us and contribute of their substance for this object, they can send to my address or to J. G. Kirby, treasurer, Lawrence, Kansas, stating it is for the building fund. Any amount will be greatly appreciated and duly acknowledged.

May the Lord bless His servants everywhere.

Douglas, Alaska.

CHARLES N. REPLOGLE.

What is yesterday?

Yesterday is to-day grown tired and still

With feet at rest and heart made mute and chill;

Tearless, unsmiling, unremembering,

And unregretting; . . . Gone far away

As the first night and morn. . . A waif and stray

Lost in eternity, is yesterday.

—MADELINE S. BRIDGES.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SECOND MONTH 19th, 1899.

A MISSIONARY CHURCH.

Acts 13: 1-12.

Second-day, Second month 13. The Church commissioned. Acts 1: 6-8.

Third-day, Second month 14. Witnessing in Jerusalem. Acts 4: 23-33.

Fourth-day, Second month 15. Witnessing in all Judea. Acts 8: 1-4.

Fifth-day, Second month 16. Witnessing in Samaria. Acts 8: 5-17.

Sixth-day, Second month 17. Unto the uttermost part. Acts 16: 6-10; 19.

21; 2 Cor. 16; 16.

Seventh-day, Second month 18. Except they be sent. Rom. 10: 9-17.

(A missionary meeting.)

Our scripture lesson marks a new departure in the Book of Acts. Where the Holy Spirit has right of way there are always new departures. It is only the dead church that observes unchanging uniformity.

Acts 1: 8 is the key to the whole book. There are two thoughts in the verse: the endowment of power and the witnessing church. They always go together. There was never a church that bore witness to Jesus Christ until the Holy Spirit fell upon it. A church is a body of men speaking for God. The Hebrews were God's chosen people because they were people He could speak to, and who would speak for Him. The Greeks loved beauty, art, eloquence, poetry, perfection of human grace; but they were not people who set God supremely above all else. The same Hebrew and Greek spirits are in our churches to-day. There are a great many Greek churches in all our denominations who show the same characteristics alluded to above. Thank God, there are also some churches of Hebrew spirit to whom God can give the revelation of His great purpose to save the world by the preaching of the gospel, and they will not prove disloyal to it. Are you a member of that kind of a church, or are you a Greek, simply loving art, eloquence, human gracefulness, and the poetry of a comfortable religion?

But you will say that this church at Antioch was not Hebrew, but rather Greek or Roman in blood. True enough, but it is a case where the spirit of the true Hebrew passed over into a Gentile church, and while the Jerusalem church was trimming its sails to catch the favor of the Pharisees, the church at Antioch spread its canvas to heaven's inspiration and sailed out of the narrow confines of Judaism to conquer a world.

This church at Antioch got its message while it was praying. Individual and church enlargements come to those who pray. It is a life-power that bursts the single cells, to use a scientific phrase, and forms other cells and centres of life forces. There was, doubtless, a great temptation to this new church in the great and wicked city to plead excuses. They were so young and so weak, and there was so much to do all around them, that they sorely needed Paul and Barnabas. Then Paul was such a strong preacher, and Barnabas such a comforter with his exhortations,

that, doubtless, they were unwilling to surrender them to the heathen beyond. But the church learned to mind God. Their self-preservation lay in their doing so, though they did not know that. But it is true to-day of churches as of individuals that those who save their own lives lose them, while those who lose them for the gospel's sake save them.

There is a double sending in this account of the first official missionaries. The Holy Spirit sent them out, and the church sent them out. A church mighty in prayer ought to be behind all our missionaries. We ought also to fast enough to deny ourselves of luxuries, and even of many comforts, in order to send out missionaries. It is an insult to Almighty God for a man to spend five dollars on a swell banquet and then only fifty cents on missions; or to pay ten dollars a year for missions and a hundred dollars a year for the theatre or the club. The rotten self-deception of much of our modern Christianity is a stench in the nostrils of God. We play at His work but chase our own pleasures and follies with feverish lust.

How shall we have a missionary church? Let somebody get on fire for God. That is the absolutely all-important first step. The next follows as a sequence. You must then begin to ask, What is God's will? The great cause of missions is the supreme enterprise of the church, her only calling. All else exists or has a right to exist only for that. This mission plan must be as large in our hearts as it is in the purpose of God. The practical method to secure this result in the church is, get yourself filled up with missionary fuel. Facts about missions are the fuel for the fire to shine by. One man who gets full of these facts can enthuse any church where there are true Christians, provided he has the fire as well as the fuel.

MISSIONARY READING COURSE.

"A Missionary Leaflet" may be obtained by sending the address to Gilbert Bowles, Oskaloosa, Iowa. The leaflet gives plans for organizing and conducting mission study classes and some general suggestions for missionary work. The new book for the reading course—"Social Evils of the Non-Christian World"—is proving very interesting and satisfactory. Send 30 cents to the Student Volunteer Movement, Bancroft Building, 3 W. 29th Street, New York city, and get this helpful book.

The Missionary Superintendent wishes to know of the progress of the different classes.

Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again
And with—God—be the rest.

FOREIGN MISSION WORK OF ENGLISH FRIENDS.

MADAGASCAR.

The remarkable awakening and consequent pressure of work that followed the return of the London missionaries to Madagascar, in 1862, after the twenty-five years of persecution, led them, through William Ellis, to appeal to Friends for help, in the belief, since pleasantly conjoined, that with strong common hold on the fundamental doctrines of Christianity minor denominational differences would prove little hindrance in their combined attack on heathenism. The call was heard, and in 1867 Joseph S. Sewell, who is a nephew of William Ellis by marriage, accompanied by J. S. Sewell and Louis and Sarah T. Street, from Indiana, went to Madagascar. Trained through former Ackworth experience, as soon as possible he took up the great work of education. At that time the schools were of a very elementary character. A little later he formed a class of more advanced boys, some of whom he hoped to train as teachers. In 1870 he was able to build the large schoolroom and classrooms, since so well known as the Ambohitovo Boys' School. But even then, when the school was reopened, the number of men and boys who applied for admission was so great that it was impossible to find room for nearly all. It was evident that a high-class school, such as this was designed to be, was a very real and deeply felt need. The school has been singularly happy in its teachers. For ten years the late William Johnson, who went out with Henry E. and Rachel M. Clark, in 1871, was its efficient head. Then it passed to the able leadership of Herbert F. Standing, under whom it now numbers 500 scholars. During the last two or three years the work of the six upper classes has been entirely reorganized on the French system, and the greater part of the teaching of the higher classes is now given in French. "At the end of last term," we read in the recent report, "exactly one hundred boys received copies of the French New Testament as prizes for unbroken attendance throughout the term," and one of them carried off the prize offered by the Alliance Française for the best French scholar in the Protestant schools of the capital.

Meanwhile the Friends' Faravohitra Girls' School, started by Sarah Street and Helen Gilpin, in 1869, has done equally important service. It was for a while the only girls' school in the country, and at one time the ex-Queen, Ranavalona III, was among its pupils. Since 1881 it has been mainly under the care of Clara Herbert, with help from Henry E. Clark's two eldest daughters, Edith M. and Ethel M. Clark, who have both for some years been missionaries of the Friends' Foreign Missionary Association. A French Friend, Emilie Woelflin, a former helper of Justine Dalencourt in Friends' work in France, is also giving valuable help in connection with this school. For many years the attendance has been above 300.

A district to the southwest of the capital, about seventy miles in length by thirty-five in its greatest

breadth, was early put under the care of Friends. Scattered over this district there are over 140 schools, with native teachers, mostly trained at Ambohitato, and still under Friends' oversight. These are periodically visited by different missionaries, who examine the schools, and hold what may be spoken of as Normal School Extension Classes for a week or more at a time with the teachers and pastors within a given radius. On the French occupation care was promptly and successfully taken by Herbert F. Standing to give these country teachers the requisite knowledge of French; and as it was impossible to raise their attainments very speedily to a further much-desired standard, competent teachers have lately been stationed in central places to hold frequent classes with the masters and pupils of the neighboring schools. The French government is wisely desirous of advancing industrial education both in town and country, so that agricultural and other industrial teaching is now beginning to form a part of Friends' work. A course of lectures in French on *Pedagogie* in the new Government Normal School has lately added considerably to H. F. Standing's work.

Friends' evangelistic work has all along kept pace with their educational. "When I came to Madagascar," said J. S. Sewell, in his parting address at Antananarivo, in 1876, "the great majority of the inhabitants of Imerina (the central province, which was the first to be evangelized) still trusted in their idols; but about two years afterwards they were all burnt, and now they are hardly even remembered. When I came, polygamy and divorce were thought to be quite right, but now they are regarded as something very disgraceful. When I came a great many markets were held every Sunday, but now in a great many of the towns in Imerina, and especially in Antananarivo, the Sabbath is as well observed as it is in England." Among the various churches of the capital of which the London missionaries had care when Friends arrived in Madagascar, that at Ambohitato was one more than with their small staff they could look after as they wished. This then somewhat unsatisfactory church was commended to J. S. Sewell's care. He undertook no pastorate, but he attended their services and frequently preached, held Bible classes, gave attention to the schools, and helped them in many other ways. The organization of Malagasy churches is so elastic that none who possess the gift of preaching and exhortation need feel themselves shut out from opportunities of exercising it. The churches of the capital are known as the "mother churches" of the country. From them the work radiated into the country round, and by degrees the whole province of Imerina was mapped out into districts, each assigned to its special church. That belonging to Ambohitato was the size of a large English county, and Friends, as soon as their number allowed, divided it into smaller portions, each under the care of its own missionary. At first he simply itinerated periodically among the churches of his district, but by degrees country stations were opened,—in Arivo-

nimamo by John and Emily Sims, and in Mandridrano by William and Hannah Wilson, in 1888, and in Ambohimadana by Mary E. Hinchliffe in 1892. For some years Henrietta Deane also resided at Arivonimamo to carry on work among women and girls. These were gathered in large classes in different villages on different days, and involved much hard work for the missionary, with abounding difficulties and encouragements also. Furloughs necessitated changes in the residence of the missionaries, and in this way it happened that William and Lucy S. Johnson were living at Arivonimamo at the time of the second Franco-Malagasy war. William Johnson had been nearly stopped on his return from furlough at the time of the first war in 1884, and it was only on the understanding that he was a Friend, and therefore could not encourage the Malagasy to fight, that the French Admiral allowed him to proceed. When the second war broke out the question arose whether it might not be safer for the missionaries to leave the country. Without an exception Friends decided to remain. They felt that they could not desert their Malagasy friends when they were in trouble; that God was bidding them to stay, and that it was worse than death to run away from duty. Friends, therefore, remained quietly at their stations during the war, promoting those things that make for peace, and helping all whom they could help, of whatever nation. It was not till after the taking of Antananarivo by the French on Ninth month 30th, 1895, in that period of anarchy and rebellion between the overthrow of the old government and the establishment of the new, that the rebels attacked Arivonimamo, and William and Lucy S. Johnson and their little daughter were murdered there on Eleventh month 22d, 1895, and the mission premises sacked and burnt. Herbert F. and Lucy A. Standing, with their children, and Mary E. Hinchliffe, had also to fly from their stations, and it was some time before either of them could be re-occupied. Now, however, John and Emily Luiss and Ethel M. Clark are carrying on the work in Mandridrano, and Henrietta Deane has taken M. E. Hinchliffe's place at Ambohimadana while she is home on furlough.

For many years medical work formed a most important part of the mission. In 1880 the Friends' Foreign Missionary Association and Friends' Missionary Society conjointly reopened the Analakely Hospital, formerly under the care of a doctor of the Edinburgh Missionary Society. Dr. J. Tregelles Fox began dispensary work within a few weeks of his arrival. Almost as soon he commenced training some Malagasy youths as helpers. This developed rapidly, and in co-operation with other societies, afterwards became the Medical Missionary Academy of Antananarivo, from which many capable Malagasy doctors have gone out to all parts of the great island. The opening of the in-patient department was at first delayed for want of a nurse, but on Miss Graham's taking up the work, in 1881, not only were in-patients carefully nursed, but native women were trained as

nurses. In course of time a second doctor became needed, and a more fully qualified nurse. Under Doctors Fenn and Moss, the sons of Spanish and Madagascar missionaries, and Miss Byam, the medical work made rapid progress. Analakely being unhealthy from its proximity to the cattle market, a fine new hospital was built just outside the town, at Isoavinandriana, by William Johnson, which was probably the best equipped of any in the foreign field. Dispensaries were opened in different parts of the capital and its suburbs, and daughter hospitals in Mandridrano, Finarantsoa, Ambatondrazaka, etc. Medical work naturally formed part of the work of every station, and cottage hospitals, begun in much simplicity, became centres of unexpected usefulness. The preparation of medical literature also formed a very important part of the doctors' work. On the taking of Antananarivo by the French, the hospital at Isoavinandriana was immediately opened to the French sick and wounded. It has since been requisitioned by the French government, and also the Farovohitra Girls' School, compensation, of course, being given. The latter found a new location on the premises of a Girls' Boarding School started by Helen Gilpin in 1892, and necessarily discontinued when she returned invalided, and the war broke out three years after.

No account of Friends' work in Madagascar, however short, would be complete without some reference to the printing press. As long ago as 1870 a printing press had been sent them by Friends in America. From 1872 a missionary printer has been steadily at work. Medical books and school books, Bible revision and Bible elucidation, magazines and other literature have added to labors already abundant, and kept our missionaries hard at work. Much more might also be written on Sunday School and temperance work, and on women's classes of all sorts, for the work of lady missionaries has been in no way behind that of the men.

Friends' Madagascar Mission has had its special difficulties, its special sorrows; but those who know it best will probably all agree with Herbert Standing where he says in his report: "What about the future of our Madagascar Mission? Is the work of Friends here at an end? Personally, even when the prospects of our work seemed least hopeful, I was never able for long to take a very gloomy view of the situation. Now, when the disturbances incidental to the war and the rebellion are over and the people are everywhere quietly acquiescing in the new order of things, when the misconceptions regarding our work and aims seem very largely removed, with wide open doors for service lying before us in every direction—evangelical, pastoral, medical, educational, industrial—surely the finger of Divine Providence points clearly to the fact that the work of our Mission is not yet at an end in this land. Rather, the magnitude of the work depending on us—with which, in our reduced numbers, we are often unable rightly to cope—should prove a powerful call to those to whom God has committed means or talents to come to our help, and carry on

to yet greater issues the work on which His blessing has so evidently rested in the past, and for for which our fellow-laborers have suffered a martyr's death."

GENERAL CHURCH NOTES.

Ministers, as well as other public men, occasionally suffer from misrepresentations in the press. Not long since Bishop Potter, of the Protestant Episcopal Church of New York, was quoted as championing the cause of the saloon. He was reported to have said that the saloon is the poor man's clubhouse; that it exists as a necessity. The report spread like fire in a stubble, and it was not long before the religious papers were severely condemning the good Bishop. It now appears that what Bishop Potter really said, as he himself in a letter to a personal friend reiterates, was as follows:

"I stated that something answering to the saloon—that is, places of inexpensive recreation and refreshment—would always be a necessity. I may add that until it is provided the mischiefs of the saloon, which nobody recognizes more clearly than I, will continue. Something better, something wholesome, harmless, undefiled and undefiling, must take its place, and so expel by substitution."

This is sound wisdom, and it has been so proved by practical experiments. We understand that Bishop Potter is engaged in an effort to establish just such an institution as he refers to. This will be known as a "squirrel inn." It would be well oftentimes if the press, and individuals, too, would suspend judgment until the facts are established.

The synod of the Russian Orthodox Church is lashing itself into a frenzy over two decisions recently given by the Russian Senate. The first of these is designed to ameliorate the condition of that section of the Stundists which has attached itself to the German Baptists. The Baptists are recognized in Russia as a lawful religious body, while the Stundists, as a separate denomination, are not. The latter hope that toleration will eventually be extended to them. By the second decision of the Senate the famous sect of Old Believers are permitted to conduct religious services in their homes. These decisions, coming close upon the emigration of the Doukobhors, for conscience' sake, are especially significant. One cannot help thinking, in connection with the subject of religious toleration in Russia, of such Friends as Daniel Wheeler and William Allen, who were the honored friends of a past Czar.

Apropos of Russia, an interesting incident is related of the return of the present Czar Nicholas from Livadia to St. Petersburg. On the journey north a stop was made at Toola, in Central Russia, where Tolstoi resides. Upon the request of Nicholas, Tolstoi was ushered into the presence of the Czar. Though a Count, Tolstoi appeared at the station clad in his usual peasants' garb. A report of the interview follows:

"The Czar kissed him on the mouth and both cheeks, Tolstoi returning the salute. The Czar then asked him about the imperial proposal for the limitation of armaments. Count Tolstoi replied that he could only believe in it when the Czar should set the example to other nations. On the Czar mentioning the difficulties of the problem and the necessity for the united aid of the great Powers, the Count expressed the hope that the Czar would be able to attain some definite results. The Czar said he would be pleased if Tolstoi could be induced to lend his genius to the solution of the question, and the Count replied that the Czar might count upon his co-operation, for he was already engaged upon a work dealing with the question in point, which would soon see the light."

Pope Leo XIII. is almost ninety years of age. He is no longer the hearty old man he was a short time since. He is evidently failing, and naturally, the representatives of the church and state are busying themselves with the question of his possible successor. The subject of the temporal power of the Vatican is ever at the front, and the policy of the next Pope will be vitally important to the College of Cardinals. The Catholic Church could have no more ardent advocate of the temporal power of

Rome than Leo XIII. It could have none less successful in re-establishing it, even though in the last Catholic Directory issued in Rome he calls himself "sovereign of the temporal dominions of the Holy Roman Church." Such language may be good policy, but it is sad irony for his cause.

Much has been said of late regarding the value of church revivals. Dr. Theodore L. Cuyler, to whom every one must listen with respect, seems to think that we have too much "periodical religion." He recently expressed himself very strongly on this subject. He believes that "every minister should sow his own seed and reap his own harvest." Too much dependence, he thinks, is placed upon the evangelist. He says: "Brethren, if you want power, seek the power from on high! Don't send for a man; go straight to God! The only true fire is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled." That sounds like good Quaker teaching.

News from the Field.

Dr. Nitobe and family are staying for a short time at the Del Monte, in Monterey, California.

Our friend William Marshall sailed from Liverpool on the Steamship "Orissa," Pacific Steam Navigation Company, for Rosario, Argentine Republic, South America, First month 12th. Mail can be sent to him care of Alfred Cook, Locomotive Department, Rosario. It will take about six weeks to reach the destination. Four other missionaries are sailing on the same steamer.

Charles N. Replogle has been authorized by Friends' Missionary Board of Kansas Yearly Meeting to solicit funds for the proposed new meeting-house at Douglas Island, Alaska.

KANSAS YEARLY MEETING.

Pond Creek, Oklahoma Territory.—Stella Quarterly Meeting will be held the 3d, 4th and 5th of next month, at Enterprise School-house, which is fourteen miles east and seven miles south from Pond Creek, Oklahoma Territory, one south and nine east from Pana Post-office. This is one of our new meeting points, being the home of John Snively, our superintendent of the tabernacle work. As a result from his meeting, assisted by Brother Adkinson, of Wichita, Kansas, held about the last of Ninth month, of the many converts nineteen joined Friends. The Lord did wonderfully bless their efforts. One man, who was an infidel and had spent much of his life on the stage, was born again and made a new creature in Christ Jesus. Of these other converts we expect more will join Friends soon. We bless God for sending His servants and handmaidens this way. We feel that it is in answer to prayer. Anna J. Winslow, from Jefferson County, Kansas, assisted by Alvin Coppock and James Welch, from Stella Monthly Meeting, held a two-weeks' meeting at our Friends' Valley Church this winter, including the holidays. It was a wonderful time of seed-sowing, but only one soul was brought in. Anna Winslow has a very warm place in the hearts of many dear souls here, as was evidenced by the financial support they gave her. From here she went to Cold Water Meeting, ten miles west from Pond Creek. From there she went to Ring Wood Meeting, southwest from Enid. At this writing she is probably at Harmony Meeting. Two weeks ago Josiah Dillon, from Iowa, after visiting Liberty, Stella, Ring Wood and Cold Water in the love of the Gospel, came to us. His work here was in the line of establishing the church.

Oklahoma has had a wonderful time of lengthening her cords, and now comes the time for strengthening her stakes. We have extended our borders to the limit of our capacity to care for and feed, and so our prayer is, "Lord, locate more of thy servants among us." I am glad to note that Anna Winslow and Josiah Dillon are so favorably impressed with our meetings and this new country, and that Josiah Dillon is even anxious to locate here.

After four services held here Josiah Dillon passed on to Enterprise School-house, where the next Quarterly Meeting is to be held. Here he tarried three days, holding three services on

Seventh-day, with lunch dinner. On Sabbath evening we had a new experience; about a dozen of the rough element of young men and women from an adjoining neighborhood, who had actually run out their Methodist Episcopal minister in their own vicinity, evidently intended to give Josiah Dillon a lesson on "frontier life," as they were among the first at the school-house, that they might have seats together, and so with a sack of peanuts they were ready to greet the "tenderfoot" from Iowa. Their courage held up well during song and prayer service, and peanuts were passed freely until Josiah commenced talking. He first pictured out in a very vivid way the life of a very bad man; his indulgences in early life, which led to such a bad end; spoke of law-breakers generally; of Sabbath-breakers, and of those who would disturb religious service, and incidentally referred to the silly and feeble-minded who were not accountable for their own acts, and how generous and kind our government was in providing for the safe-keeping of such beings; did not refer directly to any one in the house, but they took a hint, and we had the very best of order. The Lord gave Josiah great liberty and blessing in the next hour and a half in delivering His message. Some of the rowdies even leaned forward to catch all that was said. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It was my privilege to conduct Josiah Dillon to Harmony Meeting, a drive of about sixty-four miles, where he will hold some meetings.

I believe I ought to record Josiah's sickness just prior to coming to Kansas. As I remember it he was confined to his bed for several months, and finally three physicians met in consultation and for the purpose of performing a surgical operation, but being warned in a dream that it would be sure death, he declined to have the operation, trusted in God, sent the physicians home, and got up out of bed and came to Kansas Yearly Meeting, and has been in active service ever since, often holding three services a day.

On my return from Harmony, having to cross the Otoe Indian Reservation, and getting to the Agency just at night, it was my pleasure to share the hospitality of D. A. Outland and his amiable wife, with two bright little girls. That being his evening with the Indian children, I was permitted to look into their bright faces while he was talking to them, and I cannot speak in too high praise of their conduct, their bright appearance, their singing and the interest they show to those who have an interest in them. I found that Sister Outland was something of an artist, and put a good deal of her work on the blackboard; in short, I thought that Amos and Rhoda Outland were the right persons in the right place.

If any Friends from a distance wish to attend our next Quarterly Meeting, if they will correspond with me at Pond Creek, they will be cared for, but they should get here not later than Fifth-day, the 2d of the month.

CHARLES W. JACKSON.

Wellington, Kansas.—On the 19th inst. Wm. G. Hubbard addressed the 300 students of the County High School at this place on "International Peace and Arbitration."

His comparison of brain against muscle, of the sword against reason, in the settlement of a boundary line, or in the determination of right and justice, was full of plain, practical illustrations, and unanswerable arguments in favor of peace and against war.

For nearly an hour he presented a strong array of facts upon this great theme, and in a very masterful and pleasing manner.

His address contained food for thought, flights of oratory, and fairly bristled with sharp points.

The students were delighted, and greeted him frequently with hearty applause. I am safe in saying that an address of such thrilling interest and power has seldom before been heard in that room, and will start many a mind in a new direction on this great subject. In the evening William G. Hubbard delivered an address to a full house at the Congregational Church on "Temperance."

He declared that no other agent on earth could make a man commit such terrible crimes as alcohol. He made a powerful plea for total abstinence and prohibition, and showed the utter delusion of high license.

The laws of Kansas are virtually prohibitive, even when only partially enforced.

In Kansas the average amount of intoxicants consumed annually per capita is less than one quart, while in Missouri it is twenty-two gallons, or eighty-eight quarts.

The laws of God are all prohibitory, and yet they are violated. The plea that the prohibitory law ought to be repealed because it is violated, comes from the enemies of the law, and not from its friends.

The liquor dealers have immense wealth, and are united. More to be feared than this is the indifference of professedly temperance people. We ought to stand together as one man for God and home and native land. The speaker paid a high compliment to the "White Ribboners" of the W. C. T. U.

His address was listened to by many of the best citizens, and the unanimous verdict was that it was grand in conception, dignified in expression, pure and elevating in thought, and full of spiritual power. The solution of these great questions is the problem of the ages.

EZRA SPENCER.

CALIFORNIA YEARLY MEETING.

Whittier, Cal.—The church is prospering under the very efficient labors of our pastor, Andrew F. Mitchell. The Sabbath services both morning and evening are well attended. At the Sabbath evening service often every available seat is filled, and that this continues after some months is ample evidence of the helpfulness of these occasions.

The Sabbath School has been reorganized, and through the energy of a Sabbath School Committee, who are in evidence, and a splendid corps of teachers, who realize the great privilege they have in presenting the truths of the Gospel, increased interest is being manifested.

A library crusade is being made; \$5.32 was raised on the birthday plan during First month in the adult portion of the school alone.

The college has just closed the first half-year's work. Very satisfactory work has been done under the same faculty throughout the different departments. A steady increase in the course of study has been the plan for some years, and a decided growth is being made in the character of the work done. The school is an important factor in the work of the church.

Miss Murcutt, National W. C. T. U. Organizer of Australia, held a week's series of temperance meetings, beginning First month 29th. She is a good speaker, and presents the principles of temperance from the prohibition point of view very forcibly.

Pasadena, Cal.—There were no ministers from abroad with us at our recent Quarterly Meeting, but the home ministers, Luther B. Gordon, Irving Taber, and Rhoda M. Hare, were specially blessed in the ministration of the Word, and the meetings throughout were characterized by the presence and power of the Holy Spirit.

Levi Gregory, the General Superintendent, sent a message that he could not be present, as he was engaged in a very gracious revival at El Modena.

The Friends from Los Angeles are much encouraged in their work. They have just received a generous gift in the way of a \$700 lot, well located, for the Friends' meeting-house, which they soon hope to see erected.

The Quarterly Meeting, though not large, was characterized with a deeply spiritual life throughout all its sessions.

J. R. TOWNSEND.

INDIANA YEARLY MEETING.

Walnut Ridge Quarterly Meeting.—Oliver Beeson and Oliver Gotschall, of Spiceland Quarterly Meeting, have just closed a very interesting meeting at Riverside Preparative Meeting.

These ministers were much favored to preach the truth, so that the church was edified and backsliders reclaimed.

S. Rufina White, who has recently located as pastor at Maxwell, has just closed a successful series of meetings at the same place, in which there were some renewals, conversions and accessions to the church.

The work is prospering at Greenfield under their new pastor,

Orville Jones. The blessing of the Lord is resting upon the work in the Quarterly Meeting. All our pastors, workers and evangelists are doing good work, but the fields are white unto the harvest and the laborers are few. May there be those whom the Lord shall send among us that will thrust in the cycle and reap the golden grain.

CHARLES S. WINSLOW.

Fountain City Ind.—Revival services were begun at his place Twelfth month 18th, by Esther Cook, and continued four weeks. She labored most faithfully and earnestly, preaching the Gospel with much power. The Lord graciously owned and blessed her efforts and those of his people. The spirit was poured out in large measure and resulted in ten conversions, fifteen renewals and the reviving of the church. Ella Applegate, from New Castle, greatly assisted in the meetings by her singing.

The sisters were compelled to leave for other fields of labor, but the work they so faithfully began is still being continued in the Methodist Church, and many souls are coming to Christ.

Revival work has been carried on in other places within the Monthly Meeting. The home ministers and people of New Garden Meeting held a series of meetings in that church that resulted in blessings to souls.

Gretta Retts and husband held meetings for two weeks at our new meeting at St. John that resulted in nine new members being received from there at our last Monthly Meeting.

Elwood Hinshaw, from Lynn, has just closed a meeting at Beech Grove that was owned and blessed of the Lord.

By request the Home Mission Committee of New Garden held meetings each night for two weeks in the Mount Vernon School-house. This is a place where the people are far from church and have fallen into the habit of not attending meetings anywhere. Fannie Elliott and Moses Bailey had charge of the services. The presence of the Lord was manifested in all the meetings. A few received definite blessings, and the people were aroused to their need of salvation and the importance of attending church services.

L. E. P.

Thorntown, Ind.—Ira Newlin, of Bloomingdale, Park County, Ind., felt called of God to come to Walnut Grove and hold a series of meetings, which began on the 8th of First month, which was a time of great blessing to the church and all who attended. Twenty-eight meetings in all were held.

MARTHA J. BINFORD.

WILMINGTON YEARLY MEETING.

Highland, Ohio.—A series of meetings were begun at Highland, Twelfth month 4th and closed First month 2d, 1899. It was begun by our pastor, Lizzie Larkins, and ably conducted for a week and a half. There was a good feeling in the meeting, and the spirit of conviction seemed to settle over the people. At this juncture Brother Wm. Manley and three workers came into our midst, and greatly assisted in the work. Brother Manley is one of the clearest teachers we have ever had at our place, and his preaching was in the demonstration and power of the Holy Spirit.

There were fifty-two sessions in all; fifteen families visited; several young peoples' meetings held; thirty conversions and renewals, and five accessions to the church; also twelve persons have joined the Christian Endeavor. We have an excellent pastor, who is pushing the work forward with much earnestness.

Fairfield Quarterly Meeting was held at Fairfield, First month 27th, 28th and 29th. A feeling of unity and harmony prevailed. Our dear Brother Samuel Beck, of England, was present, and presented the Gospel in much clearness and simplicity. The Christian Endeavor rally on Sabbath afternoon was addressed by Emma S. Townsend, to the edification of all present.

FANNIE E. THORNBURG.

NEW YORK YEARLY MEETING.

Our brother, Luke Woodard, commenced meetings at Hartland, N. Y., on First-day, the 28th. We believe a blessing is attending his labors, and much prayer is being made for the salvation of souls. He will probably hold some meetings next at Macedon Centre, where our sister, Rebecca Fagler, and a few faithful co-laborers keep up the meeting. May they also be greatly encouraged, and their prayers answered in the salvation of dear souls.

H. H. LEGGETT.

NORTH CAROLINA YEARLY MEETING.

Fremont, N. C.—Contentnea Quarterly Meeting of Friends convened at Nahunta, First month 27th, 28th and 29th, 1899. The attendance was only eleven persons on the 28th, caused by the heavy snow that fell the night previous. Snow continued to fall all day to the depth of from twelve to eighteen inches, but both clerks were present, one of them residing about twenty miles distant. Only one representative was present,—Abbie Hollowell, a minister from Neuse Monthly Meeting. But little business was transacted. Amos Davis, of Iowa, was present, and gave us a very interesting talk on First-day to an audience of twenty-five persons. Our friends, John Holly and wife, from Sampson County, were also present. A revival at Nahunta closed a few days ago, conducted by Annie Armitage, of Ohio, Amos Davis and others. They have just closed a successful series of meetings at Woodland. Amos Davis leaves this week to conduct a meeting at Bethesda, Sampson County.

A Christian Endeavor Society has recently been organized at Nahunta with twenty-eight members. A. R. EDGERTON.

NEW ENGLAND YEARLY MEETING.

Hannah J. Bailey, of Winthrop, Maine, is spending the winter in California.

George L. Crosman, of Lynn, Mass., is also spending some months in California, in company with his sister, Clara Binford.

IOWA YEARLY MEETING.

Winneshiek Monthly Meeting was established in 1855 instead of 1865, as was said in a former issue.

Spencer, Iowa.—In the issue of THE AMERICAN FRIEND, published First month 25th, the revival meetings at Greenville, Iowa, belonging to Iowa Yearly Meeting, are said to have been conducted by Emma F. Coffin, Brother Witman and I. N. Rich. The fact is Brother Witman is the pastor of that meeting, and the revival meetings were held by him and I. N. Rich. I was only present at one meeting. EMMA F. COFFIN.

Oskaloosa, Iowa.—Penn College never enjoyed a period of greater prosperity, educationally and socially, than at the present. A laudable class spirit and great enthusiasm prevail. The societies are getting in fine work indeed. The moral condition is most excellent. A sort of subduing religious atmosphere pervades the whole surrounding. A college with no taint of suspicion resting upon the orthodoxy of its professors, where from the janitor to the president they pray with the faith of little children, certainly commends itself to the kindly, fostering care of the church.

Oh, for some one to do for Penn College the financial act that would loose its "bonds," liberating it for its broadest usefulness! Penn College Chapel Friends' Meeting is also enjoying a season of great spiritual good.

The Fifth-day morning meetings attended by the aged Friends "are times of refreshing" from the Lord's presence. The First-day morning meetings are largely attended, affording an almost unlimited opportunity for preaching the Gospel. Many students from many States and Yearly Meetings attending. Kind, social, loving, our people wear the badge of discipleship, with no tendency toward fanaticism or the coldness of ecclesiastical formality. To be the pastor of a church like this is under God a proud heritage. May His grace continue to be multiplied unto all our people through a knowledge of Jesus Christ, and may we all walk in all humility worthy of His calling.

All "shut-ins" are helpfully visited by members, and prayer meetings are being held in many of their homes.

LEVI REES.

WESTERN YEARLY MEETING.

Kempton, Ind.—A series of meetings,—twenty-seven sessions,—was held by our pastor, Mary Cook. As a result there were thirty-four conversions and renewals, and twenty requests for membership with Friends, and the church mightily strengthened and built up, for all of which the Lord be praised.

JOSEPH G. KEMP.

White Lick Quarterly Meeting.—Fairview Meeting-house was dedicated Twelfth month 4th, 1898, by Thomas C. Brown, of Carmel, Ind. Immediately following a series of fifteen meetings was held by Griffith Wright, a local worker, which resulted in fifteen conversions and fourteen accessions to the church. One man, seventy-four years old, with his wife, who is blind, were converted. The power of the Lord was manifest in the meetings from the beginning.

This is an Indulged Meeting, belonging to White Lick Monthly Meeting, and has been held in a school-house nearly thirty years. The Friends at that place feel especially thankful that they now have a house to meet in. The meeting is in the care of the Missionary Board. HARVEY ALLEN.

Birth.

COLLINS.—At Great Barrington, Mass., Eleventh month 28th, 1898, a son, Frederick Seth, to A. Chalkley and Sarah S. Collins.

Died.

BLAIR.—Mary Blair, wife of Samuel C. Blair, died First month 12th, 1899, after an illness of only one week, at the home of her daughter, in Carthage, Mo., where, with her husband, she had lived for the last thirteen years. She was born in North Carolina in 1827, and was married to Samuel Blair in 1849. She was a life-long member of the Society of Friends, and a true and devoted Christian.

HILL.—Nancy H. Hill, of Carthage, Ind., died in Pasadena, First month 10th. She was only sick four days with pneumonia complicated with heart trouble. After a short service, conducted by Chas. E. Tebbetts, in Pasadena, they took the body to Carthage, Ind.

JEPSON.—Died, very suddenly, at his home in Lynn, Mass., Eleventh month 29th, 1898, Herbert O. Jepson, aged 39. His kindness of heart, shown in a variety of ways, had endeared him to a large circle of friends.

News and Events.

The war-cloud in the Philippine Islands has burst at last. On First-day the 5th inst. the Filipinos attempted an attack upon Manila. The engagement was precipitated by three insurgents disregarding the pickets of an American outpost, and rushing past the lines. Twice they were challenged, but retired unmocked; the third time the sentry opened fire, killing one and wounding the other. This occurred on First-day, about 4.15 p.m. Almost immediately the Filipino line commenced a fusillade, which was ineffectual. The American lines replied vigorously. At about one o'clock the Filipinos opened a hot fire from three different places. The American troops were assisted in answering this attack by United States gunboats located in the harbor, with the result of silencing the enemy's guns. The attack, however, seems to have been several times renewed by the insurgents, but with great loss to their side. The number of casualties on the American side is reported at about 175, with very few fatalities.

The outcome of this conflict has been to renew interest in the Paris Treaty, which came up for ratification in the Senate on the 6th. The advocates of the treaty claim that the Filipinos have derived much moral support from the divided state of opinion in this country over their cause. With only one vote beyond the required two-thirds the treaty was passed by the Senate, and the Filipinos are thus made insurgents against our government. Hereafter General Otis will be untrammelled by the anomalous condition which has hitherto prevailed, by which he has technically been opposed to Spain when contending with the natives.

It seems now that the Cubans and the United States are to arrange amicably any differences that it may have been feared would arise. Robert P. Porter has just made a visit to General

Gomez and secured his consent to go to Havana, where he will confer with Gen. Brooke regarding the rehabilitation of the island. General Gomez has further shown a disinterested spirit in declining to act as the distributor of the \$3,000,000 which is to be apportioned to the Cubans for the purpose of establishing them in the pursuit of peaceful occupations. In order that there might be no suspicion of his profiting from the handling of this large amount of money, he requested that it should be disbursed by General Brooke. Though the question of Cuban army arrears may yet give trouble, it is to be hoped that the Cuban soldiers will be satisfied to await its settlement by the coming Cuban Republic, under whose jurisdiction only it will properly belong. The Cuban Assembly recently demanded from this government \$57,000,000 to settle these claims. The demand has been ignored.

The findings of the court-martial which week before last tried Commissary-General Eagan have not yet been made public, but it has been rumored that it will be suspension from service for two years and retirement at the end of that time. It can hardly be less severe than this, though it is said that the President is inclined to clemency by reason of the strong provocation which he considers Eagan suffered at the treatment of General Miles.

A storm now threatens to break over General Miles. The administration thinks that the commanding general has been entirely

too free in his interviews with the press, and has very injudiciously given information in this way to the public which he should have reserved for communication to the Government only. A court-martial has been suggested, and this is not at all impossible. The truth, then, may have a chance to get a hearing which thus far it has greatly suffered for. It is reported that General Miles now has the testimony of thirty subordinate officers, which prove that the canned beef furnished the soldiers was not good. General Miles still insists that the beef was "embalmed." Beef dealers, however, have offered large sums of money for charity if this charge can be proved, and they are evidently anxious to have the charges thoroughly aired. It is important to keep in mind that General Miles has disowned many of the "interviews" which have been published by the newspapers, branding them as made out of the whole cloth.

Heavy snowstorms swept over the country last week, delaying travel by causing much damage and discomfort in many places. Colorado appears to have suffered most. A snow slide on the main line of the Denver and Rio Grande Railroad resulted in overwhelming a train and killing three men and injuring others. Blockades prevailed throughout the mountainous regions, so that it has been necessary to employ a force of over 1000 men to dig out the immense drifts. Thousands of cattle have perished from cold and starvation.

TRAINING CHILDREN.

The methods of training children have undergone a great change in the last fifty years in this country. A venerable lady recently told the following incident as a fact in her own childhood:

"I belonged," she said, "to a very strict family, in which gay clothing was considered a temptation of Satan. I saw one day in a shop window of the village a pretty print, the color of the heart of a conch shell. I asked my mother to buy it for me. I was ten years old and never had worn any but brown or gray stuff gowns.

"She looked amazed and horrified, but without a word went with me to inspect the pink muslin, and to ask the price of it.

"Coming out of the shop she said, 'The price is \$5. I will not buy such a piece of vain folly; but if you choose to buy it for yourself, I will not hinder you.'

"I have no money!" I exclaimed.

"If you give up butter, sugar and molasses for six months you have earned the price of the dress," she said.

"I agreed eagerly, but our tables were not then loaded with dainties as now. My fare was poor and hard that winter. However, I persevered, and one bright day the money was placed in my hand. I bought the lovely rose-colored stuff, and carried it home with a high, beating heart.

"My father looked at it and at me with cold disapproval.

"You have earned this finery," he said, "and can wear it if you choose, but think how much more worthy in God's eyes you would appear if you gave it to poor, lame Peggy, the tailor's child."

"I gave it to poor, lame Peggy, but in doing it my heart was full of fury and rebellion."

There were errors in judgment, no doubt, in the hard parental discipline of the earlier days, but is the excessive indulgence of young people now more wise and just? Self-denial not learned in youth becomes a serious hardship, in middle life intolerable. —"Youth's Companion."

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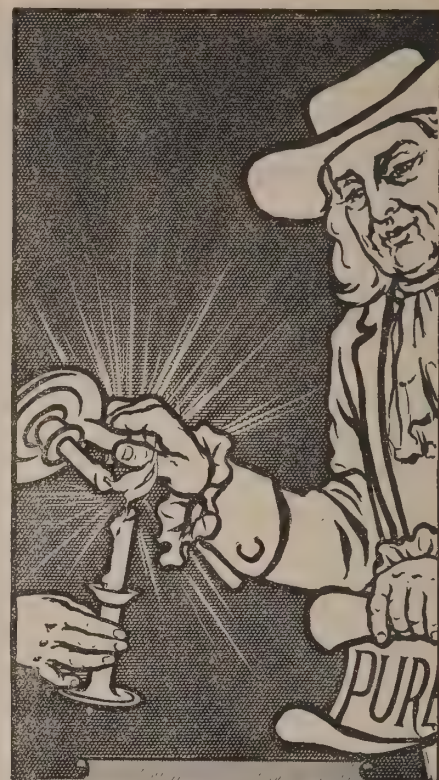
"Many queer gifts come to the minister of a New England country church at the annual donation visit of his parishioners, but the oddest and creepiest thing of the kind that I ever knew of I encountered once in Northern Maine," said E. A. Stetson, a member of a New York publishing firm. "I was a book canvasser then, selling religious works, and I stayed one night at the house of a Baptist preacher in the little back country town of Monson, since become somewhat prominent through the development of its slate quarries. The preacher was a man of deep erudition, known far and wide for his unworldliness and apostolic piety, and his wife was a notable housekeeper. There was a good supper, and at 9 o'clock in the evening prayers. These over, I went to bed in the best room, and, after the day's hustling, slept soundly," says the Sun.

"Walking in the bright morning sunlight, my attention was attracted by the odd pattern of the quilt which served as a counterpane on my bed. It was a patchwork

quilt, made in large squares, and on every square was a lettering worked in black worsted. In the square immediately before my eyes spelled the words 'Sacred to the memory of Solomon Tubbs. Died October 8, 1867.' In the next square was inscribed: 'In memory of Martha Phillips. Born June 11, 1833. Died January 14, 1864.' On every square was an obituary notice couched in a style similar to the first one that I read, and they covered a time running from 1851 to 1867. The quilt which, I learned afterward, was presented to the pastor's wife by the women of her husband's congregation, combined the utilities of a counterpane with the record of deaths in the parish for a term of sixteen years. That it was spread in the best chamber showed that it was reserved for guests as a mark of high consideration.

"At first sight the memento mori character of the inscriptions was a trifle appalling to a man just awakened. But being a guest at the same house for some subsequent nights I got used to the obituary quilt, and even derived a certain enjoyment from studying out the inscriptions mornings before I got up from bed. So familiar did they become to me that I could have repeated them all in order by the time I quitted my canvassing field in Maine to take up my present business in the metropolis."

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be "bound each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.



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I think of one who has before ascended,
And on the quiet summit lies asleep.

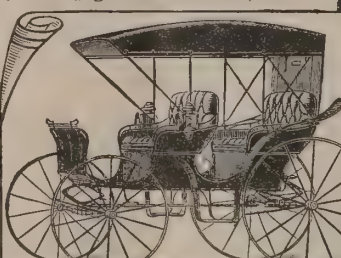
A little way—and lo, the end is nighing!
Heartaches shall cease, heart-chords shall bind anew;
Two heads shall rest where now but one is lying,
Four hands shall clasp where now there are but two.
—Harrison Conrard in "Idle Songs and Idle Sonnets."

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control after a few moments. Soon after the conductor appeared, and asked for fares. When he stood before the small boy, there was a slight pause; and the passengers were surprised to hear the following: "Pleathe charge it to my papa; I've thwallowed the money!"

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First-day 10.30 a.m.

Bible School 12 noon

Y. P. S. C. E. Meeting . . . 6.15 p.m.

Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.

Fourth-day 10.30 a.m., except

first Fourth-day in month . . 7.30 p.m.

Sabbath School First-day . . . 10 a.m.

C. E. Meeting, Third-day . . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.

Meeting for Worship 10.30 a.m.

C. E. Prayer Meeting 7 p.m.

Evening Meeting, ... 7.45

Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Mid-week meeting, Fourth-day . 10.30 a.m.

Washington, D. C. Corner of First and C Street, N. E. (Provisional) Arrangement of Hours:

Bible School, ... 9.45 a.m.

Meeting for Worship, ... 11.00 a.m.

Y.P.S.C.E., in the evening, at 7.30, unless some other arrangement is made.

Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.

Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School, ... 12 m.

Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.

Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School 9.15 a.m.

Junior Endeavor 2.30 p.m.

Intermediate Endeavor . . . 3.30 p.m.

Senior Endeavor 6.30 p.m.

Fourth-day 10.30 a.m.

Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

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First-day Sabbath School . . . 9.30 p.m.

Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.

Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

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Meeting for Worship 11 a.m.

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The people of Allahabad especially are not ashamed of their professions.

Thirty-five describe themselves as "men who beg with threats and violence"; 226 as "flatterers for gain"; twenty-five as "hereditary robbers"; 974 as "low blackguards"; 29 "howlers at funerals," while as many as 6,372 publicly announce that they are "poets."

In the other districts one finds, besides the ordinary professions, 11,000 tom-tom players; forty-five makers of crowns for idols, and—most curious of all—"hereditary painters of horses with spots."

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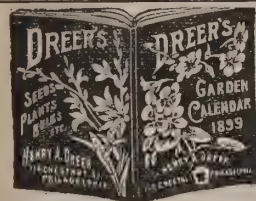
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"BELOW DECK."

Man's greatest debt is to the invisible. This is true in a physical, common-life sense, quite as much as in the realm of the spiritual or the ideal. . . A brave fellow writes from the flagship at Manila in behalf of the "men below deck." These are engineers, machinists, oilers, coal-passers, or still others. What were the navy without these heroes whose place is twenty-five

feet below water-line? Every business in life has its men and women "below deck," upon whom success largely depends. Some of them are visible to the eye, but not to the appreciation of the public. Track-walkers and switchmen, compositors and proof-readers, janitors and sextons—these, and a hundred others, constitute that nobler kind of "submerged tenth," by whom we live, and to whom we forget to give the full meed of credit. We walk by a kind of half-conscious faith in them, but we ought to keep them in sight, for their own encouragement, if not for our own betterment.—"Sunday School Times."

State Superintendent of Schools Stetson was visiting a school down in Pembroke, when he got into the pleasant mazes of nature studies and asked some interesting questions about the little things of the world about us.

"How many seed compartments are there in an apple?" he queried. No one knew. "And yet," said the State Superintendent, "all of you eat many apples in the course of a year and see the fruit every day, probably."

"You must learn to notice the little things in nature. Now, perhaps some little boy who has driven cows to pasture every day this summer can tell me on which jaw the cow has her teeth?"

No answer. Rather was there blank astonishment, at last pierced by one little fellow volunteering the information that "our cow has teeth on both jaws, 'cause she chaws hay all up fine."

"If that is so, my boy," replied the head of the State schools, "I'd advise you to sell that wonderful cow with teeth on both jaws to some museum. I'm afraid, children, that you haven't studied nature quite closely enough."

The talk of the State superintendent deeply impressed the children. They earnestly discussed the matter at recess time, and the teacher the next day overheard this conversation in the play yard:

A little girl got some of her companions around her, and gravely said, "Now, children, make believe that I'm Mr. Stetson. You've got to know more about common things. I you don't you'll all grow up to be fools."

"Now, tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"—Bangor "Commercial."

Ellen awoke, feeling thirsty, one hot night. Mamma brought her some water from the pitcher, from which all the ice had melted. Ellen took a swallow, and then observed, "I suppose you thought that water was fresh, mamma; but it's really a little bit wilted."—"Youth's Companion."

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The American Friend

SECOND MONTH 16th, 1899

MY TRIUMPH.

*The airs of heaven blow o'er me ;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave, and free.*

*A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the age of gold !*

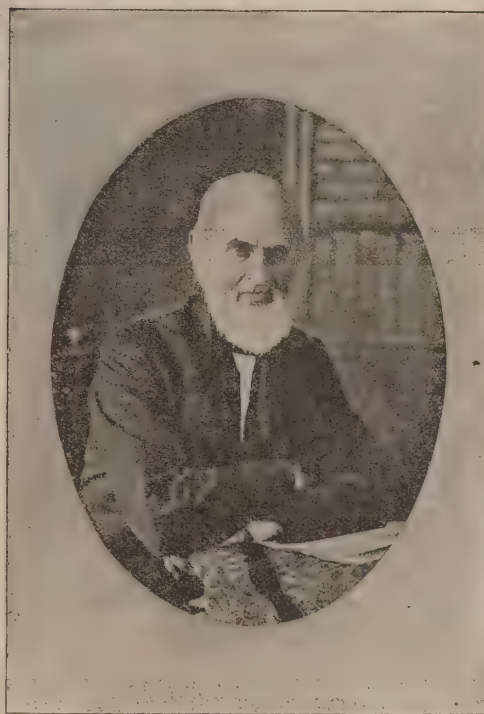
*The love of God and neighbor ;
An equal-handed labor,
The richer life, where beauty
Walks hand in hand with duty.*

*Ring, bells, in unrequited steeples,
The joy of unborn peoples !
Sound, trumpets, far off blown,
Your triumph is my own !*

*Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.*

*I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.*

— Whittier.



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VOL. VI.

PHILADELPHIA, SECOND MONTH 16, 1899.

No. 7.

PUBLISHED WEEKLY BY

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"I CANNOT DO OTHERWISE."

THERE are few grander scenes in human history than that of Luther standing alone with God before the Diet in the city of Worms on the Rhine, face to face with the gathered authority of church and empire, and holding by his conviction of truth with no prospect of escape from death. "I cannot do otherwise. God help me. Amen." No braver words were ever spoken.

And yet such conviction of truth as that ought not to be rare. It is impossible to get much spiritual power in a man, or out of a man, until such conviction possesses him. "I guess I'm saved," "I hope I may at last get into heaven," "I think I believe," "I humbly trust that God will receive me." In some such halting words as these most Christians express themselves, if they speak at all. But such a "faith" as that dishonors God and makes the whole religious life weak and nerveless. A stream never rises higher than its source, and by a law no less sure and fixed, the spiritual height and moral force of a life are determined by the soul's faith, and conviction of truth.

Paul's "I reckon" and "I am persuaded" and "I know" indicate the spiritual height of his life as truly as a barometer tube measures the pressure of the atmosphere. The "guess-so, hope-so" kind of Christians on the other hand have almost no weight, though they help to give the impression that religion is mostly guess work and heated imagination.

One reason for this uncertainty and weakness of grasp undoubtedly is that the historic church asked its

members to believe certain dogmas which found no ground or response in the moral nature of man, and which could not be tested, as primitive Christianity always can be, in personal experience, and this tended to make faith blind.

But there can be no greater misfortune than such a blind and weak-kneed faith which halts and stumbles, and is never sure of its mark. It has only the force of mere *opinion* with none of that vital certainty which grounds itself in the deepest conviction of the heart and being. "Will you also go away"? Christ says to his disciples when the multitude of those who only had an *opinion* about Him began to leave. "To whom should we go," they answer, "Thou only hast the words of eternal life." Their hearts *knew* Him, and rested on the knowledge that eternal life was in Him, with a conviction as certain as that their feet were on the solid earth, and that the sun was in the sky. We want to bring religion back to such a certainty as this; we want to see it founded on the eternal "must be so." The everyday Christian ought to feel as he follows Christ in his duties, in his work, in his testimony to truth, "I cannot do otherwise." The soul ought to close upon truth with a grip as sure and firm as the blacksmith's hand on his hammer.

GOOD AIR IN PLACES OF WORSHIP.

"Do FRIENDS avoid sleeping in meeting and other unbecoming behavior?" This is one of the old historic queries, and one which almost always "came up lame." "There is some sleeping in meeting," or "a

few Friends sleeping in meeting," or "not quite clear regarding sleeping in meeting," are some stock answers to this question. It is a shame that somebody did not add another companion query to the one given above: "Are Friends particular to have their meeting-houses well ventilated, and is care taken always to have the air in them fresh and good"? If such a query as the one we suggest had been asked regularly and lived up to, the one about sleeping might have been omitted, for most of the sleeping was caused by close, heavy air. It is astonishing how few worshippers have the privilege of breathing good, wholesome air. Most meeting-houses are shut up tight through the week, and the congregation comes in on the Sabbath to breathe over again the air which was left there the week before. A hot fire is built, and this impure air, highly heated, is breathed over and over until it is a wonder that anybody keeps awake, and has a clear mind for the exercises of the meeting. All this time there are millions of cubic miles of God's air outside waiting to get in and refresh the heavy worshippers!

This is no fancy picture, as many will testify. There are stuffy meeting-houses in every section of the country, even in California, as a Friend tells us, who thought the air *outside* the most pure he had ever breathed. "Why not have some of it inside?" he asks. We have often asked the same question farther east. Some persons would not like perhaps to admit that the work of the Holy Spirit is limited and hindered by the quality of the air in the meeting-house, but there can be no doubt that persons are often rendered heavy and unresponsive to Him because of the close, stuffy air they are breathing, and we have seen a revival meeting before now settle down in a heavy, dead condition from which nothing would move it, when the real difficulty was a need of brisk, fresh air. The same condition is frequently present in meetings for worship. No ministry seems to have any effect. The speaker feels no response, and his hearers look heavy. Not unlikely the whole situation would have changed, and low breathings might have stole

"Of a diviner life from soul to soul,
Baptizing in one tender thought the whole,"

if the bodily condition and physical vigor of those present had been at their best.

Bad air is responsible for a lot of deadness, and sextons and caretakers of meeting-houses ought to be made to realize that they are responsible for the bad air. Here is a reform which can easily be worked out, and it would be well for each meeting to have a committee on fresh air to co-operate with those who faithfully pray that the meeting may be preserved from deadness.

THE CANTEN SYSTEM.

JOSHUA L. BAILY, in an article in a recent number of *THE AMERICAN FRIEND*, gave a vivid picture of the canteen system and its pernicious effect. It has been almost universally acknowledged that the canteen, whether in army camps or in soldiers' homes, was a disgrace to the nation, and a source of incalculable demoralization, and for months a strong tide of public opinion has been rising against it, until at last the pernicious system has been swept away.

A bill has been reported to Congress by the House Committee on Alcoholic Liquor Traffic, prohibiting the sale of intoxicating drinks on any reservation or in any building under the control of the United States, but it was evident that this bill would not get consideration during this present session, so that a quicker method was adopted to accomplish the end in view. A short amendment was added to the bill to reorganize the Army, forbidding permission to any officer or to any other person to sell intoxicating drinks in any post, exchange, or canteen in any encampment or fort on any premises used for military purposes by the United States.

This amendment passed with almost no opposition, and it seems to cover the ground completely, though we are not entirely certain that the clause refers to soldiers' homes. At all events, it will stop the shameful practice of allowing the Army itself to debauch and ruin its own soldiers. This abolition of the canteen is a great step in the right direction, but it alone will not prevent drunkenness in the army. So long as there are saloons in the neighborhood of encampments, and soldiers are allowed to frequent them, the effects will continue, but we should rejoice at every victory which is gained by an enlightened public sentiment, and which points in the right direction.

EDITORIAL NOTES.

WE have for a long time wished that we might have our first page free of advertisements, but it has never been possible to accomplish this without considerable financial loss. We appear, for the first time, this week with this desire realized, and we hope we may be able to present an attractive and profitable front page each week. We shall often have portraits of distinguished Friends, together with some fitting quotation from the person whose picture is given. The picture of Whittier, given this week, is a reproduction of the frontispiece of Houghton, Mifflin & Co.'s Riverside Edition of the poet's works.

We believe everybody will appreciate this improve-

ment, and will recognize that we do not indorse the proverb, "Let well enough alone."

SOME of Whittier's letters which we publish this week refer to Macaulay's treatment of William Penn in his "History of England." The subject was fresh at the time these letters were written, and Macaulay's unjust and unhistorical picture of the great Quaker deeply stirred the Friends both in England and in America. It is now a well known fact that Macaulay was wrong, but the weight and authority of his name made his attack on the Quaker hero hard to face. The attack called out from the poet a very fine passage on the subject in his "Quaker Alumni," which should be read in connection with these letters.

GENERAL CHURCH NOTES.

The movement toward such unification is a slow process, but religious toleration and fellowship which one day may result in a greater measure of unification than we can now conceive continue apace. After two years' preparation there has just been put forward by the free Evangelical Churches of England a catechism, or common statement of faith, upon which the representatives of the churches unanimously agreed. The committee which prepared the catechism consisted of men selected from the Congregationalists, Wesleyan Methodists, Baptists, Presbyterians, Primitive Methodists, Methodist New Connection, Bible Christians, and United Methodist Free Church. There are fifty-two questions and answers, all marked by breadth and spirituality, and entirely free from the musty theological absurdities which are usual in compilations of its class. It is important to observe that the catechism does not embody all that each church represented would express in a creed of its own; it is meant only as a practical statement of Christian faith, and in a very complete measure enumerates the essentials of the Christian religion. To us, however, it is a matter of sincere regret that the platform must be broadened still further before entire assent could be given by our branch of the church to all the questions and answers. It is noticeable that the Friends were not represented on the committee.

A most interesting manuscript—or, rather a mass of tattered papyrus—was discovered lately by a German resident in Cairo, and is now the property of the University Library of Heidelberg. The fragments have not yet been arranged for publication, but enough has been deciphered to know that this ancient treasure is a book of New Testament Apocrypha, entitled "The Acts of Paul the Apostle." Its real value has yet to be ascertained, but according to "Biblia" the net gain to our knowledge will be a "small but very precious residuum of genuine new information about the unique career and personality of one of the most interesting figures in history." From

the manuscript has been taken the following description of Paul: "And Onesiphorus saw Paul approaching, a man short in stature, bald-headed, crook-kneed, of a fresh complexion, with eyebrows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel." The manuscript is in a hitherto unknown text of Coptic.

The Volunteers of America, under the leadership of Commander Ballington Booth and his excellent wife, Maude Ballington Booth, are engaged in their third year's work as a separate outgrowth from the parent organization, the Salvation Army. During their second year, which ended Eleventh month 30th, 1898, there were held 23,400 open-air meetings, enabling the Volunteers to reach nearly 2,000,000 people. Much good was accomplished in this way, but the mission which lies nearest the hearts of the leaders of the Volunteers is the prison rescue work. Ten thousand prisoners have been reached in nine of the principal State prisons. Three thousand men have been enrolled in the Volunteer Prison League, and three prison homes, like "Hope Hall" in New York city, have been established.

Now that the Senate has ratified the Peace Treaty, more and more interest will centre about the Philippines, which have hitherto been the bone of contention. One of the most important questions confronting this country, and one that involves most significant opportunities and responsibilities, is the religious condition of the natives. This was pointed out at length in a recent editorial. It is, however, interesting to observe that the Catholic papers of America are generally blind to the faults of the church in the East, and they see in the revelations of the true condition of Catholicism in the Philippines only calumny and abuse.

THE PSALMS.

David has bequeathed us many Psalms in which the waiting, contrite souls of ages so remote and races so diverse as ours from his, find a fuller and fitter expression of their aspirations and their needs than all the piety and genius of intervening ages have been able to indite.

Yes, this untaught shepherd son of Jesse, this leader in many a sanguinary fight, this man of a thousand faults, knew how to sweep the chords of the human heart as few, or none, have ever touched them before or since—to take that heart, with all its frailty, its error, its sin, and lay it penitently, pleadingly at the footstool of its Maker and Judge, and teach it by what utterances, in what spirit, to implore forgiveness and help.—Horace Greeley.

These are truths: we are all of us God's children; every soul is made for purity, and has no right to sin; no soul can do its duty anywhere without a thrill of richer life running through all the world.—Phillips Brooks.

UNPUBLISHED LETTERS FROM
WHITTIER.

We have received from Martha Allen, of Beverly, N. J., some letters written by John G. Whittier to her father, William J. Allinson. The first one refers to the death of Stephen Grellet, and is of peculiar historical interest. The second letter relates to an incident in the poet's own life. Neither of them, so far as we know, has ever been printed before.—Ed.

My Dear W—: Thy letter, informing me of the passing onward to eternal rest of our friend, Stephen Grellet, was duly received.

The loss of such a man seems to me very sad; the world seems darker for the withdrawal of such a light. But wherever he is, in the universe of our Heavenly Father, he is the true and loving spirit; his works of love continue the same, only freed from the interruptions of bodily weakness and pain. He is Stephen Grellet still, and the prayer of my heart is that I may be permitted through infinite mercy, all unworthy as I feel myself to be, to meet him once more, where there is no more death. Let me thank thee for a copy of Cortland Van Rensselaer's beautiful and worthy tribute to our dear friend. I have read it with great satisfaction. I have thought of writing to the author to thank him for his labor of love; but I hope thou wilt assure him of my sincere and hearty appreciation of his tribute.

Amesbury, First month 20th, 1856.

Later.—Enoch Lewis, Stephen Grellet and Richard Mott—what a loss our Society has sustained!—who can take their places?

Amesbury, 1st Eleventh month, '46.

My Dear William:

I hasten to thank thee for thy kind interest in my welfare, and to assure thee that the injury sustained by the accident was trifling. I took pains to have it kept from the papers, but it unfortunately got in spite of me. It occasioned me some pain, but is now well. The shot did not penetrate the bone, but glanced on it and passed out. I happened to stoop to pick up something at the moment, and the heavy part of the charge passed over me. It was certainly a narrow escape, and furnishes occasion for gratitude and thankful acknowledgment of renewed obligation to infinite goodness in sparing an unfaithful servant yet a little longer.

I was glad to hear from thee and thy dear wife, and aunts—and also from the venerable John Cox. Do remember me most affectionately to him; and tell him I shall never forget his kind words of sympathy and encouragement in the cause in which I was engaged when in your part of the country. I am very sorry I could not see him when I was at Burlington last winter.

I enclose thee some autographs, and a note from the ever to be remembered Clarkson to his friend—the last work of his pen!—which he did for the Philadelphia Fair. Please hand them to Elizabeth Nicholson agreeably to J. Sturge's request.

I have been rather more than usually unwell this fall; and at this moment am scarcely able to write a long letter. My sister's health is also very poor. She and mother desire to be affectionately remembered. Please say a kind word for me to all who are our mutual friends, and believe me, as ever, thy affectionate friend,

JOHN G. WHITTIER.

Amesbury, 2nd mo., '49.

Dear Wm.:

If thou hast read Macaulay's History thou hast doubtless been pained by the studied effort of the author to reverse the decision of nearly two centuries with respect to Wm. Penn, and to represent him as a weak, vain sycophant, and the tool of a cruel tyrant.

It is important for the Truth's sake that this calumny should be met fully and decidedly, and put down, as I think it can be. Who will do it? Enoch Lewis? It will require a great amount of reading and laborious research, and to be read it must be presented in a garb as attractive, if possible, as the pen of Macaulay has made the libel. I almost felt myself like undertaking it; but I have no access here to books and documents, and my health is not equal to any serious effort. If answered at all, it must be done thoroughly. Mere contradiction and abuse of the historian will not answer. The facts must be presented plainly, clearly, impartially. If there is anything indefensible in Wm. Penn's connexion with James II., it must be frankly admitted, and the proper apology for it given. By the by, the character of James II. is as amply misrepresented, I think, as is W. P's. Do talk to thy brother, S. Rhoads, and Enoch Lewis about it. . . .

Remember me kindly to dear Stephen Grellet and to all enquiring fds.

Affly,

J. G. W.

Amesbury, 3d month 18th, '49.

My Dear Wm.:

I have to thank thee for two letters in answer to my note, and for the interest manifested in the matter upon which I consulted thee. I was exceedingly pleased with thy brother's views, and it has occurred to me that he would be a suitable person in connexion with E. Lewis to investigate the matter, and set it right. . . .

As for myself I fear it not in my power to do anything just now. I have been unable to read or write at all most of the time for the last six weeks, and now see no prospect of amendment, save in absolute rest. If I can I shall write for "The Era" a brief article on the second vol. of Macaulay, vindicating as I believe Truth requires W. P. I am sorry to hear that the health of E. Lewis is so feeble. Nothing would give me more pleasure than to be able to look over this whole matter with him, thyself and brother, but I am not now able to read a page without suffering, and writing is especially irksome.

I enclose for thee a notice of Macaulay from the pen of C. Sumner—as I believe "The Christian

Examiner" briefly defends Penn from the charges of Macaulay. . . .

Thou wilt infer from what I have already said, that it is not in my power at present to do anything requiring study and labor. If Providence permits I may one day take it up in earnest. The truth is what we want. If the character of W. P. will not abide the test of investigation, let it fall. . . .

I am, as ever, thy friend,
JOHN G. WHITTIER.

FOR THE AMERICAN FRIEND.

THE ANCHOR OF THE SOUL.

BY MARY LOWE DICKINSON.

In his poem called "St. Paul" Frederic W. H. Myers asks:

What shall we do o'er whom the unbeholden
Hangs in a night with which we cannot cope,
But gaze on sunward, and with faces golden,
Comfort each other softly with a hope?

Not for all of us, thank God, and not always for any of us, does the unbeholden hang in a night with which we cannot cope. To those who live in eternal things—and remember, it is the unseen that is eternal—it rarely takes the aspect of shadows. When it does, it is the protecting shadow, like that of "a great rock in a weary land," instead of the cloud shadow that threatens the tempest.

We read that they who walked in the darkness saw a great light, but if the unseen hung over us always in night, the darkness would be too dense for walking; we could only grope, and should therefore know nothing except by the sense of actual contact. Now and then, we admit, there are souls to whom the unseen takes this aspect. To find God they are forced to feel after Him. They come into close personal touch with Him, and perhaps it would have been impossible for them to reach Him by the brighter way. Such seeking and finding has been voiced for us in lines like the following, called "Light in Darkness":

The fire burns low, the shadows gleam and fade,
And darkness fingers where the sunset played;
A hand of silence on my lips is laid—
I cannot find the Light!

My soul, consumed by sin's corroding rust—
My soul, that spurned the stars and loved the dust—
My soul, that longs at last for love and trust—
Is all I have to bring.

I strain my gaze now for one gleaming star;
I sit in darkness, with my door ajar,
That I may hear Thy footsteps from afar—
The footsteps of my King!

And I do hear, though clouds Thy visage hide;
I reach my hand out through the shadowy tide
Of doubts and fears, and, on the other side,
Lo! it is clasped in Thine.

I, shuddering, feel the nail-prints in the palm;
But, oh, the wound drops healing, and a balm
Of tenderness, that blesses with a calm
Of peace and love divine.

Pathetic as is the attitude of the soul that thus feels after God, and safe and tender as is the outstretched hand that leads to the light, yet groping like this must never be mistaken for "walking by faith," though both the groping and the walking are a substitute for sight, and are often mistaken one for the other by souls that have not tried them both. The utterance of the soul that gropes, feeling after God, "if haply it may find Him," is, "I am blind by the wayside. Oh, Lord, that I might receive back my sight"; while the song of the soul that walks by faith, is:

I would rather walk with God in the dark than walk alone in the light,

I would rather walk with God by faith than walk alone by sight.

In both cases the spirit comes under the power of the unseen; only, in one the unseen overshadows and haunts the soul with dreaded forms and fears, in the other case the soul dwells in the unseen, walking in faith and cheered by the light. But the unseen is not only what lies in the future beyond the grave, but what lies in the future this side the grave. Indeed, it is the chances, the advantages, the possible misfortunes, the suffering, the death, the partings, the human anguish of every sort, that are more apt to hang over us in a night haunted with the horror of dread and fear than the unbeholden that lies beyond the other side of death. That is sufficiently far beyond us for us to be able to trust it. It is the near-at-hand trouble, the "lion in the way," before which we quail.

Moreover, the unseen that pertains to the other world is less truly unseen than that which relates to this. The child of faith knows that over there the mansion is prepared. The reward waits. The suffering is at an end. But the divine provision for the unbeholden in this life lies more verily in the region of faith. It is in regard to the things of time, then, that we need to keep our faces sunward if we would help ourselves or if we would comfort each other.

Every forward step in life is a step into the unseen. We can keep our faces toward the shadows and move forward with shrinking and with fear. So truly as we do, our fear imparts itself to our fellow pilgrims on the road. Or we can turn our faces sunward, which is only another way of saying that we turn them Christward and Godward; and that is only another way of saying that we turn upon our trials and our shadows faces aglow with the mercy of God and the love of Christ. So doing, we are prepared not to grumble, not to be startled and overcome by whatever awaits us, not to stumble over any of the hidden difficulties of the way. On the contrary, we are ready to "comfort each other softly with a hope."

And after all there is no sweeter service that any one human soul can perform for other souls than that which is covered by these two hints: first, to gaze sunward, refusing to look at the darkness, letting the whole soul and spirit become saturated with the light of love and faith and joy, and then moving forward, to "comfort each other softly with a hope."

In a homely fashion some one has said, "A widespread umbrella of hope is the very best protection in this vale of tears." And, indeed, we know no better.

After the recent war with Spain a young soldier, whom his mother found at Camp Wikoff, and who was lifted into the car beside her and lay with his head on her lap while she carried him home, came, after weeks of nursing, to where he poured into his mother's heart the experiences of camp and field.

Among the stories that he told her was this: "Whatever happened to me, mother, as long as I could crawl I tried to help the others to keep courage, to try to live. You know Willie B., poor, dear fellow, who never ought to have enlisted. Well, I think I kept him alive two weeks simply by comforting him with the hope that he would be the next to go home. I believed it was true, for we had been told so. And as his life was more and more burned out with the fever, and he grew weaker and weaker every day, he would say, 'If you think they will send for us to-morrow, I think I can hold on,' and I would tell him how I hoped they would send for us to-morrow; and when to-morrow came he said, 'Do you think we will go to-morrow?' and again I told him that I thought it would be to-morrow.

"And little by little I thought I could see the strength coming back into him. He was so determined to live until he could get home—just once more to see his mother and his home. The thought of it was enough to keep him alive, and so, though I was coming down with the fever myself, when he begged me not to deceive him, and to come and tell him, I never failed to crawl to him, and say that I hoped it would be to-morrow. And so, mother, I kept him alive on the hope, until one day the officer, passing along behind me, heard me tell him that I hoped we would go to-morrow, and he said, 'Well, you are a young fool to hope it. If you get away from here in a month you'll be lucky.'

"Mother, as long as I live I shall never forget Willie's eyes, as he looked at me, so full of reproach. He thought I had deceived him, but I, too, believed we were going. I tried to talk to him, but he turned his face away from me, and in twenty minutes he was dead. It knocked the hope all out of me, too, mother, and before night I was crazy with the fever; nothing kept me alive except the hope that I would get back to you."

If there was this life-giving power in the human hope, how worthy then is the heavenly hope of being called "an anchor to the soul." The apostle speaks of it as "reaching within the veil," as "laying hold of the great eternal verities" that, going on within, or behind, the veil, have their place in the region of the unseen.

In there, beyond the veil, took place the great Sacrifice. There was the place of the eternal and unseen. Surely an anchor that laid hold of the eternal mysteries, typified by the altar and the sacrifice and the veil, went down through the sea of love and mercy outpoured for the sinning and suffering children of men, and laid hold upon the inmost heart of God.

Just two thoughts with regard to hope as an anchor to the soul.

The anchor has a two-fold use. So has the Christian hope. Its first use is as a safeguard and a strength

and a steadiness and a quieting influence in the midst of the tides of trouble, the beating waves of disappointment and the tempests that bar the Christian's progress. But the anchor is not alone for the storm. It goes with the soul into the higher region of peace. When the journey is over and the ship has come to its desired haven, then has its anchor a higher and a nobler task. It was the hope that strengthened. It is now the hope that holds the soul in peace.

It has both an active and a passive function. It not only enters and controls the conditions of the strife, but on the one side it clasps hands with faith, and on the other with joy, and becomes the central figure in that peace of God which is the highest condition of the human soul out of Heaven.

New York City.

FOR THE AMERICAN FRIEND.

"PARADISE WILL PAY FOR ALL."

(Last words of Samuel A. Purdie.)

From the charm of idle pleasure,
From Ambition's syren song,
From the rush for earthly treasure
Of the busy, careless throng;
In the dawn of life's fair morning
He had heard the Master's call:
"Yea, I come," his heart made answer,
"Paradise will pay for all."

So through years of toil and struggle
Walked he, faithful to his word;
Blameless life and kind entreaty
Leading many to the Lord.
Meeting dangers, bearing burdens,
Well might stoutest heart appal;
But to every doubt replying,
"Paradise will pay for all."

Now at eve, toil-spent and weary,
Pierced with pain, the pilgrim lay;
Watching still, with faith triumphant,
For the dawn of brighter day.
Then upon his ear there falleth
Once again the Master's call:
"Come up higher"; "Yea," he answers,
"Paradise will pay for all."

—H. LAVINIA BAILY.

LIVES OUT OF TUNE.

The secret of a serene, strong, inspiring life is a life in perfect tune with God's keynote. Many a man has at least a subconsciousness of an imperfect adjustment of his life. Somewhere, in some way, self is grating against duty just enough to give a perhaps undefined impression of discord. And, just as one tosses aimlessly on the bed when uncomfortable in sleep, constantly seeking ease in new positions, so the imperfectly adjusted life is characterized by fitfulness, absent-mindedness, peevishness, cynicism—all symptoms of a craving for peace. Such a one usually has a vague expectancy that, some time or other, he too will possess such experiences as he hears described by others. Some day he too will reach his best estate, will live a life calm, strong, elevated above petty harassing. But that can be attained to now. Adjustment of the life to God's revealed plan is the remedy.—"Sunday School Times."

FRIENDS WEST OF THE MISSISSIPPI.—III.

BY M. Z. KIRK.

ACKWORTH AND BEAR CREEK QUARTERLY MEETINGS
IN IOWA.

As one visits such quarters as Ackworth and Bear Creek, it seems strange that only fifty years ago, this productive land was an open prairie. About this time the tide of emigration reached this portion of the state and a number of Friends settled near the present town of Ackworth, but this region was then known both far and near as the "Three River Country."

This rich, fertile land was soon taken up and the Friends who settled here have been very successful. They were very energetic in organizing the work of the church. Three Rivers Monthly Meeting was opened at South River, now Ackworth, Sixth month 30th, 1852, with Charles Hinshaw as clerk for the day. This meeting was held alternately here and at Middle River. The latter meeting has gone down. Those Friends and their families who were prominent during the early history of this meeting were, John Cook, Benjamin Smith, Joseph Smith, Athenatious Barnett, Samuel Owen, Joseph Cook, John T. Moorman, Robert Hodson, Joseph B. Carey, Elias Newlin, Jesse Barnett, John White, Wm. Pearson, Amos Bogue, George Haworth, Daniel Frazier, Solomon H. Wright, Jacob Moon, and others.

They showed their missionary spirit at the very first monthly meeting by appointing a committee to advise with and assist the poor. At their second meeting, numbers were received from Salem, Spring Creek, and Pleasant Plain, Iowa, and Vermillion Grove, Illinois. They also appointed a committee on education. They granted Elm Grove (now Indianola), an indulged meeting, Ninth month 29th, 1852. In Eleventh month of the same year, Lindley M. Hoag, of Sandwich Monthly Meeting, N. H., visited this Monthly Meeting. On Third month 30th, 1853, Martin Cook and Mary Jane Cook inform this meeting in writing that they intend marriage with each other, and this is the first wedding.

In 1853, Richard Mendenhall settled within the present limits of Bear Creek, and other Friends soon followed. The first public Friends' meeting was held at the home of Wm. Cook, in Seventh month, 1854. The meeting was appointed by Seth Barker, a traveling minister from North Carolina. A meeting was established and regular services have been held there ever since. They sent in their request for a Preparative Meeting to Three Rivers Monthly Meeting in Tenth month, 1854. A committee was subsequently appointed, and a meeting was established Fourth month 7th, 1855, at the home of John Cook. Those of the committee present were: Elias and Rhodema Newlin, Joseph B. Carey, and Joanna Cook. Wm. H. Cook was appointed clerk for the day. Joseph Cook informed the meeting that he had received \$50 from James Farmer, of Ohio, to aid in building a meeting house at Bear Creek. A committee was immediately appointed to propose plans for the new house. A committee was also appointed to seat the

meeting. Wm. H. Cook was appointed clerk and served two years.

In Third month 7th, 1855, the committee appointed to seat the meeting reported: Richard Mendenhall, first; John Cook, second; and David Bowles, Sr., third. The committee on plans for a house reported as follows:

A frame house 24 x 26, 10-foot story, walls sealed, weather-board rough, floor square joint, probable cost, \$350.00.

The following apportionment list, given in the minutes of Fourth month 11th, 1855, gives the names of the pioneers in this meeting:

First class, 12 per cent., John Wilson, John Cook, George Smith, Joseph Cook.

Second class, 8 per cent., John Lee, Cyrus Bowles, David Bowles, Jr., John Lamb.

Third class, 5 per cent., Wm. H. Cook, Martin Cook, Richard Mendenhall, Calvin W. Carson, Samuel Wilson.

Fourth class, 3 per cent., Richard Cook, Joshua Thornton, Isaac Smith, Darius Bowles, David Bowles, Sr., Dugan White and Jesse Lee. Their direction from the monthly meeting was 16 per cent. The yearly meeting stock was \$2.85; the Indian Committee stock was \$1.54.

In Seventh month, 1855, Summitt Grove (now Stuart), requested Three Rivers Monthly Meeting for a preparative meeting. Bear Creek and Summitt Grove requested a monthly meeting to be known as Bear Creek Monthly Meeting. The request was granted Seventh month 9th, 1856. The first trustees were: Wm. H. Cook, Eli Scott, John Ramsey, and Wm. Kivett.

The following meetings were established and have been discontinued: Oak Land, East Grove, Middle Coon, Wiscotta; North Branch now belongs to the conservative. Union is now known as Earlham.

Samuel Lloyd held what was called a general meeting at North Branch.

The first revival work conducted by the Yearly Meeting's committee was carried on by John Y. Hoover, Laurie Tatum, and Elisha Smith, in Bear Creek Monthly Meeting. The new meeting house, which is one of the largest in Iowa Yearly Meeting, was built in 1873.

After discussing the monthly meetings, we are now ready to return to the establishing of the Quarterly Meeting. The following is taken from the minutes of Indiana Yearly Meeting: "By the report from Pleasant Plain Quarterly Meeting, it appears that Bear Creek and Three Rivers Monthly Meetings unite in requesting the establishing of a new Quarterly Meeting to be held on the second Seventh-day of Third, Sixth, Ninth, and Twelfth months, alternately at South River and Bear Creek, at South River in the Third, and Bear Creek in the Sixth months, etc., and called by the name of South River Quarterly Meeting of Friends. The said request having had the consideration of this meeting, we are united in appointing a committee to unite with a like committee of Wo-

men Friends to visit Pleasant Plain Quarterly Meeting and the monthly meetings which will comprise the new Quarter, and report their judgment as to granting the said request to next Yearly Meeting. The following Friends are therefore appointed: James Owen, David Hunt, Joseph D. Hoag, Jacob Griffin, Laurie Tatum, and Olney Thompson. Women Friends are: Lydia Thompson, Mary N. Tatum, Mary Rhodes, Mary Abbots, Julia Ann McCool, Hannah Mather, Amelia C. Darlington, Anna Pierson. The monthly Meetings are directed to make such adjournments as the committee may desire to suit their convenience in making the visit as aforesaid. By this time Rich Square Monthly Meeting had been established, and wished to be included in the new Quarter.

South River Quarter was composed of Bear Creek, Three Rivers (now Ackworth). Rich Square (now Smyrna and later Spring Grove), and Cottonwood, Kansas, were included.

The minutes of South River Quarter of Sixth month 8th, 1861, state that Spring Grove, Kas. and Cottonwood, Kas. Monthly Meetings wish to unite with Kansas Monthly Meeting (now Springdale, Kas.), in requesting the privilege of holding a Quarterly Meeting in the State of Kansas, to be known as the Kansas Quarterly Meeting of Friends, and to be held as follows: at Kansas meeting house in the Third and Ninth months, and at Cottonwood in the Sixth, and at Spring Grove in the Twelfth month, which claiming the solid consideration of this meeting, it united with the request and directed the same forwarded to our ensuing yearly meeting.

This little sketch makes no claim of a complete history, but only a few notes of interest.

We see from the above how rapidly Friends were pushing to the West about 1860. The meetings mentioned have all belonged to Indiana Yearly Meeting. Those in Iowa became a part of Iowa Yearly Meeting, and those in Kansas a part of Kansas Yearly Meeting.

The territory then covered by South River Quarter is now made up of Ackworth, Bear Creek and Des Moines Quarters in Iowa, and Springdale, Hesper, Cottonwood, and Buffalo in Kansas. From these have been set off many other meetings. Thus we have been enabled to trace the line of emigration from Indiana through Iowa to Kansas Yearly Meeting, and the two little monthly meetings have grown into great Quarterly Meetings.

In connection with this article we are glad to give a little sketch of the life of one of the oldest members in the Three Rivers country.

Charles Newlin was born at Springfield, Ohio, the 4th of the Seventh month, 1822. His parents, John and Esther Newlin, were members of the Religious Society of Friends. Elias was a twin brother in a family of twelve children, one brother and sister being younger than the twin boys. Being deprived of a father's love when a small boy, his mother thought best to go West, and sold the homestead and moved

to Indiana and settled in limits of Sugar Grove in Hendryx County.

On the 12th of the Sixth month, 1843, he was married to Rodema Lewis, whose home was at Mill Creek, thirteen miles from Sugar Grove. In the autumn of 1850, he and his wife removed to Iowa, and at what was then called Three Rivers Settlement, where they improved a good farm; remaining on it forty-five years, and where they saw a flourishing meeting grow up, afterwards named Middle River Meeting.

He was converted in his twenty-ninth year in a Silent Meeting at Sugar Grove. They buried their only child a few months before moving to Iowa, a little girl seventeen months old. They both came forth in the ministry while young in life and they were very faithful in the attendance of their Monthly and Quarterly Meetings, which at that day occasioned a great deal of travel. Their first extended visit was in the year 1860, to Ohio; from that time until the winter of 1872, they traveled almost continually.

In the winter of 1872, his wife took to her bed, little thinking that her public work was done. She had it on her mind to visit all the meetings on the American continent, and she thought for a few years that she would get well, and be able to realize the desire of her heart, but she with her husband gradually acquiesced to the ministry of pain and solitude. After her death he was married again, and they now live in a very pleasant home in Indianola. They attended Kansas Yearly Meeting this fall. He is a man who has always taken a deep interest in the church and especially in education, being one of the strong friends of Penn College.

FOR THE AMERICAN FRIEND.

A WINTER MESSAGE.

As I look on the snow and its crystalline flakes,
Falling steadily, softly down,
I wonder how many God's artists it takes
To fashion and send all around
Such dainty and pure, ethereal-like stars,
So delicately, carefully wrought,
That not e'en the fall on old earth ever mars
The Creator's own crystallized thought.

Not an artist from God, howe'er skilful and willing,
And eager his task to complete,
Could send down from heaven, the atmosphere filling,
The snowflakes so winged and fleet.
'Tis alone that Power which all things created,
Makes perfect minutest details,
And should his supervision for once be abated,
Then nothing the snowflake avails.

So then fall, fall on gently, white pinions from heaven,
And this be thy message to man,
That the dear Lord above to whom all power is given,
Has for all His own perfect plan.
There's never a flake falls through space unmolested,
But is guided by Light from above,
And never a soul howe'er bruised or tested
But is moulded by Infinite love.

NELLIE C. BORING.

He leadeth me in paths of righteousness.—Psa. 23: 3.

The International Lesson.

FIRST QUARTER.

Lesson IX.

Second month 26, 1899

CHRIST AT THE FEAST.

John 7: 14, 28-37.

GOLDEN TEXT.—If any man thirst, let him come unto me and drink.—John 7: 37

HOME READINGS.

Second-day, Second month 20th.—John 7: 1-13. Divided opinion.
 Third-day, Second month 21st. John 7: 14-27. Christ at the feast.
 Fourth-day, Second month 22d. John 7: 28-37. Christ at the feast.
 Fifth-day, Second month 23d. John 7: 40-52. Enemies defeated.
 Sixth-day, Second month 24th.—John 8: 12-20. Boldness in teaching.
 Seventh-day, Second month 25th.—John 8: 21-30. Convincing words.
 First-day, Second month 26th.—Rev. 22: 13-17. Free invitation.

The Feast of Tabernacles was a feast of thanksgiving. It was held at the time of harvest, and was for the purpose of celebrating this fact and for giving thanks to the Lord of the harvest. It was also in commemoration of the Jewish people dwelling in tents in the wilderness, and a time of thanksgiving for settled abodes. "It was the most joyous of all the festivals." All, except those who were excused on account of physical inability, were expected to dwell in booths or tabernacles. These were huts made of the boughs of trees, and were erected in the streets, when wide enough, squares, courtyards, and even on the flat roofs of the houses. The branches of the olive, palm, pine, myrtle and other trees with thick foliage were used. The feast lasted from the 15th to 22d of the Tisri. This corresponded to our late September and early October. There are a number of references to the feast in the Old Testament. Ex. 23: 16; Lev. 23: 34-36, 39-43; Neh. 8: 13-18, etc.

As the Feast of Tabernacles was about five months after the Passover, there is an interval of that time between the last lesson and the present. See John 6: 4; 7: 2. If, as is likely, the feast began October 11th, in A. D. 29, the date of the present lesson would be October 17th.

14. "But when it was now the midst of the feast." Revised Version. Possibly the fourth day. "Into the temple." The temple court. It is not known whether he had been in Jerusalem some days or not. "Taught." He proclaimed his doctrine openly.

28. Verses 15-26 should be read to get the connection. "Jesus therefore cried in the temple." Revised Version. Lifted up his voice so as to attract attention. The change in the Revised Version from "then" to "therefore," shows the special reason of his crying out. It was because of the total misconception of his previous words, "Ye both know me," etc. Several constructions have been given to these words; some think they are ironical; some that they are interrogative; some a mingling of these two; others that they are reproachful; and some that they are the simple statement of a fact. The last is, on the whole, most satisfactory. The Jews knew much about his outward life (John 6: 42), but there were spiritual facts about which they knew nothing. This meaning is brought out still more if we read the following clause thus: "And (yet) I am not come of myself." The "and" introduces a contrast; compare verse 30, Revised Version. "Ye know not." They did not really know God any more than they knew Christ.

29. "I" is emphatic in contrast with "ye" of verse 28. I have been with him, I came from him. Compare Matt. 11: 27.

30. Literally, "They keep seeking." Watched for every opportunity. "They," are probably the rulers, the members of the Sanhedrin, as is indicated by the next verse. "Because," etc. They were restrained from seizing him, because he had not yet fulfilled his divine mission; the immediate reason was that they feared the people. Compare Matt. 21: 26.

31. "But of the multitude." Revised Version. As compared with the rulers. So far as their belief went, it seems to have been sincere. "Miracles." "Signs." Revised Version.

32. "The Pharisees heard the multitude muttering these things." Revised Version. The Pharisees themselves heard the people disputing and discussing; it was hearsay evidence. The condensed narrative would imply that these Pharisees went to the Sanhedrin and reported what they heard, and then the Sanhedrin sent officers to arrest him. This appears to be the first official attempt to arrest Christ.

33. "Jesus therefore said." Revised Version. In consequence of the attempt to arrest him. "Yet a little while." I must remain on earth for a short time longer. It was until the next Passover, about six months. "And then I go." "Go" is here used in the sense of withdrawn.

34. "Ye shall seek me," etc. Here, too, there have been several interpretations: (1) That Christ refers to the hostile search for him which would not be successful; (2) a penitential seeking when it will be too late; (3) a search for the Messiah when they had rejected Jesus. Of these the latter commends itself most—the days would come when they would desire the Messiah, and could not have him, because they had put him to death—the primary reference is to a temporal, not a spiritual Messiah. These words give no warrant for the doctrine that an earnest spiritual search may be in vain.

35. "Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?" Revised Version. The Dispersion generally means the Jews who were scattered abroad. See Jas. 1: 1; 1 Pet. 1: 1. Here, in the original it is quite possible to read it "the dispersion of the Greeks"—that is, the wide scattered Greeks. The verse would then read, "the dispersion of the Greeks, and teach the Greeks." The contrast being between the chosen Jews and the Gentile Greeks. The sentence would be highly sarcastic. The Revisors take the first interpretation, but imply the possibility of the second in the margin.

36. "This." Spoken contemptuously.

37. "Now on the last day, the great day of the feast." Revised Version. The feast being held for seven days, the last day would naturally be the seventh, but on the eighth day, which was kept as a Sabbath (Lev. 23: 36), the people left their booths with rejoicing; it was also the closing of the festivals of the year, and most commentators regard the eighth day as the one on which Jesus spoke the following words.

There was a custom of drawing water from the Pool of Siloam, and pouring it out upon the altar of burnt offering. Jesus probably refers to this. Compare Isaiah 12: 3. "If any man thirst." Wide as the statement is, it is conditioned upon desire—there must be thirst, which is longing. It has been said by those who have experienced it, that no suffering is greater than thirst, so no word can express a stronger desire. "Let him come unto me and drink." There must be a voluntary coming to Christ, and a voluntary partaking before spiritual life comes. Rev. 22: 17.

PRACTICAL THOUGHTS.

1. Christ is the source of spiritual power.
2. Faith in Christ is the condition of spiritual power.
3. Believers in Christ should be channels of spiritual power. See John 7: 38.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SECOND MONTH TWENTY-SIXTH.

PALM-TREE CHRISTIANS.

Ps. 92: 1-15.

Second-day, Second month 20th. Known by fruit. Luke 6: 43-45.
Third-day, Second month 21st. Chosen to bear fruit. John 15: 14-22.
Fourth-day, Second month 22d. Fruits of righteousness. Phil. 1: 1-11.
Fifth-day, Second month 23d. Fruit of the Spirit. Gal. 5: 22-26.
Sixth-day, Second month 24th. Fruit in its season. Ps. 1: 1-3.
Seventh-day, Second month 25th. Not ceasing to bear fruit. Jer. 17: 7, 8.

In any oriental or semi-tropical landscape where great stretches of barren, sandy soil produce only lowly shrubs, and there is no relief to the eye in the weary monotony, the sight of the tall, straight palm with its crown of evergreen leaves, its promise of refreshing shade and abundant fruitage is most welcome to the weary traveler. No wonder that it furnished to an oriental language, ever rich in similes, one of its most expressive figures of the perfect life. Together with the cedar of Lebanon, whose greenness, fragrance, utility for building material, and great longevity, made it an equally expressive illustration, the two suggest the essential traits of a Christian life.

A palm tree is always upright. It grows only at the top; hence it is ever reaching higher and higher, a true illustration of the Christian life. A shrub sprawls all over the ground, the prey of all its enemies and distorted by every environment. A palm reaches up beyond its enemies, and grows in the clear space above. A palm is ever green. It must have a large amount of moisture; hence its presence denotes abundant supplies of water beneath the surface. So a Christian must draw largely upon the grace of God if he would flourish. A palm is a tree striking in appearance. A Christian cannot hide himself. He is a city set on a hill, a light on a candlestick, a palm in the desert. The power to stand upright for God, to stand alone, to stand out boldly in business, in social life, in school,—this above all is the virtue most needed by tens of thousands of those who profess Christ. Too many of those who profess His name are apologizing for it rather than faithfully witnessing

for him. A palm differs from almost all other trees, in that its life is on the inside. Girdle any one of our forest trees and it dies, but a palm may be girdled, burnt round with fire, cut deeply, yet it lives right on undisturbed by such treatment. Its life is at the heart. So with a true Christian; his life is at the heart. No outward afflictions, trials or adversities can touch the vital forces of his spiritual life. A palm tree is one of the most fruitful of all trees. Its great rich clusters of dates make it a treasure to the dweller in the desert. It bears most abundantly even to old age. Indeed it grows better when its branches are weighted down. There is all the more room for the new leaves to shoot upward and catch the light and air. No tree can be put to a greater variety of uses. Its fibre is used in a variety of ways. Its branches are used for thatching, its fruit for food. It is an oriental saying that the palm has as many uses as there are days in the year.

The sum of it all is that a palm tree Christian is a vigorous, outspoken, healthful, useful, victorious Christian, living above the world, yet a blessing to the world, triumphing over temptation and adversity, and always fruitful unto every good work. Do not be a mere shrub, a heath in the desert. God means for us to be planted in the courts of his house, not in the deserts of worldliness.

THE ZIONIST MOVEMENT.

The second Zionist Congress, held in Basle last fall, was considered by those interested in it as a landmark in the history of the Jews. Seven hundred members were present as the representatives of 900 associations. Every association having the power to send a delegate must have at least 100 members. The majority have over 500, some of them 2,000 and even 3,000, there being thus about 300,000 Zionist members, each the head of a Jewish family, and as these Jewish families are proverbially large, it is estimated that about 1,500,000 Jews were represented in this second conference in Basle, or about one-fifth of all the Jews in the world, the delegates coming from every quarter of the earth. . . . The leader, Dr. Herzl, is a well known journalist and author. . . . The object of the conference was to discuss the means of securing a legal and safe-guarded home for Jews in Palestine. A question before them was how to educate a homogeneous mass of units into the best possible condition, mentally, morally, and physically, so as to be in a position to form themselves into an independent state, and how to secure that state by all lawful means. They formed a Jewish Colonial Bank, with a capital of \$10,000,000, to be used in starting commercial enterprises, banks, mines, insurance; establish companies, railways, as well as colonies in Palestine and Syria. The bank is not philanthropic, but commercial, looking to opening factories, working the iron and coal mines, and making fertile the whole desert from the Jordan to the Euphrates, the huge granary which might produce grain enough to feed a continent.—Dr. Gracey, in "The Missionary Review."

News from the Field.

PHILADELPHIA YEARLY MEETING.

Philadelphia, Pa.—A meeting in the interest of foreign missions, held in Twelfth Street Meeting House on the evening of Second month 1st, was greatly favored with the presence of Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

The meeting was opened with Scripture reading and prayer by Anna Rhoads Ladd. She gave a short history of the Women's Foreign Missionary Association of Friends of Philadelphia, which has recently dropped the word women's from its name, and has now a membership of both men and women. The Association lends a little aid to the work of both English and New England Friends in the East, but its chief task is the support of its own mission in Japan. In Tokio it has a mission property upon which are a girls' boarding and day school, a meeting-house, etc., and in two towns north of Tokio are out-stations.

The Association appeals for \$700 more this year in order to carry on its work. The missionaries who are in the field at present are Joseph and Sarah Cosand, Mary Ann Gundry and Edith Dillon. Gurney Binford, who is supported in this field by Canada Yearly Meeting, is in America this year. Minnie Pickett returned last summer, and after an extensive visit here she returned to her home in Glen Elder, Kansas, where she was married to Gilbert Bowles, of Penn College, the Secretary of the Christian Endeavor mission work of the Friends of America.

Robert E. Speer was then introduced, and he held the undivided attendance of the meeting for more than a half hour. His trip around the world in visiting the various mission fields has helped to make him the most able speaker in America on missions. He speaks with the deepest conviction upon this subject. Every sentence is freighted with thought and information. In a few well-chosen words he would give us a sweeping view of hundreds of thousands of heathen for whom Christ died just as much as he died for us. We are all glad to accept God's promises to us, but we forget that his word refers to us just as much where he says, "Go preach the Gospel to every people." If a railroad train had started at the rate of twenty-five miles an hour the day Christ was born, and had been running ever since, it would not have run as many miles as there are heathen to-day.

There are one hundred and ten times as many heathen in China alone as there are, not books of the Bible, or chapters, or verses, or lines or words, but letters.

In a three-weeks' tour through a portion of China he could often look out over the plains and see scores of villages with from 1,000 to 50,000 inhabitants without a single missionary. Did not Christ die for those poor heathen as much as for us?

About seventy years ago the Baptist Church split because a part of them believed in foreign missions while the other thought they had enough to do at home.

The former branch has grown and multiplied, until to-day it numbers between four and five millions, while the latter has had a struggle to hold its own.

The spirit of missions is the spirit of Christ. After his address a few of the Friends took part in the services. The Friends here very much appreciated this unusual opportunity, and Robert E. Speer's presence was indeed a great blessing to the Association.

OHIO YEARLY MEETING.

Adrian Quarterly Meeting, Mich., was held at Raisin Valley, Second month 4th and 5th, 1899.

The attendance was smaller than usual on account of the prevalence of la grippe.

We were glad to welcome among us our dear brother and sister, Alfred H. Bartlett and wife, who formerly resided here, but whose home has been in Nebraska for several years. Their visit is truly appreciated by their many friends.

On Seventh-day Brother Bartlett preached from Romans 8: 2, showing the privilege and duty of the Christian to know of complete deliverance from the power of inbred sin.

We had also with us on First-day our brother, Jonathan Jay, from Indiana. He spoke from Hebrews 6: 1-3, encouraging Christ-

ians to go on unto perfection, and be faithful to do whatever work God is calling for at their hands. Brother Bartlett followed, by suggesting that some might be present who had not yet got onto the foundation, and were not ready to go on unto perfection, and they needed to be sure that they were building on the atonement made by Christ on the cross, else all the edifice they might seek to build by going on would fall to the ground. Jacob Baker followed by comparing the six principles of the doctrine of Christ mentioned in Hebrews 6 to the six fundamental principles of arithmetic, upon which the solution of all mathematical problems rest, and that unless these are thoroughly mastered any attempts at progress are worthless, and applied it to unite the two lines of thought presented by the previous speakers. Others followed, and we felt that we had truly partaken of a feast of fat things.

At two o'clock we listened to an address given by Lena Stanley on the mission work being carried on at Nanking, China, by the Friends of Ohio Yearly Meeting. She is visiting her friends, after spending several years connected with the work at that place. We were made glad by the progress of the work in that far-off land, and to know that many are leaving their heathen worship and accepting Christ. Glad also to know that our sisters are happy in their work, even amid the darkness and superstition that surrounds them, and that the protection and blessing of God is resting upon their labors.

MARY C. WOOD.

Olena, Ohio.—We have had with us Evangelists N. C. McLean and wife, C. E. McLean, of Toledo, Ohio, who conducted six days' revival services in our town. These evangelists were greeted by large audiences, who gave marked attention to the preaching and singing of these earnest workers. Quite a number of our citizens became greatly interested in these services, who have not been accustomed to attending church service, and although a committee selected from the different churches tried to arrange to have these evangelists remain for a general revival, it could not be done, and there is a deep regret not only among our Christian people, but among the unconverted, among whom are some of our most prominent citizens.

BALTIMORE YEARLY MEETING.

Pretlow, Va.—Since our last Yearly Meeting in Baltimore we have had with us several ministering Friends, whose communications have been both instructive and helpful, for which we feel thankful. Eli Parker gave us a most excellent Peace discourse, which was very grateful to the lovers of that precious doctrine.

MARY J. D. PRETLOW.

WILMINGTON YEARLY MEETING.

Sabina, Ohio.—A very interesting series of meetings were held here from First month 15th to Second month 3d. They were in charge of Morton C. Pearson pastor of this meeting, who had the hearty support and co-operation of the membership in a very marked degree. We feel a great work has been accomplished. The membership have deepened in spiritual things. Some careless and indifferent ones have been aroused to a sense of their duty and privilege and have taken advanced ground. From the first a spirit of conviction rested upon many of the unsaved. Of these sixteen definitely identified themselves as seekers of salvation, thirteen of whom gave evidence of having not only sought, but found Jesus as their Saviour. The meeting was characterized by deep, serious thought and earnestness. The Gospel message from time to time was clear, forcible and convincing, and was accompanied with the unction and power of the Holy Spirit. A very interesting feature of the work were the meetings held after the congregation of the evening had been dismissed. To these "after meetings" all who were interested in themselves or others were invited to remain. Not only did the members very generally remain, but also many unsaved ones, and the opportunities thus afforded of coming in close touch with those whom the Holy Spirit was striving with proved very helpful and blessed occasions. We believe others were interested and brought under the influence and power of the meetings, with lasting benefit, who as yet have not been garnered. We sincerely hope the harvest time will soon come when they, too, shall be gathered in. Ten persons

have given their names for membership, either by certificate, letter or request, with others to follow. Morton C. Pearson, our beloved pastor, is now engaged in his third year of work with us, and the Lord is abundantly blessing his labors. E. H. F.

CANADA YEARLY MEETING.

Hartney, Manitoba Province, Canada.—The Lord is wonderfully blessing us in our work in this part of the province of Manitoba. The Home Mission Committee of Canada Yearly Meeting helped me to obey the call of the Master to this part of His vineyard. Friends are much scattered, but we have a good meeting and well attended. During the warm weather the building would not hold all who attended our meetings. Many people sat in their wagons under the open windows. Now the cold of the Manitoba winter is on us and our meetings are small. On the 8th I drove eight miles to our first meeting. It was 32 degrees below zero and a strong east wind blowing. Twelve came out. In the afternoon I drove six miles. Thirteen came out. Then I drove seven miles and there were thirty. We established a Monthly Meeting on the 3d of this month. Twelve Friends met and sat down to worship before we proceeded to establish the meeting. Our hearts were tendered under the Spirit's power and influence. Many tears fell as our thoughts went back to the last Monthly Meeting we attended years ago in Ontario or Ireland. We said, "Surely the Lord is with us and is blessing us to-day, and we, though small in numbers, take courage and press on in the work, knowing in whom alone we are trusting."

We ask an interest in the prayers of all Friends that God will bless us in His work, and send us funds to erect a small meeting house, which is necessary for our work here. Who will help us?

ALMA G. DALE.

OREGON YEARLY MEETING.

Rosedale, Oregon.—Oregon Yearly Meeting is composed of two Quarterly Meetings, Newberg, with seven meetings, and Salem, with five. Charles E. Lewis is pastor at Newberg, which is a large meeting. He has done good work the past year. The interest and attendance are increasing. Edwin Morrison has been at Cheholm Center the past year. He has done good, earnest work. Herbert and Sadie Cash held meetings there through the holidays, with good results. S. S. Lewis is laboring at Sherwood and Middleton. Those two meetings are located two miles apart. Brother Lewis is working up quite an interest in those two places. Spring Brook is two miles east of Newberg. Mary Jane Newlin is living here, and takes part in the work. S. S. Lewis has been attending there twice in the month. Anson Cox held meetings there twelve days, closing on the 4th of First month, which was a great encouragement to them. There are some very good Friends there. Portland Meeting is located in Sunny Side, East Portland. Aaron Bray is located there as pastor, and is doing good work. There is good spiritual life manifest in the meeting. Dundee is a small meeting two or three miles southwest of Newberg. A number have moved away from there. Brother and Sister Cash go this week to hold meeting there. Charles Scott is located at Salem. Anson Cox, Benjamin Coppock have been holding meetings there the last two weeks. They were assisted the last week by Brother and Sister Cash. The meeting closed on Sabbath evening, but we have not heard what success. Scott's Mills, located twenty-miles northeast of Salem is a very live meeting, though not nearly so large as it once was, so many having moved away from there. Anson Cox has been pastor there for two years. Prune Ridge is a small meeting, six miles southeast of Scott's Mills. Doctor Minthorn lives there, and is doing good, active work. Marion is a nice meeting, located sixteen miles south of Salem. There are quite a number of earnest Friends there. Frank Hinshaw is pastor. Charles Townson has given the account of Rosedale. I have been visiting the meetings and a great many of the homes this fall and winter, and can truly say there is good reason for encouragement. With very little exception there is a hearty feeling of union and fellowship throughout. The Quarterly Meeting at both places in the Eleventh month were times of great spiritual uplift and re-

freshing. J. H. Douglas was present at both places, and had good service. We praise the Lord for sending Brother and Sister Cash to us.

CHARLES BALDWIN,
Y. M. Superintendent.

CALIFORNIA YEARLY MEETING.

Whittier, Cal.—Thinking that some things of recent occurrence in this, the youngest Yearly Meeting, might be of interest to many, I write:

The bountiful rain that came early in the year revived the business outlook in nearly all lines. The usual drought of last year, and the scant rains before New Year's, caused even many of the old settlers to fear that another dry year was coming, but now good cheer and hope prevail. Friends generally desire that in some way our appreciation and endorsement of the Czar's peace proposition may be given, and the representatives have been asked to memorialize the President and Cabinet, expressing our views.

The request for Friends to assist in building a mission chapel some eight miles from Whittier, and near the town of Narwath, New River District, has not only been accepted, but by the faithful work of a few, the house (20x30) was enclosed, and ready for dedication New Year's Day, with the entire cost provided for, and with the half acre of ground deeded to California Yearly Meeting. The outlook is quite encouraging. Brother B. F. Farquhar is to serve as pastor of this work as soon as he is able. He is just recovering from some weeks' confinement with typhoid fever.

For some time it has appeared that the faithful seed-sowing of Caroline N. Hunnicutt, pastor at El Modena, was ripening for harvest. So on the 16th of last month a series of meetings began, in charge of Yearly Meeting Evangelist Superintendent, and continued until the evening of the 31st. Although there was much sickness in the neighborhood, and many Friends were thus prevented from attending, yet much interest was manifested from the first, and the plain, earnest presentation of the Gospel, under divine blessing, brought conviction to many, about twenty of whom accepted the terms of life and salvation, and received Jesus as their Saviour, rejoicing in His name.

Most of our meetings are in a prosperous condition. In three smaller meetings steps are being taken to build or buy suitable property for parsonage. At Ramona the Friends have sowed some forty-five acres of grain, the returns of which is to be used for parsonage.

While California is titled the Golden State, there seems to be no superabundance of that bustal for some months now. This fact will doubtless effect the evangelistic work in the Yearly Meeting this year, as the long distances of some of our meetings means considerable expense.

Los Angeles Friends have secured a very desirable lot, on which they are planning to build a suitable church building as soon as the necessary means can be secured.

The next session of Pasadena Quarterly Meeting is to be held by adjournment at Friends' Chapel in Los Angeles.

LEVI GREGORY.

IOWA YEARLY MEETING.

Marshalltown, Iowa.—The fourth Educational Conference, held by the three academies—Le Grande, New Providence and Hartland—under the auspices of Bangor and Honey Creek Quarterly Meetings, occurred at Le Grand on the 4th inst. Of these academies, Le Grande is the older, having been doing academical work some twenty-eight years, and New Providence like work eighteen years, while Hartland is scarcely out of the cradle of its infancy. Directly and indirectly these schools have exerted a very helpful and extensive influence. Not a few who are successful educators or active Christian workers began their higher education in one or another of these academies.

An excellent program had been prepared for this occasion, and as well prepared papers were presented. In her discussion on the subject, "Can the Self-government Idea be Applied to Secondary Schools," R. Ella Naylor gave an inside view of Bryn Mawr College, having had personal experience in that famous institution. An elaborate address by Prof. Benjamin L. Miller, of Penn Col-

lege; "How to Cultivate the Use of Good English"; "The Importance to the Youth of a Better Knowledge of the Body and its Proper Care," and other subjects of kindred interest, claimed the attention of the Convention. Those in attendance could not fail to gather new courage and higher aspirations to reach greater efficiency in their chosen field of work, whether along educational lines, in literature, or in science.

E. B. MENDENHALL.

Springdale Quarterly Meeting opened at 2 p.m. on Sixth-day, 3d of Second month. A deep and living silence covered our minds, broken by a very impressive prayer by Jesse Lloyd. Other prayers followed, mingled with songs of praise, and Brother Lloyd spoke to us on the line of saving souls through us as God's instruments.

John Pearson thought that the reason James and John were called the sons of thunder was because they were so filled with divine electricity.

Gilbert L. Pinkham said it gave him great comfort to be here, and he wanted to indorse the truth brought before us by those who had spoken. The great work has been done by those who have most fully trusted in the leadings of the Holy Spirit for their messages for the people. He referred to the power of J. J. Gurney and Spurgeon, who were men eminently led by the Holy Spirit, "we cannot afford as a church to depart from the thought of being led by the blessed Holy Spirit in our ministry, both as to the subject and wisdom to deliver the message."

Brother Hadley said the great secret seemed to be for us to know God, be true and obey Him. His hand is not shortened that it cannot save, but the sword must be used under the leadings of the Holy Spirit. We need side helps that we may better understand the word.

The thought was brought before us that if we expected to have a living gospel ministry, we must have living Elders filled with the Holy Ghost, who can hold the ministers up before God in prayer.

John Fry united with the thought of praying elders for the help and strength of the ministers. We feel it when they pray.

The meeting on Seventh-day morning opened with songs of praise, followed by the reading of the 10th chapter of Hebrews. Jesse Lloyd spoke from the 9th chapter of Acts, 20th verse, and he showed that our preaching must not be to please men.

Reference was made to the overflowing of the tide of divine life in the early days of the Society of Friends.

Charles White asked us this serious question, "What is the trouble with us?" He was afraid we kept the salt too closely barreled up inside the church. We do not go enough among the people of the world.

The sermon First-day morning by Jesse Lloyd was an evidence of God's goodness—a demonstration of what He can do with or through a minister when he is willing to be led like a child by the Holy Spirit. The Missionary and Endeavor services were times of blessing.

J. Y. HOOVER.

Hartland, Iowa.—On Sabbath morning, First month 22d, Chas. Wright, of Indiana, began a series of meetings at this place, continuing until Second-day evening of the next week. The brother's preaching and labors among us was accompanied with much power, which resulted in greatly strengthening the membership, and the special blessing of twelve souls. Several who did not then yield to the Master are still under deep conviction, and we are praying and believing they will soon be saved. Previous to the coming of our brother at our Sabbath evening service seven souls were saved, some of whom, though young in years, are taking their place in the front ranks and the Lord is blessing them. All glory to Him. Bangor Quarterly Meeting is to be held at this place from 24th to 26th of Second month.

JENNIE E. KIRBY.

WESTERN YEARLY MEETING.

Central Academy, at Plainfield, Ind., is in a very prosperous condition, under the management of Freeman Cox, of Columbus, Ind., as principal, Robert L. Kelly having been allowed a year's absence to pursue his studies at the University of Chicago. The

enrollment for the winter term is 82; most of these are in the Academic Department. Some of these are pursuing post-graduate work.

Murray N. Hadley, as principal of Union High Academy, in Westfield, Ind., is pushing the interest of the school vigorously forward. The prospect for this Academy to develop into a strong institution and to become a centre of educational interest only lacks the hearty co-operation of the church in Hamilton County, Ind.

Allen D. Hole is successfully teaching a private school at Sand Creek, near Azalia, Ind. The work done is of a most substantial character.

A few persons desirous to be Friends, formerly members, residing in Washington, in Southern Indiana, have rented a suitable room, and have been regularly holding meetings on the Sabbath for some weeks. Recently David Hadley, James Jones and Cyrus Jones were with them in their meetings on Seventh-day evening, and three times on Sabbath. There seems to be an opening here for Friends to enter and garner results. W. H. Witty, one of these members, formerly resided at Van Wert, Ohio, and was recorded a minister there.

David Hadley, General Superintendent, recently attended New London and Kokomo Quarterly Meetings, arranging plans for collecting funds for the Building Fund of Western Yearly Meeting.

Sylvester Newlin is being greatly blessed of the Lord in his pastoral work at Kokomo, Ind.

David Hadley held special dedicatory service in the recently repaired house in Russiaville; also similar services were held in South Kokomo, in the house purchased to be used as a meeting-house for the meeting recently organized, known as Courtland Avenue.

John L. Kittrell is now aiding in a series of meetings at Plainfield, Ind.

Samuel P. Tolbert has recently assisted in holding a meeting at Russiaville, Ind.

Mary W. Couch, pastor of the meeting at Kempton, Ind., has recently held a very satisfactory meeting at that place. As a result of these meetings the church was greatly blessed with thirty-five conversions and renewals, and twenty accessions to the church.

Thomas W. Truman, of Sheridan, Ind., has spent some time in evangelistic work in Orange County, Ind. He was called home on account of sickness in his family.

Zeno H. Doan has assisted the pastor, Leonora Hobson, of Stanton Meeting, Ill., in holding a very deeply spiritual meeting, at which many were saved.

Kokomo Quarterly Meeting was held at Kokomo First month 28th, and was a time of unusual blessing. Several ministers were acceptably with us, but the public service devolved mainly on our beloved evangelistic superintendent, David Hadley. He preached in the power of the Spirit, on Seventh- and First-days, and we were encouraged in the manifestation of the Lord's presence, and the realization that He is still in the midst of His church anointing His servants, and speaking through their lips words suited to the needs of His people.

The meeting house on Courtland Avenue was dedicated on First-day evening, the services being conducted by David Hadley. The meeting held here has but recently been organized, and is the outgrowth of an interesting Sabbath School and home mission work that has been carried on in the neighborhood for the past few years. Among the faithful laborers who have given their service to this field grateful mention is due to the untiring faithfulness of Dr. Samuel T. Kirk, who has superintended the Sabbath School and given much attention to other departments of the work. A private Bible class is now regularly conducted at this place by Martha Wasol and Josie Hockett, of Kokomo Meeting. Praise the Lord.

ESTHER TUTTLE PRITCHARD.

Westfield Quarter.—My attention has been called to the difference between the number of members of the church and the number of scholars in our Bible schools. In the minutes of our Yearly Meeting we find less than half of our members in the Bible School, and no reason given for the difference except non-resident members. This did not satisfy me. I studied the subject quite a good deal, and looked after the matter more closely than ever before.

Consequently I wrote out the following list of questions to be answered by every school in our Quarter. After much work and thought on the subject by persons appointed in each school, all the questions were answered, and read in our Quarterly Conference on Bible School work, which created much interest. One of the greatest benefits derived from this work is that we find out just how many more members might be in our schools, and it points them out definitely to the committee and others interested. We have ten schools in our Quarter, but I simply give totals.

1. Number of members in your meeting? 1,645.
2. Number of non-resident members? 328.
3. Number of scholars in the Bible School members of the church? 677.
4. Number of members of the church who do not attend any school? 640.
5. Number who do not attend who have reasonable excuses for their non-attendance? 208.
6. Number that could but do not attend? 418.

Paoli, Ind.—Myron Y. Hartley, of Wabash, Ind., has just closed one of the best series of meetings, of two weeks' duration, that was ever held at Paoli, Ind., and "Blue River Quarter." The teaching was so definite that our church is now on a substantial foundation as never before, Christ being the chief "corner-stone." We were warned against fanaticism and a one-sided gospel, there being a tendency in that direction in some localities.

CYRUS JONES.

NEW YORK YEARLY MEETING.

J. Walter and Emma B. Malone began a series of meetings in Brooklyn Meeting-house, a week ago last First-day.

INDIANA YEARLY MEETING.

Joseph O. Binford, the new Superintendent of Evangelistic and Pastoral Work, is visiting various parts of the Yearly Meeting, and it is reported that his visits and labors are edifying to those who are visited.

Samuel C. Mills has entered upon his work as pastor at Knightstown, and finds the change of work profitable to his health. His labors are appreciated by the membership with whom he is engaged in service.

Charles Stalker, after holding helpful series of meetings at Marion and Fairmount, began a series at Knightstown, which was cut short by the death of his uncle, to whose funeral he was called. At last accounts he was engaged in meetings at Carmel, in Western Yearly Meeting.

Adella Lindley, a valued member of Fairmount Meeting, died on the 2d inst. She had greatly enjoyed the divine blessings poured out upon the church at the meetings recently held. Her death came suddenly, and with a shock brought grief to her many friends. She is the daughter of Abigail Hobson, a well-known minister.

The next State Christian Endeavor Convention will be held next Thanksgiving in the Yearly Meeting-house at Richmond. Elwood O. Ellis, pastor of the South Eighth Street Meeting, has been chosen as Chairman of the Committee of 1899.

Esther Cook, assisted by Ella Applegate, held a profitable series of meetings at Fountain City. The former is now engaged in similar service in a meeting at New Westville, Ohio, in the limits of Whitewater Quarter.

Benjamin Johnson, of Richmond, gave an account of his trip on a visit to the Mexican missions to the Friends at Lynn. He also exhibited some Mexican curios he had collected in the journey. It was done at the request of the Friends there in order to increase the interest in mission work.

Levi Jessup at Lynn, and Hannah Lawrence at Richmond, are both invalids confined to their respective homes. As ministers of the Yearly Meeting they are doubtless remembered by their friends at the throne of grace.

Allen Jay is confined to his home principally on account of the illness of his wife. Her health having been poor for some time, an attack of grippe has added to the seriousness of her sickness, but it is hoped she will improve.

The various committees of the Yearly Meeting have just held their Quarterly Meetings at Richmond, except the Evangelistic and Pastoral Committee, which met at Fairmount. All seem to have special cause for encouragement in the work committed to their charge.

The friends of denominational colleges have been actively engaged in securing legislation that will reorganize the State Board of Education, but as it now appears they will not be successful, farther than to increase greatly the public sentiment in favor of such a change. Earlham has been an active participant, and it is confidently expected that two years hence the desired change may be effected. As it is at present, the fact that the presidents of the State Schools, three in number, are ex-officio members of the State Board, gives them tremendous advantage in securing patronage from the state, the tendency of which is to drive the non-state schools out of recognition as factors in the educational field.

George Levering, Earlham's representative in the recent oratorical contest at Indianapolis, won honors for the second place, and was given a reception at Earlham in honor of the success he achieved.

Jonathan M. Jay, of Pleasant Hill, Ohio, began a series of meetings at Centre, belonging to West Branch Quarterly Meeting, on First month 8th, 1899. After continuing a week, George Westgate, from Michigan, and Lizzie Melton, from Kansas, came to assist and the meetings continued two weeks longer. The Gospel was preached with power, and in its fullness and purity, to the strengthening of the believers and the building up of the church.

JOHN THOMAS.

Franklin and Mary Moon Meredith have located at Amboy, Ind., as pastors of the Amboy Meeting, and are progressing with the work nicely.

Fairmount Academy is prospering. The big debt was lifted in the fall, the total enrollment was increased over that of last year, the first class is much larger than usual, and the number of music students is greater than ever before, while several are pursuing post-graduate work. They have put into the library a new bookcase, which extends entirely across the west end of the room, and which will hold, perhaps, four hundred and fifty volumes, of which two hundred were promised as soon as the Academy could properly care for them. The floor of the library has been covered with matting, and two beautiful tablets announce to strangers that it has been named the Iredell B. Rush Library, in honor of its most generous benefactor. Moreover, more than one hundred dollars' worth of apparatus has been added in the various departments. A bill of thirty-seven dollars and fifty cents of Academy Song Books has been received, and the books make lively our general exercises. Last, but not least, the Board have fitted up a neat room in the basement to be used as a gymnasium, and it is now being furnished. The Inter-Academic Oratorical Contest will be held at Fairmount the 31st of Third month. The home institution will have strong representatives in that; hence we hope to win. A weekly prayer meeting has been inaugurated.

Sycamore, Ind.—The series of special meetings here has just closed. They were conducted by Evangelist Daisy Barr, assisted by our worthy pastor, J. H. Ellis. Meetings were held forenoons and evenings—thirty-one in all. Great interest prevailed from the start, but increased with each meeting. Persons of other churches lent their encouragement and were blessed. The young sister's preaching was plain, simple, practical, powerful and effectual. She taught the necessity of the new birth, Christian living, Christian giving, and the judgments of God, as well as his mercies. She assailed sin in all its common forms. There were forty-one conversions and many more firmly established in the faith.

Sycamore has a school of four rooms. The interest reached the school and almost every young man and young woman in the principal's room received conversion. The good that was done in the meetings will never be measured on earth. Sister Barr left us followed by the good wishes of all.

CLARKSON L. CATER.

Greensboro, Ind.—Frank Stafford and Milo Rees, ministers from Ridge Farm, Ill., commenced a meeting at Clear Spring on the 15th of First month, and closed on the 30th, holding thirty-one sessions, attended one funeral and Monthly Meeting in the time. Their preaching was clear and pointed; their teaching plain and forcible on the baptism with the Holy Ghost and holiness. The meetings were attended by the presence of the Spirit and power of the Lord, and nearly every session was signalized by definite results. Twelve conversions, eighteen renewals, and twenty-three professed sanctification. Most of these were already members. Three gave their names for membership with Friends. We rejoice and praise God that these brethren were sent this way. May the benediction of heaven rest upon them and their labors wherever they go.

SETH STAFFORD.

KANSAS YEARLY MEETING.

Lizzie Butler, of Barclay, has been engaged in evangelistic work in the limits of Pleasant View Quarterly Meeting since about the middle of Eleventh month.

Achsa Kenyon is spending the winter in revival work and visiting families in Walnut Creek and Mount Ayr Quarters. Much good is being accomplished.

The address of our Yearly Meeting Superintendent, Eliza H. Carey, is North Hall, Friends' University, Wichita, Kansas.

Sterling Quarterly Meeting has a pastor in every meeting in its limit. Ira Bundy is Quarterly Meeting Superintendent.

Edward Woodward, of Indiana, has just closed a very successful revival at Barclay. J. Morris Lemon, of Iowa, assisted by others, is being greatly blessed in the work at North Branch.

James Mills is prosecuting the work with his accustomed vigor in different places in Oklahoma.

E. H. Carey, in her work as superintendent, expects to attend Rose Hill, Spring River, Elk River and Buffalo Quarterly Meetings, and then visit the meetings of Hesper and Springdale Quarters.

There is being a persistent effort made throughout the Yearly Meeting to improve financial conditions.

Three of Cottonwood's ministers have gone to other Quarters; two of them located in Sterling Quarter and one in Rose Hill. But they are quickly replaced.

Our Academy meetings are points of especial importance for soul-saving and sound spiritual instruction.

The meeting for worship at the Kansas Friends' University opened on First-day morning, First month 8th, at 11 o'clock, with an attendance of about 300 to 350. Sabbath School, at 10 o'clock,

with an enrollment of 59. Eliza H. Carey preached from the subject, "Heights and Depths."

Hoisington, Kansas.—On First month 15th, 1899, Ira S. Bundy, Quarterly Meeting Superintendent of Sterling Quarterly Meeting, began a series of meetings at Calvary Particular Meeting, lasting until First month 30th, in all twenty sessions. Hiram Davis, the pastor, was present during the entire meeting, assisting in the work. These special meetings have proved a great blessing to the church. A number who had been backsliders were reclaimed. Others were built up in the life of Jesus Christ, and the church has received three valuable members as a result of the meeting. Ira Bundy's preaching was sharp and incisive, yet in the spirit of the Master. We feel to praise the Lord for the work done at this meeting under the pastoral care of H. M. Davis.

Hoisington Monthly Meeting is growing, and since Yearly Meeting there have been four additions, and the church building at Prairie Center, Barton County, Kansas, is nearing completion. Friends have great reason to rejoice, even in this western part of Kansas, that God is thus highly favoring us spiritually and temporally. We expect to dedicate the new house in our Monthly Meeting the last Sabbath in Second month. This is the second church building we have made in three years, and we shall dedicate it free of debt. To Him be all the praise.

LEVI D. BARR.

Hannah E. Sleeper writes from Lukfate, Indian Territory. The following passage from her letter will be of general interest:

The outlook throughout Kansas Yearly Meeting for mission work is very encouraging. Reports from the Quarterly Meetings as far as heard from are most cheering. The presence of our missionaries at last Yearly Meeting seemed to enthuse all with new life and determination to do their duty in supporting the work on Douglas Island.

I am visiting my son, who with his wife have been located as missionaries under the Freedmans' Board of the Presbyterian Church at this isolated place for five years, it being forty miles from a railroad town. It is within the Choctaw Indian reservation. The colored people for whom they labor were slaves to the Choctaw's before the emancipation. As a consequence they are very low in the scale of humanity, and a missionary life is one of great hardship and privation. The country is almost entirely unimproved. Roads are not much more than trails winding through the heavy forests. But human beings are here perishing for the Bread of Life.

Washington Academy.—That "His word shall not return unto Him void" has been plainly demonstrated in our school this year.

By the many Christian influences of the school and surrounding community, among which may be mentioned the students' prayer meeting, Christian Endeavor, and the faithful, patient labors of our pastor, Anna M. Ray, many of the students have been led to take Christ as their Saviour. Many others have been deepened and strengthened in their experience.

Just lately we were much encouraged and profited by a short visit from Susie E. Allen. She preached five sermons to the people here; also gave some most excellent talks in the chapel exercises.

A. D. STANTON.

W. G. Hubbard, of Cleveland, Ohio, spent the greater part of First month in Kansas lecturing on peace, temperance and various other topics. His lectures are highly commended by the Woman's Christian Temperance Union, at whose call he came to the State, and by the Academies, Colleges and churches which were fortunate to secure them.

Owing to previous appointments he has left Kansas for Iowa, but he is wanted by the Peace Committee to lecture again on the new phase of the peace question contained in the late proposition of the Czar.

Cottonwood Falls, Kansas.—Matilda Steward has moved from Emporia to Cottonwood Falls, Kansas, as pastor in Toledo Monthly Meeting.

EDMUND GOSSE'S VISIT TO WHITTIER IN 1884.

In "Good Words" for First month, Mr. Edmund Gosse describes Whittier, and a visit paid him in the winter of 1884. The poet was not then living at Amesbury, his house there being under repairs. Mr. Whittier was staying with some friends at Oak Knoll, near Danvers. It was on a day of arctic rigor, December 6th, that Mr. Gosse went forth from Boston "to discover the author of 'Snow Bound,'" and Massachusetts, he intimates, may be enchanting in the summer time, but rather forbidding in the "bleakness of mid-winter." After ringing at the door of Oak Knoll, the visitors were received by a dog, who looked them over at first rather suspiciously, but soon was friendly. Next "a hard-featured woman grudgingly admitted us, and showed us, growling as she did it, into a parlor." Certainly a rather unhospitable reception. But presently "Mr. Whittier himself appeared, with all that report has ever told of a gentle sweetness and dignified cordial courtesy." Mr. Gosse thus draws Whittier's portrait:

He was then seventy-seven years old, and, although he spoke of age and feebleness, he showed few signs of either; he was, in fact, to live eight years more. Perhaps because the room was low, he seemed surprisingly tall; he must, in fact, have been a little less than six feet high. The peculiarity of his face rested in the extraordinarily large and luminous black eyes, set in black eyebrows, and fringed with thick black eyelashes curiously curved inward. This bar of vivid black across the countenance was startlingly contrasted with the bushy snow-white beard and hair, offering a sort of contradiction which was surprising and presently pleasing. He was careful to keep on my right side, I noticed, being presumably deaf in the right ear; even if this were the case, which he concealed, his hearing continued to be markedly quick in a man of his years.

We have heard before that Mr. Whittier was color-blind, and Mr. Gosse confirms this.

It appears that he was never permitted, by the guardian goddesses of his health, to go "shopping" for himself, but that once, being in Boston, and needing a carpet, he had ventured to go to a store and buy what he thought to be a very nice, quiet article, precisely suited to adorn a Quaker home. When it arrived at Amesbury there was a universal shout of horror, for what had struck Mr. Whittier as a particularly soft combination of browns and grays proved, to normal eyes, to be a loud pattern of bright red roses on a field of the crudest cabbage green! When he had told me this it was then easy to observe that the fullness and brilliancy of his wonderful eyes had something which was not entirely normal about them.

Then follows another appreciation of Whittier's manner and his way of talking:

He struck me as very gay and cheerful, in spite of his occasional references to the passage of time and the vanishing of beloved faces. He even laughed frequently and with a childlike suddenness, but without a sound. His face had none of the immobility so

frequent with very aged persons; on the contrary, waves of mood were always sparkling across his features, and leaving nothing stationary there except the narrow, high, and strangely receding forehead. His language, very fluent and easy, had an agreeable touch of the soil, an occasional rustic note in its elegant colloquialism, that seemed very pleasant and appropriate, as if it linked him naturally with the long line of sturdy ancestors of whom he was the final blossoming. In connection with his poetry, I think it would be difficult to form in the imagination a figure more appropriate to Whittier's writings than Whittier himself proved to be in the flesh.

Mr. Gosse makes this criticism on Whittier as a poet:

Mr. Whittier was composing verses all his life, and the difference of quality between those he wrote at twenty and at eighty is remarkably small. He was a poet in the lifetime of Gifford and Crabbe, and he was still a poet when Mr. Rudyard Kipling was already famous. During this vast period of time his style changed very little; it had its ups and downs, its laxities and then its felicities, but it bore very little relation to passing conditions. There rose up beside it Tennyson and Browning, Rossetti and Swinburne, but none of these affected Whittier. His genius, or talent, or knack—whichever we choose to call it—was an absolutely local and native thing. It was like the Indian waters of strange name of which it sang, Winnepesaukee and Merrimac and Katahdin; it streamed forth, untouched by Europe, from among the butter-nuts and maples of the hard New England landscape. The art in Whittier's verse was primitive. Those who love his poetry most will wish that he possessed a better ear, that he could have felt that "mateless" does not rhyme to "greatness." In all his books there is a tendency to excess, to redundancy; he is apt to babble on when he has nothing very inspired to say.

But when all this is acknowledged, none but a very hasty reader will fail to recognize Whittier's lasting place in the history of literature. He is not rich, nor sonorous, nor a splendid artist; he is even rather rarely exquisite; but he has an individuality of his own that is of durable importance. He is filled with moral enthusiasm as a trumpet is filled with the breath of him who blows it. His Quaker quietism concentrates itself until it breaks into a real passion-storm of humanity, and when Whittier is roused he sings with the thrilling sweetness of a wood-thrush. By dint of simplicity and earnestness, he frequently hits upon the most charming phrases, instinct with life and truth; so that the English poet with whom it seems most natural to compare him in the lyrical order is the epic and didactic Crabbe.

The only final comfort is God; and he relieves the soul always in its suffering, not from its suffering—nay, he relieves the soul by its suffering, by the new knowledge and possession of himself which could only come through that atmosphere of pain.—Phillips Brooks.

ENTHUSIASM IN WORK.

BY BYRON J. REES.

There are two kinds of workers, the drudge and the man who loves his work. The former turns out a "grist" of so much given labor, but it has no soul and is "of the earth, earthy." The latter leaves the product of his activity instinct with life and thought and spirit. The reader of Hawthorne will remember that all of Drowne's wooden images were truly wooden, with the exception of the single one into which he threw the passion of his soul.

"For the heart
Giveth grace to every heart."

There are men who work for God from a sense of duty; there are also those who offer Him not only the service of their hands, but the treasure-store of their hearts. They are active because to please Christ is the one boundless longing of their souls. They consider no sacrifice too dear, and no labor too arduous, if only He will smile upon them.

It is this "heartiness" in work that turns drudgery to play and pleasure. How easy it is to do things for those whom we love! And when the fair and matchless Christ fully wins our affections to Himself work is no longer work, but love's own holiday.

Love gives enthusiasm. Pelleas can overthrow any knight and surmount any obstacle until love dies and Ettarre proves false and base. And Christ's knight who "rides abroad redressing human wrong" by the sword of truth and the shield of forbearance and the lance of sincerity can unhorse his combatant in any tourney, for he knows that Christ beholds him. "The mild-faced King" is watching, and His approval is more to the knight than that of all "the Table Round."

The true lover of Christ sees in each new day a fresh opportunity to prove his profession of love for his Lord. Even common instruments of toil—spades and shovels, and type and press, and pens and ink—seem transfigured by a new and celestial light. A trial comes—it is a carrier-pigeon, which, if received and utilized, will carry a love-note beyond the clouds; a great and awful sorrow darkens the life—it is another victory in embryo, and may become a stepping-stone which shall help lift the soul to wider views and purer air.

One may live a common life in an uncommon way. One may carry with one a resistless spirit of victory and power which the dull routine of service cannot devitalize.

"Gates of brass cannot withstand
One touch of that magic wand."

There is an alchemy by which the stones and stocks of weary days are changed to cabinets of jewels. "A rainy day! how dismal!" Not so. It is God hiding a picture on the screen of nature that we may look at Him who is the source and exponent of all the beauty of the earth.

"A disagreeable and mischievous letter." Nay; but God's hand obscuring the face of human friendship, that we may look at Him for the cause of the blank.

"God is for us—who can be against us?" No one. This thought ought to fill our lives with cheer and enthusiasm, and send us springing from vale to mountain peak with courageous heart and steady step.

BOOK NOTICES.

Revell's announce that the second volume of Dennis's "Christian Missions and Social Progress" will be ready by Fourth month, and for sale at the same price as the first volume, \$2.50. It has been found impossible to include all the material in this second volume, so a third is promised which will deal with the effect of missions on the higher life of society, and national, religious, and commercial development. The second volume, soon to appear, will treat of the results of missions apparent in the individual character, the family life, and in humanitarian progress. No other such work upon missions has been attempted, and the three volumes will constitute a summary of the work of the first century of modern missions that will be invaluable to the student of missions and to all interested in the progress of Christianity in the world.

The same publishers have also recently issued three books, as follows:

"Christian Science Examined." By Henry Varley. 16mo., pp. 80. Price, 15 cents. This is a helpful contribution to literature, having for its object the exposure of the illogical, unscientific, un-Christian nature of this so-called "Christian Science," which is neither Christianity nor science, but a wretched delusion of the devil. The fundamental positions of Mrs. Eddy's teaching are dealt with from the standpoint of common sense and Scripture, and their babyish absurdity shown.

"The Young Man of Yesterday," by Judge Tenney, price, 20 cents, is a beautiful little booklet with most interesting material as to the successes of young men. Raphael painting the Coronation of the Virgin at twenty-one, the Sistine Madonna at twenty-eight; Michael Angelo chiselling his masterpiece at twenty-eight; Newton discovering the law of gravitation at twenty-three; Champollion discovering the Egyptian alphabet at thirty-one, and so on through a long list of names, is a series of statements of most suggestive interest.

"The Transformation of Hawaii," by Belle M. Brain, 12mo., pp. 191, \$1.00, is a new and valuable summary of the history and Christianization of our new possessions in the mid-Pacific. It will be the best book on Hawaii for the average missionary library.

DIED.

DILLINGHAM.—Died, at the residence of his son-in-law, in Providence, R. I. Twelfth month 20th, 1898, Edward C. Dillingham, a minister, and a member of New Bedford Monthly Meeting of Friends, Massachusetts, aged 84 years 2 months and 11 days. In his younger manhood, while he was sailing as captain of a coasting vessel, a storm at sea seems to have been an occasion of determining him to serve the Lord. Feeling he had much to overcome and endeavoring to be faithful to manifested duty, his heart

was engaged for his own cleansing, and was enlarged for the well-fare of others. His strong social nature was made use of in drawing him into intercourse with many, particularly of the younger class, in various places, whose attention he often held with edifying recitals of the Lord's doings in the guidance of men. As he advanced in years he grew in grace and in love for all, and in an ever-deepening conviction of the truth of the principles and testimonies of our religious Society. Of latter time he seemed heavily burdened with the condition of the vocal ministry among us, and earnest was his concern that Friends' ministry should be kept in the life and power, and unless with Divine authority for utterance, held in silence. The warnings of his approaching close which came were followed by a desire to depart and be with Christ, who, he said, was calling him for higher service elsewhere.

FRYE.—Died at South China, Maine, Eleventh month 10th, 1898, Sarah V. Frye, aged 85 years, an Elder of China Monthly Meeting. She lived a quiet and peaceful life in purity and godliness, and exemplified in her life the profession of her faith. She had a remarkably triumphant death, and was favored with a glorious view of the mansion prepared for her.

GOVE.—Moses Gove died First month 25th, 1899, at the residence of his son, J. M. Gove, of Decorah, Iowa, in his 93d year. Moses Gove was born in Weare, N. H., in 1807. He is a direct descendant of an ancient and honored name, known both in England and in America. Edward, who was the common ancestor of the Goves in this country, came to America on or before 1647, and settled at Charleston. Moses Gove was a son of Levi and Lydia Gove, and of the sixth generation of the descendants of Edward Gove. He was married in 1829 to Lydia G. Chase. He was a playfellow and schoolmate of Whittier. Possibly it is best to let the life which so many knew so well speak of the departed. He was a birthright member of the Society of Friends. He was an elder and a very faithful worker in the church during his lifetime. He was gentle in his intercourse with others, kind to his fellow-men, upright in all things; in fact, all that one may say of the truest of true Christians and the most honorable of honorable men, beloved by all who knew him.

HEATON.—Eliza Heaton entered into rest at her residence at Poughkeepsie, N. Y., First month 15th, 1899, at the age of 83 years.

She was born on the island of Nantucket in 1816, where she lived until her marriage to the late Daniel L. Heaton, removing then to New York State.

She was a member of Poughkeepsie Monthly Meeting, and for many years an elder.

Gifted with a fine mind, she was keenly alive to the beauties of nature and a lover of good literature. A defect in hearing shut her off from ordinary conversation. This seemed but to brighten the mental faculties and aid the soul development. In 1891 a book of her poems was published. Her life was a verification of the truth uttered by her Master: "Peace I leave with you, My peace I give unto you."

While the larger half of her family awaited her entrance into the eternal life, those who remain mourn the loss of a tender and true-hearted mother.

HINSHAW.—Ruth Hinshaw, daughter of Jesse and Eunice Hinshaw, died at her home, near Marshall, Ind., First month 19th, 1899, aged 89 years. She was born in Randolph Co., North Carolina in 1810; in the fall of 1827 she was married to John Newlin. Soon afterward she came with her husband to this country and settled on the land where the first stroke of the white man's axe had not been made toward progress, and here, until death, has been their home, he having died in 1884. She was a life-time member with Friends and a true Christian.

JESSUP.—Morris Jessup, son of Tidamon and Lydia Jessup, died First month 15th, 1899, at his home near Eagletown, Ind in his 73d year. In his 17th year he resolved to walk in the light which God placed before his spiritual vision, and from that time he never deviated greatly from the path he believed his Heavenly Father wanted him to pursue. He was a member and

elder of Westfield Monthly Meeting of Friends, always willingly performing any duty which the church placed in his hands. His life was closely allied with the great anti-slavery movement of the North, and he delighted to assist the poor negro in his attempt to escape from his cruel master. From the time of the Washingtonian movement he was an earnest worker in the great effort to rid the country from the evils of alcohol. He was always abreast with the most advanced movement on this line either in public organization or in private intercourse. In his life he was a kind, affectionate and faithful husband, a true father, an accommodating and liberal neighbor. As he lived so he passed to the Eternal rest with the testimony on his lips. "All is well. I feel that my work is done. It is blessed to be prepared."

MENDENHALL.—Martha, daughter of Elijah and Elizabeth Mendenhall (the latter deceased), died at her home in West Elkton, Ohio, First month 5th, 1899, in the thirty-ninth year of her age. Although for many years a great sufferer, she always manifested a spirit of Christian resignation to the Divine Will. She was a birthright member of Friends, and gave abundant evidence of her acceptance with her Saviour.

MILLS.—Daniel M. Mills, son of Mark and Charity Mills, died at Plainfield, Ind., First month 7th, 1899. He was born in Clinton County, Ohio, 16th of Second month, 1827. His age was 71 years, 10 months and 22 days. In company with his parents he moved to Indiana in 1833, where he resided, with the exception of about four years spent near Haviand, Kansas. On the 20th of First month, 1847, he was united in marriage with Eliza Epperson, from which union nine children were born, two of which preceded him to the better land. He was a birthright member of Friends, an earnest and faithful member, often testifying of the Lord's goodness to him. He bore many years of affliction with great patience and fortitude, and expressed his readiness to go and be forever with the Lord.

PATTERSON.—Bertha Patterson, daughter of Asa F. and Sarah Patterson, and granddaughter of Wright Cook, deceased, departed this life at Costello, Kansas, Tenth month 23d, 1898, aged a little more than twenty-five years. She was converted when a child, and became a member of Farm Ridge Monthly Meeting, and for some time previous to her death was one of its clerks. She bore a lingering illness of sixteen months with great patience, and we have the comforting assurance she has entered into rest.

STRATTON.—Mark Stratton, son of Joseph and Sarah Stratton, died at the home of his son, J. H. Stratton in Beloit, Ohio, First month 12th, 1899, aged 77 years. He was a birthright member of the Society of Friends, and for more than thirty years an elder in the church. Although he was not able, as many can, to date the exact time of his spiritual birth, yet early in life it was very apparent to those with whom he was associated that he was seeking to follow in the footsteps of Jesus, and for many years has given testimony to a clear experience of justification and cleansing from all sin in the blood of Jesus, in whom was his entire trust.

STUBBS.—Elizabeth J., widow of Zimri Stubbs, died First month 12th, 1899, aged 68 years, 2 months and 26 days. She had a birthright membership with Friends, and lived an honored Christian life; was a member of Elk Monthly Meeting, and in the triumph of a living faith she sweetly fell asleep in Jesus.

WORTH.—Mary E. Worth, daughter of Caleb Johnson, and wife of William Worth, died at her home near Argonia, Kan., First month 2d, 1899, in her 54th year. She was a valued member and Elder of Argonia Monthly Meeting of Friends, Sumner County, Kansas. Her last lingering illness was borne with much Christian fortitude and patience. Years ago she gave her heart to God in complete surrender and consecration, and when she saw the end approaching she had great peace and declared her readiness to obey her Master's call. Her prospects were bright for a home among the blessed, and she bowed in humble submission to His sovereign will. She leaves a sorrowing husband, one son and two daughters, and hosts of friends, to mourn their loss—but their loss is her gain.

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This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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A SHREWD DREAMER.

An English general and his wife, resident in Ireland, were constantly pestered by a beggar-woman, to whom they had been very charitable. One morning, at the usual hour when the lady was getting into her carriage, the old woman appeared, and began:

"Ach, my Lady, success to your Ladyship, and success to your Honor's honor, this morning, of all the days in the year; for, sure, didn't I drame last night that her Ladyship gave me a pound of tay and yer Honor gave me a pound of tobacco!"

"But, my good woman," said the General, "do you not know that dreams always go by the rule of contrary?"

"Do they so, please yer Honor?" rejoined the old woman. "Then it must be yer Honor that will give me the tay and her Ladyship that will give me the tobacco."—*Short Stories Magazine.*

DE GOOD LAWD KNOW MY NAME.

I jes' don' know ef de conn'll grow,
But I plants hit, jes' de same;
I jes' don' know ef de wind'll blow,
But I watch an' pray, an' I reap an' sow,
An' de sun, he rise, an' de ribber flow,
An' de good Lawd know my name!

I just can't tell ef de cotton sell,
But I toils on jes' de same;
De birds, dey build when the spring sap
swell
An' dey know enough for a rainy spell,
An' dat's lots more dan dey gwine ter tell
But de good Lawd know my name!

So I watch an' pray as I goes my way,
An' I toils on jes' de same;
De rose is sweet, but de rose can't stay,
But I'm mighty glad when it bloom my
way;
De nightfall dark, but de Lawd send day,
An' de good Lawd know my name!

—Frank L. Stanton.

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Bible School 12 noon

Y. P. S. C. E. Meeting . . . 6.15 p.m.

Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.

Fourth-day 10.30 a.m., except first Fourth-day in month . . 7.30 p.m.

Sabbath School First-day . . . 10 a.m.

C. E. Meeting, Third-day . . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.

Meeting for Worship 10.30 a.m.

C. E. Prayer Meeting 7 p.m.

Evening Meeting, ... 7.45

Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Mid-week meeting, Fourth-day . 10.30 a.m.

Washington, D. C. Corner of First and C Street, N. E. (Provisional) Arrangement of Hours:

Bible School, ... 9.45 a.m.

Meeting for Worship, ... 11.00 a.m.

Y. P. S. C. E., in the evening, at 7.30, unless some other arrangement is made.

Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.

Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School, ... 12 m.

Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.

Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.

Bible School 9.15 a.m.

Junior Endeavor 2.30 p.m.

Intermediate Endeavor . . . 3.30 p.m.

Senior Endeavor 6.30 p.m.

Fourth-day 10.30 a.m.

Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.

First-day Sabbath School . . . 9.30 p.m.

Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.

Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.

Meeting for Worship 11 a.m.

Christian Endeavor 6.30 p.m.

Fourth-day, Prayer Meeting . . . 8 p.m.

Kansas, City Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.

Bible School 9.45 a.m.

Meeting for Worship 11.00 a.m.

Christian Endeavor 7.00 p.m.

Denver, Col., Friends' Meeting House.

41st Avenue and Arlington St., take

17th Avenue Car on 16th St., north.

Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.

Sabbath School 10.00 a.m.

Christian Endeavor 6.30 a.m.

Mid-week meeting, Fourth-day . 7.30 p.m.

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Martin Troy, of Hartford, Conn., an old railroad man, was down at East Bristol bridge watching the men at work. When the afternoon train from Bristol came along, the bridge was noticeably weak, and the weight of the train jarred it so seriously that all the wooden piling under it was carried away.

When Troy saw that the piling had been carried away, and that the bridge had settled, he hurried up to flag the train from Hartford, which would arrive at this point at about five o'clock.

It had grown quite dark by this time, and Troy had no lantern; but as the train came along he took matches from his pocket and lighted them for a danger signal. He was just in time: the train stopped as the engine was about to go on the bridge.

When the workmen came to repair the bridge, they tried to induce Troy to go to work with them, but he refused, declaring that the bridge was likely to fall at any minute. His warning came too late. Before the men could leave the bridge the collapse came.

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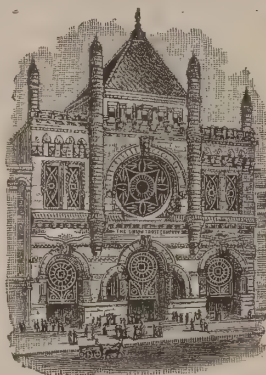
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Vol. VI

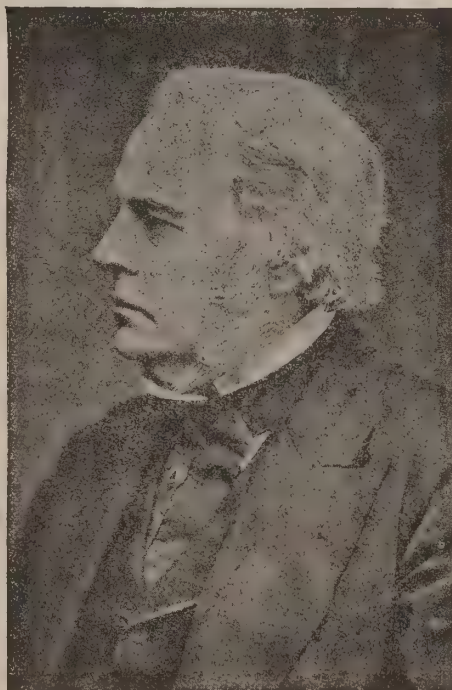
SECOND MONTH 23d, 1899

No. 8

JOHN BRIGHT,

*Ho ! Pilot of the roaring seas !
No summer sailor thou ;
It was no idle breeze
That set those manly lines upon thy
brow ;
For thou hast done what all to do are
fain,
Yet few, ah, few attain :
Hast never struck thy sail
And fled before the gale
Till it has spent its force,—
But sawest clear upon the chart of life
Thy straight-drawn track ; and though
the storm blew loud,
And elemental strife
In one mad whirl joined sea and cloud,
Thou hast but lashed thy helm and held
thy course.
And for the manly heart and manly
deed
Thy country loves thee ;—gives
Honor unstinted as thy meed :
And they that still can hold
The Quaker name, rejoice that one
man lives
Who fills the measure of their hero-
mould.*

—Francis B. Gummere.



JOHN BRIGHT.

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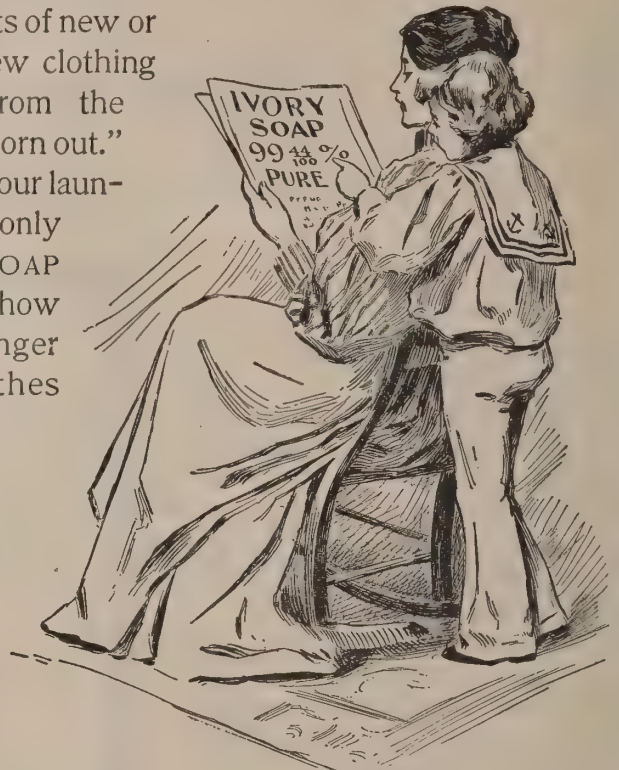
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The American Friend

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"That they all may be one."

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TRIED IN THE FIRE.

"He knew He had ore that could bear the test
And He wanted the purest gold—
To mould in a crown for the King to wear, set with gems of a
price untold—
So He laid our gold in the burning fire, though we fain would
have said Him, "Nay,"
And He watched the dross that we had not seen, as it melted
and passed away.

And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears
We saw but the fire,—not the Master's Hand, and questioned
with anxious fears;
Yet our gold shone on with a richer glow, as it mirrored a form
above,
Who bent o'er the fire unseen by us, with a look of ineffable
love.

So He waited there with a watchful eye, with a love that is
strong and sure,
And His gold did not suffer a whit more heat than was needed
to make it pure;
He has lifted it out from His furnace, now too bright for our
eyes to see
Till the tears that dim them are wiped away on the shores of
Eternity."

—Author unknown; copied by Harriet Green.

NO SIGN SHALL BE GIVEN.

THERE is but one occasion on record which drew a deep sigh of discouragement from the heart of Jesus. Twice he wept; once in sympathy with mourners, though not in hopeless grief, because he was conscious at the same time that he was the resurrection and the life, and again over Jerusalem, because He saw that only on the ruins of the Jerusalem he loved could the more perfect Jerusalem arise. But

this "deep sigh" was different. It was called out by a hopeless situation which came before Him in his ministry. The people who failed to feel the power of the truth he taught, and were incapable of appreciating his spiritual revelation, came demanding that he should authenticate or prove his revelation by a physical "sign." "He sighed deeply and said, 'No sign shall be given.'" In fact, from the nature of the case no sign could be given. Spiritual truth must be taken at first-hand or not at all. No physical sign could be given to prove, or authenticate, Christ's message of Divine love, of forgiveness of sin, of sonship with God, or the possibility of a life hid with Christ in God.

One of Christ's severest temptations was the suggestion that he should miraculously make bread for himself out of stone. It was a temptation to use his marvelous powers, but it threatened his very Messiahship, for if he had yielded he could have brought no redemption to man. If bread is made out of stones by a miracle for Him who comes as a Saviour of men, it at once puts Him out of relations with those whom he came to save. We must toil and struggle, and eat our bread in the sweat of our brows, and if he refuses to taste man's hardship and want, and eats the bread of miracle, he ceases to be in all points like us, and, not sharing our life, he cannot be our complete Redeemer. He could not yield and still be the Saviour.

The impossibility of yielding to the cry for a physical, miraculous "sign" is made still clearer during

the crucifixion. The mocking priests and scribes ask for a last sign: "If he be the Christ, let him come down from the cross that we may believe." It was the very thing which would have proved Him no Christ at all. The gift of Himself, the manifestation of Divine love, his faithfulness unto death did prove his Sonship and attest his message, but the sign they demanded was forever impossible for Him, who even on the cross proves His spiritual power, not by coming down himself, but by lifting a dying thief out of his old, ruined life, up, up, until he sees the meaning of love and sonship, and can BE WITH CHRIST in paradise.

This power to transform a life, and bring it into Divine relation, is the supreme sign; it is the only sign by which Christ could attest his spiritual message. Magdalen is a "sign;" Simon, the wavering, fickle, impetuous fisherman, changed to Peter, the apostle of Jesus Christ, is a sign; John, the son of thunder, wishing to call down fire on the Samaritans, transformed into the apostle of love, is a sign; Saul, breathing out threatenings and slaughter, hauling men and women to prison, changed to Paul with his life hid with Christ in God, who, also "crucified with Christ," can say in truth, "I live by the faith of the Son of God, who loved me and gave himself for me," he is a sign. Every soul since which through Christ has turned from its prodigal life, and cried, "Abba, Father," has found Christ's truth true, and has become a living sign to others. No other sign shall be given to this or any other generation.

Each generation in its own way asks for a sign. Crowds gather around the spiritualistic "medium" to get a material "sign" that the soul lives after death, but not thus shall the great truth of immortality be proved. One generation expects the astronomer with his telescope to find an indisputable sign in the starry heavens; another asks the geologist to dig up one from the strata of the earth's crust, or the biologist to find a sign in the cells of living forms. It is because of the failure to find God in material things that a modern poet has cried out in hopelessness:

"The God I never once behold,
Above the cloud, beneath the clod;
The unknown God, the unknown God."

—WILLIAM WATSON.

The trouble is, he is looking in the wrong direction for Him, and he is asking for a sign which cannot be given. "God is love," let us remember, and He can be *found* only where love can be, and the sign must be sought in a human heart that can feel and test a spiritual truth.

That is the meaning of Tennyson's great lines in "In Memoriam," written when his own heart was yearning for a sign that God is love and that life goes on. He says:

"I found Him not in world or sun,
In eagle's wing or insect's eye;
Nor thro' the questions men may try,
The petty cobwebs we have spun.

"If e'er when faith hath fallen asleep
I heard a voice, 'Believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered, 'I HAVE FELT.'"

This first-hand knowledge, by experience, is the only all-sufficient attestation of a spiritual truth, and however much we may long for tests through our senses, and for signs that are tangible, we must at last get where we can receive His beatitude, "blessed are they that have not seen, yet have believed," and cry out, because our hearts know Him, "my Lord and my God."

A CHRISTIAN BUT NOT A QUAKER.

A good many persons in some parts of our denomination talk as though a "Friend" were a Christian plus something. These persons say, "He is a good man and a thorough Christian, but he is not a Friend," or "I regard many who bear the name of 'Friend' as worthy of high respect, as Christians certainly, but not as Friends." Such remarks have been made so often that probably those who make them do not realize how entirely inconsistent the statement is, nor do they realize that those of whom they speak can with equal justice make the remark of them. But we contend that the idea is largely false and untenable, and it is time intelligent persons stopped expressing it. A "Friend" is not a Christian *plus* something; he is merely a Christian in the true sense of the word.

The original Friends never once hinted this erroneous idea. To them Quakerism was primitive, genuine Christianity with neither additions nor subtractions. A Friend was a Christian—nothing more. The striking thing about them was that they had a new idea of what it meant to be a Christian. It meant to them a man (or woman) whose spiritual life came directly, immediately from the living Christ, and who lived joyous and free, conscious of a union between himself and God, and whose spiritual activities sprang

forth as a normal result of this Divine union and Divine prompting. This relation with Christ affected the entire life, not on certain days and in certain places, but on all days and in all places. It removed all distinctions of clergy and laity, for all Christians are ministers *in so far as they have received gifts*. It swept priesthood and sacerdotalism out of existence, for a Christian is a priest unto God, and needs no one to mediate between himself and the holy of holies but Christ. This same relation removed at once the importance of so-called rites and ordinances, because he who is in spiritual union with Christ cannot find added strength or satisfaction in a material symbol which by no possibility could take the place of the spiritual union. Love for all men as brothers, a genuine moral life, refusal to swear or fight are not additions to Christianity, but are involved in its very essence. So also is the declaration that the Gospel ministry must be free and never sold for money or position or "honor."

In short, there is not a single thing of vital importance in Quakerism which is not involved in the very meaning and essence of Christianity as promulgated in the New Testament. Quakerism is simply an interpretation and expression of spiritual Christianity.

Even during the lifetime of Fox there were as many varieties of expression of it as there are in our own day. There were extreme mystics and quietists in the "Society;" there were noisy revivalists; there were those who emphasized looking within, and those who emphasized activity; there were the deep and the shallow, the calm and the enthusiastic; there were those who talked much of the inner Light, and those who talked no less of the sacrifice of the historic Christ. It was an interpretation of Christianity broad enough and inclusive enough to meet the spiritual needs of all classes of men, and the early Friends had the good sense to see that a true religion cannot be run into a mould. They did not make the fatal blunder of having two grades of Christianity, one for the poor and ignorant, and another for the respectable, but "Friend" meant a person who took Christ at first-hand, with all the spiritual results following therefrom. In the course of time traditions and shibboleths accumulated, and took almost equal rank in importance with the vital truths. It is time to get back to the essence again, and to realize that a "Friend" is a Christian who takes his religion first-hand from Christ, and nothing more nor less. He may express his vital faith in forms suited to his environment; he may or may not say "thee" and "thy"; he may or he may not sing; he may or he may not worship in

silence, but he must know that his spiritual life is in Jesus Christ, and he must expand that life and make himself a channel of spiritual life to others. Such a man is not a Christian plus something; he is merely a genuine Christian, and he deserves the name of Friend or Quaker, if he wants to be called that.

GENERAL CHURCH NOTES.

Archbishop Chapelle, of New Orleans, who has been appointed by the Pope as Apostolic Delegate to Cuba and Porto Rico, is engaged in the study of the problem of the financial support of the Catholic Church in those islands. This is a serious question for Rome, and it may well engage her attention, for now that Spain's sovereignty no longer exists in the Antilles, her maintenance will depend upon the free will offerings of the people. We believe that nothing less than the regeneration of the Catholic Church will suffice for this; her standard must be raised and her clergy purified before the people of the islands will rally to her support. Father Sherman has spoken of Porto Rico as a Catholic country without religion. What wonder that it is without religion, when the priests are shamelessly and notoriously immoral. It is said that an effort will be made to introduce priests from the United States to take the place of the present Spanish incumbents. This will be made easier by the apparent distaste on the part of the latter to remain in the islands under the new regime.

Dr. Barton, the Foreign Secretary of the American Board of Foreign Missions, in a letter to the "Boston Herald," testifies that he does not know of one of the missionaries of the Board who favors an imperialistic policy, and he further says that it has heretofore been a great advantage to American missionaries that their work has been felt to be wholly disinterested and not associated with colonization schemes, nor hampered by any suspicion of the heathen that the United States had ulterior designs on their liberties or their lands. It is certainly a well-mooted question to what extent the missionary should be assisted and protected by his country, if, indeed, he should not go out entirely untrammelled by national ties.

The war in England on Ritualism is being waged most energetically. Sir William Harcourt is making the most vigorous stand, and in letters to the "Times" is scoring severely the "lawlessness" of the Bishops. He has even secured the support of this influential journal. The attack is particularly aimed against the auricular confession, which is being more and more tolerated by the State. The High Church papers, especially "The Church Times," would deride the movement as of no consequence, but evidently the subject will not down, and now even disestablishment is discussed. It is said that the Queen is considerably worried over the turn events are taking.

FOR THE AMERICAN FRIEND.
FRIENDS DURING THE REVOLUTION.
 THE VIRGINIA EXILES.

BY PRESIDENT ISAAC SHARPLESS.

Late in 1776 the war, which had hitherto been mainly confined to New England and New York, approached Philadelphia. "These are the times that try men's souls," wrote Thomas Paine, in Twelfth month, 1776. Washington, with a wreck of an army, retreated across Jersey, closely followed by the British under Sir William Howe.

In Philadelphia there was great excitement. Galloway and other loyalists joined the British. The roads leading from the city were crowded with fugitives seeking places of safety. The sick of Washington's army were brought into the city almost naked, and were lodged in the vacated houses. Every effort was made to arouse the spirit of resistance by accounts of the barbarities practised by the British troops in the march through the Jerseys. Congress, then sitting in Philadelphia, adjourned to Baltimore.

The daring and successful night attack of Washington on the Hessians at Trenton, and his magnificent campaign following, when, with a raw and inefficient army, he completely outgeneraled Howe and drove him back to New York, removed for a time the danger to the Quaker City. The American army hovered about between Philadelphia and New York during the early half of 1777, uncertain of the plans of the British general. On the 25th of Eighth month he revealed his purpose by landing at Elk Ferry, in the Chesapeake, with the evident intention of attacking Philadelphia from the south. Washington marched through the city, making the best show he could with his poorly armed and clothed troops, and on the 11th of Ninth month met the British army, under Cornwallis, at Chadd's Ford, on the Brandywine. In this quiet farming country, settled almost exclusively by Friends, around the old Birmingham Meeting House, was fought one of the bloodiest battles of the war. Washington was defeated by a flank attack, led by Cornwallis, who crossed the stream about five miles above the Ford, and met the American army hastily drawn up to face them at the meeting house. The Americans lost 1,000 men, the British about half as many, and followed the retreating, but not demoralized, Americans to the Schuylkill. After two weeks' manœuvring Howe's army succeeded in crossing the stream, and on the 25th encamped at Germantown.

Congress departed in haste to Lancaster, and a detachment of British troops took possession of the city. The people, an old account states, generally "appeared sad and serious." This may be partly accounted for by the following minute of Philadelphia Monthly Meeting:

The 26th Day of the 9 month 1777 being the day in course for holding our monthly meeting a number of friends met when the present situation of things being considered and it appearing that the Kings Army are near entering the city, at which time it may be proper the inhabitants should generally be at their habitations, in order to preserve as much as possible peace and good order on this solemn occasion it is therefore proposed to adjourn the mo. mtg. &c.

The attack on Germantown, where the main body of the British were encamped, showed the world that the spirit of the Americans was not quelled. This was only temporarily successful, and the two armies settled down in winter quarters, Washington and his troops to endure the sufferings of Valley Forge, while Howe and his officers held high revel in Philadelphia; and his men were comfortably quartered in the numerous unoccupied houses and stores. The capture of the forts on the Delaware made them largely independent of the neighboring country, where foraging parties of Americans greatly interfered with their supplies, and a winter of gaiety and revelry followed. If the Friends had any disposition to look upon the king's troops on their entrance as settling their allegiance on a stronger basis, they changed their minds before the winter was over. Their influence hitherto had kept the city decorous and reasonably moral, and they were shocked at the laxity which now for the first time invaded the city of Penn. Drunken soldiers destroyed the quiet of the nights, cock-fighting and gambling were openly sanctioned by Sir William Howe, and the young Philadelphians, making common cause with the dissipated British officers, were ruined in morals and purses, while stage plays and balls, club meetings and horse races, followed each other in rapid succession. It was a difficult time for the Friends, who were probably one-fifth of the population, and who were in general in fairly comfortable circumstances, to maintain their standards of living among their young men.

The probability of a French army of attack coming to America made the permanent occupation of Philadelphia impossible, and on the 18th of Sixth month, 1778, Sir Henry Clinton, who had superseded Howe, evacuated the city and marched across Jersey. Washington promptly started in pursuit, fought the battles of Princeton and Monmouth, and had the satisfaction of accelerating their retreat and finally seeing the British army embark for New York city.

The out-and-out Tories left the city with the British. The Friends remained in their houses, as they had done when the invaders entered. They suffered from both parties, the most, however, from the Americans for their unwillingness to join in the national defence. Their policy was to remain quiet and take what came to them without giving military aid to either party or acting as spies upon either.

When the American army regained possession of the city it was placed in command of Benedict Arnold, who proceeded to enrich himself by confiscating the property of the Tories and by his marriage with Peggy Shippen, the daughter of a prominent loyalist. The National and State Congresses resumed their sessions. Wild speculation and gross extravagance, to which the depreciated condition of the paper currency was a stimulus, pervaded the city. The State Government, under the new Constitution, was in the hands of new men who did not receive the confidence of the more substantial people. The town was full of desperate characters. Its beauty was destroyed, its

trees cut down for firewood, its suburbs burned, its streets filthy, its houses denuded of furniture. There were the bitterest feelings against Tories of all grades, and two victims, of whom more presently, were hung to appease the popular fury. A mob which threatened to hang all Quakers, Tories and speculators was for a time in possession of the city. The "Constitutionalists," as the extreme revolutionists were called, resolved to drive out every vestige of loyalism. The college founded by Franklin—now the University of Pennsylvania—had its charter annulled, and a new one, supposed to be more favorable to the prevailing powers, was created in its place, which had only the effect to bring into existence two rival weaklings and to destroy the medical school, then just establishing its great history.

In this disturbed, unhealthy state, Philadelphia remained until the end of the war. It was no time for Quakers to have anything to do with government, and they wisely refrained from making any attempt.

The city Friends had to bear the brunt of the trouble. Those in the country were disturbed by the actual passage of the armies and of foraging parties, in 1777 and 1778, but at other times tilled their fields in personal security.

About one-fifth of the adult male Friends in Philadelphia had joined the American army, or taken places under the revolutionary government. A very small number had as openly espoused the cause of the king. The large majority, including the more representative Friends, with varying sympathies, had kept straight to the advice of their Yearly Meeting in favor of neutrality and non-participation. Dr. Fothergill wrote:

"Be quiet and mind your own buisness; promote every good work. Show yourselves subject to that overruling Providence which guides all things for the good of that immortal part which is made to subsist not only after all these transient outrages are at an end but through endless ages."

When news arrived of the landing of the English army on the Chesapeake, Congress, then in session at Philadelphia, recommended "That the Executive officers of the State of Pennsylvania be requested to cause all persons notoriously disaffected forthwith to be disarmed and secured until such time as they may be released without injury to the common cause. That it be recommended to the Supreme Executive Council of the State of Pennsylvania to cause diligent search to be made in the houses of all the inhabitants of the city of Philadelphia, who have not manifested their attachment to the American cause, for firearms, swords, bayonets, etc."

Three days later they further advise:

"That the several testimonies which have been published since the commencement of the present contest betwixt G. Britain and America, and the uniform tenor of the conduct, and conversation of a number of persons of considerable wealth, who profess themselves to belong to the society of people commonly called Quakers, render it certain and notorious that those persons are, with much rancor and bitterness, disaffected to the American cause: that, as these persons will have it in their power, so there is no doubt it will be their inclination, to communicate intelligence

to the enemy, and, in various other ways, to injure the counsels and arms of America:

That when the enemy, in the month of December, 1776, were bending their progress towards the city of Philadelphia, a certain seditious publication, addressed 'To our friends and brethren in religious profession in these and the adjacent provinces,' signed John Pemberton, in and on behalf of the meeting of sufferings held at Philadelphia for Pennsylvania and New Jersey, the 26th of the 12th month, 1776, was published, and, as your committee is credibly informed, circulated amongst many members of the society called Quakers, throughout the different states:

"That, as the seditious paper aforesaid originated in the city of Philadelphia, and as the persons whose names are under-mentioned, have uniformly manifested a disposition highly inimical to the cause of America, therefore,

"Resolved, That it be earnestly recommended to the supreme executive council of the state of Pennsylvania, forthwith to apprehend and secure the persons of Joshua Fisher, Abel James, James Pemberton, Henry Drinker, Israel Pemberton, John James, Samuel Pleasants, Thomas Wharton, sen., Thomas Fisher, son of Joshua, and Samuel Fisher, son of Joshua, together with all such papers in their possession as may be of a political nature.

"And whereas, there is strong reason to apprehend that these persons maintain a correspondence and connexion highly prejudicial to the public safety, not only in this state but in the several states of America.

"Resolved, That it be recommended to the executive powers of the respective states, forthwith to apprehend and secure all persons, as well among the people called Quakers as others, who have, in their general conduct and conversation, evidenced a disposition inimical to the cause of America; and that the persons so seized, be confined in such places, and treated in such manner, as shall be consistent with their respective characters and security of their persons:

"That the records and papers of the meetings of sufferings in the respective states be forthwith secured and carefully examined, and that such parts of them as may be of a political nature, be forthwith transmitted to Congress."

Under cover of these resolutions the Council proceeded to arrest about forty people, more for the purpose of striking terror into British sympathizers than anything else. There was no trial, or even hearing. They were merely hurried into confinement, their houses searched, their desks broken open for compromising papers, and a parole, including a promise to remain in their houses, demanded of them. Some of them gave it, others, including all the Quakers, refused.

The authorities, therefore, had on their hands a company of about twenty people of irreproachable character, highly respected in all the relations of private life, against whom no definite charges could be preferred, but who refused even to promise good behavior if allowed to remain at their homes. They said they had committed no offences and that it was an outrage to throw citizens into jail without a charge, and present a test to them, as if they had ever been guilty of misconduct, and could be suspected for the future.

There was undoubtedly considerable popular outcry against them, due in part to general suspicions, in part to the epistles of the meetings, more especially that of the Meeting for Sufferings, the objectionable paragraph of which has already been given in a previous number, and in part to the publication of a curious paper said to have been captured by General Sullivan on Staten Island with the British baggage, which was considered evidence of treasonable correspondence with the enemy.

This paper began with eight questions relating to the position of the American troops, and under the head of "Information from Jersey, 19 August, 1777," gave as a partial answer to them:

"It is said General Howe landed near the head of Chesapeake Bay but can not learn the particular spot or when.

"Washington lays in Pennsylvania about twelve miles from Coryell's Ferry.

"Sullivan lays about six miles north of Morristown with about 2000 men.

"Spanktown Yearly Meeting."

Then, in a postscript dated nine days later, was added information of the southward march of the various divisions of the army, with the number of each.

The only circumstance connecting the Quakers with the matter was the subscription "Spanktown Yearly Meeting." There was, of course, no such yearly meeting, but Spanktown was a name sometimes applied to Rahway, where was a Quarterly Meeting. The absurdity of an organized meeting being engaged in spying out the proceedings of the American army and signing its name did not save the report from receiving considerable credence. It was quickly pointed out that the 19th of August was several days before the landing, as was also the 22d, the date of the capture by Sullivan, and that the signature of a mythical yearly meeting to an otherwise unrecognizable letter was no proof of Quaker origin. Indeed, so far as the authorities were concerned, after a little investigation the matter was apparently allowed to drop, and the charges were based on the general belief in the English sympathies of the prisoners and the deliverances of the meetings. Spanktown, however, had a prominent place in the ephemeral literature of the day, and undoubtedly intensified the anti-Quaker feeling of the people, who apparently believed that every Quaker meeting was a centre of treasonable plotting and correspondence.

The searching of the prisoners' desks produced nothing except the minutes of the meetings, which were taken and printed by order of Congress and were with some difficulty regained. They contained only what the reader has already seen—nothing more compromising than the general advice to take no part in the revolution. There were no evidences of correspondence with the enemy, and we must believe James Pemberton when he writes to Robert Morris from Virginia:

"I can with much firmness and truth assert my innocence of having given any occasion for the hard treatment I have received from this unnatural banishment.....From a mind conscious of integrity and innocence I can unreservedly declare that I have never had at any time the least correspondence with General Howe or any British commander or others concerned in the military operations against America nor do I intend to have; I hope my general conduct and conversation have evidenced me a friend to mankind and my country, and I am restrained from a pure principle of conscience in doing anything to promote contention, war & bloodshed among men whose universal welfare I much desire."

(To be Continued.)

"'Tis only noble to be good."

FOR THE AMERICAN FRIEND.

THE TOUCH OF JESUS.

BY GEORGE DANA BOARDMAN, D.D.

The sense of touch is the fundamental sense. For example: We hear, because the auditory nerve is touched; we see, because the optic nerve is touched; we smell, because the olfactory nerve is touched; we taste, because the gustatory nerve is touched; we feel, because some sensitive nerve is touched. Handling, hearing, seeing, smelling, tasting, feeling, sensibility—these are different illustrations of the same foundation sense—the sense of touch.

How vividly all this comes out in such familiar expressions as these: "Artist's master touch"; "touch of genius"; "a touching story"; "in touch with the people"; "out of touch with the times"; "one touch of nature makes the whole world kin."

No wonder, then, that the Lord of nature so often used this sense of touch. For example: Does Peter's mother-in-law lie ill of a fever? Jesus touches her hand; the fever leaves her. Does a Galilean leper kneel before Him, begging to be cleansed? Jesus is moved with compassion, stretches forth His hand, touches him; the leper is cleansed. Is a funeral procession coming from Nain? Jesus approaches the bier, touches it; the dead youth sits up. Are flute-players making lamentation over the dead body of Jairus' daughter? Jesus touches the maiden's hand; her spirit returns, she walks. Do two blind men of Capernaum beg Him for mercy? Jesus touches their eyes; they see. Is Peter sinking in Gennesaret's waves? Jesus stretches forth His hand, touches him; he is saved. Do citizens of Decapolis beseech Him to heal a deaf stammerer? Jesus puts His fingers into the unfortunate's ears, and touches his tongue; the deaf ears are opened, the tied tongue speaks plain. Do citizens of Bethsaida bring a blind man for cure? Jesus touches his eyes; the blind man sees. Are the favorite three terrified by their Master's transfiguration? Jesus comes and touches them; they are calmed. Is the demoniac boy convulsed in death? Jesus touches him; he is healed. Does a woman bowed with a spirit of infirmity eighteen years worship in a synagogue? Jesus calls her, and touches her; immediately she is made straight. Are blind men begging by the gates of Jericho? Jesus touches their eyes; straightway they see. Does Peter strike off the right ear of Malchus? Jesus touches his ear; it is healed. Is the exile (John at Patmos) affrighted by his vision of the risen King? The risen King touches him; he is calmed.

Why did Jesus thus appeal to the sense of touch? Was it because He could not heal without touching? No; He healed the nobleman's son in Capernaum, while He Himself remained in Cana. Why then did He touch? Because His touches, like His miracles, were acted parables.

Glance at some of these parable-touches. For example: There was the touch of encouragement, as when He stretched forth His hand to the sinking Peter. There was the touch of affection, as when

He laid His hands on the infants of Perea. There was the touch of instruction, as when He healed the deaf stammerer of Decapolis, taking Him aside from the crowd, putting His fingers into the unhearing ears, touching the inarticulate tongue, looking heavenward. There was the touch of sympathy, as when He stretched forth His hand and touched the Galilean leper.

Here in fact was one of the great meanings of the Incarnation itself. The Son of God became the Son of man in order that He might get into touch with our leprous humanity, and cleanse it with His own purifying contact. We cannot be too grateful that Jesus is not a fastidious Saviour.

Here also is the secret of Christ's great sway. He rules our hearts, not by patronizing us from Heaven's throne, but by associating with us in earth's vale. His gentleness makes us great.

And here also is the secret of our own healing ministry. What our leprous world needs is the healing touch of a practical, sympathetic contact. It may be that the church is losing many a Paul, because no Ananias or Barnabas offers to give the right hand of fellowship to Saul of Tarsus.

Philadelphia, Pa.

Charles Tyler, in "Witnesses for Christ," relates how "a premium for pulpit oratory," at the end of the fourth century of our era, "led to a contempt of simple Gospel ministry when unaccompanied by learning and eloquence.

"In the still earlier period of the church the free exercise of prophecy and teaching in the congregation was exchanged for the ministry of one man only; grievous loss was incurred, and this loss was yet more enhanced when it came to be held of first importance that the minister should be both scholar and orator.

"No warrant for such a change is to be found in the New Testament, where a sound knowledge of Scriptural truth, with faith and love and the anointing of the Holy Spirit, are set forth as the only and sufficient qualifications of the Gospel herald.

"This departure from the original Christian institutes brought with it a train of evil consequences."

"Not only were those gifts stifled which the apostle so fully recognized as the spiritual possession of the many, but the congregation no longer came together to realize the presence of Christ in their midst, and to wait for the manifestation of His spirit.

"They came to see and to hear and to be entertained."

"The Preachers,' as Gregory Nazianzen observes, 'too often seek to adorn the artless piety of our religion by introducing into the sanctuary a new sort of secular oratory, borrowed from the forum and the theatre.'"

"The multitude seek not priests but rhetoricians; and I must say something in their defence. We have thus brought them up, by our desire to become 'all things to all men.' I know not whether for the perdition or salvation of all.'"

LETTER FROM THE HOLY LAND.

Ramallah, Palestine, First month 12th, 1899.

Dear Friends: We have been holding the enclosed letter since Twelfth month 20th, in order to be able to inform you that success has at last crowned our efforts.

To-day the Governor of Jerusalem and the heads of departments have signed the long-awaited-for "Licenses," and given them into my hands, thus placing our Mission upon better footing than any other like work in Palestine, for which we are devoutly thankful. We now expect to take the first steamer to our native land.

We have now at the Training Home twenty-seven girls and one boy. Two girls and the boy come in school hours to recite only.

We try to impress upon the people that this institution is intended for the instruction of bright, active and healthy girls, who will be likely to make missionaries, teachers, good wives or helpers in the future, for the elevation of their own people; so many applicants who do not fulfil the above requirements are rejected.

The health of all at this writing is excellent, for which we are truly thankful.

It is a beautiful sight to look into their spacious school room, and see so many children with happy faces, and all so obedient and diligent in their studies.

For a few days after the opening of the term, the school room looked like a wholesale dress-making establishment, so many dresses had to be made for the new-comers, eight in number.

The most of these girls came to us without a single garment suitable to wear.

One of our girls, Zereefie Abou Shalah, is about thirteen years of age. She was in the school a few years, when her mother died. When Zereefie was eight or nine years old her father took her out of the school to sell her, in order to obtain money to buy himself a wife; but not succeeding in this, he has kept her home to do the drudgery.

Formerly when we tried to get Zereefie back, the father would reply, "Give me money to buy me a wife, and you may have the girl."

Just as this term opened the father came to the Mission and said, "If Friends would feed, clothe and educate his boy, now about eight and a half years old, we might have the daughter." This offer we at once accepted, and Zereefie is again in the Training Home. The boy has been clothed, board with a relative obtained, and Ghamin is in one of our day schools doing well.

In Seventh month last we turned over the books, funds, and the immediate care of the Mission to our successors, Wilfred and Della Rowntree, since which time we have ourselves done whatever our hands found to do.

As most of the committee are aware, at about that time we petitioned the Turkish Government for a license to exempt the Mission from taxation, customs duties, and the fear of having our work interrupted.

Week after week we have followed up our peti-

tion. Promise after promise has been given, delay after delay upon trivial excuses have been made, until we are almost worn out; but considering the great value to the Mission of this license, if obtained, we have persevered—attended day after day the courts, answered every requisition, traveled hundreds of miles horseback to and fro, and, at last, we have obtained the papers we were promised by the highest authorities in the Government that we should ultimately get.

As all papers are drawn in my name, as Trustee, I have not dared to leave the case lest all fall through. We committed it all unto the Lord, laboring and trusting that He would bring the same to a successful issue.

We have made some changes in the medical work, which we have not fully reported, as, expecting so soon to be with you, we could then explain all so much better than by writing. We have all considered the changes prayerfully together, and are fully persuaded that the changes made are for the best good of the people and the Mission.

Without reviewing the past or attempting to explain in writing all the reasons for making the changes, we will say in brief that we found the medical work was not accomplishing, in the way it was carried on, the spiritual good we so much desired, nor giving the proper teaching to the people.

When Dr. Malouf was allowed to resign, some two years ago, he left very pleasantly, and his conduct since, so far as we have learned, has been above reproach. He at once opened an office and dispensary on Market Street, Ramallah, where he is attending his patients satisfactorily and, we think, successfully.

We experienced the same difficulty with the spiritual work under our new Dr. Kavar, and at the end of the year for which he was engaged we allowed him to retire.

At this stage Elias Audi, our dispenser, informed us that he would like to carry on the dispensary on his own account—sell medicine as other apothecary shops do. This we approved, and we sold him all the medicine in the dispensary, retaining all the medical instruments and furniture.

This, in brief, is the present situation. At the time of making the changes we had blank slips printed—form given below—which we have supplied to Dr. Malouf and Elias Audi.

FORM OF BLANKS.

Ramallah, ...18

To the Friends' Mission.

..... needs attendance and medicine, and is too poor to pay for them. The Cost will be Piasters.

(Punched on this line to tear apart.)

Ramallah, ...18

To.....

Please supply with attendance and medicine, costing Piasters, and charge to us. Friends' Mission.

By.....

We have previously written how well our arrangement with the German Hospital has proved. The same continues, much to our satisfaction, and while we have some patients there the most of the time, the expense is very small.

The cost of the medical department, as formerly conducted, was to the Mission, in round numbers, one thousand dollars a year.

Under the present arrangement the cost will be less than one-quarter that sum, and we believe more good will be accomplished. We have long felt that it would be better for all who are amply able to pay for their medicine and attendance than for the Mission to pauperize them by giving it to them.

Friends will see by our systematic arrangements that all who are poor are amply provided for.

In our experience here we have learned that very much of the sickness is caused by the habits of the people. Many of them live in dark, smoky and really filthy homes, children seldom if ever washed, hence the great mortality among the children.

We have felt for a long time the pressing need of a good, motherly, Christian woman—a sort of deaconess—to go about teaching the people cleanliness and showing them by actual contact with them a better way.

To give an example. A few days ago a woman came to the Mission to ask for an order to admit some of her children to the Hospital. My wife and I went at once to visit her home. There we found, living in one room, and that totally dark except when the door was open, with no other egress for the smoke than the same door, two fathers, two mothers, nine children and a grandmother. My wife sent her interpreter to the Mission for warm water, soap and towels, and with their own hands they washed the nine children, six of whom were sick with very sore eyes, one so bad we sent him at once to the Hospital; the rest, after the washing and an application of eye water, were all comfortable. We explained to the people the cause of the sickness—the neglecting to wash their eyes and living in the dirt and smoke. We persuaded them to open an old closed window and clean up their home.

Now, this is what is needing to be done over the village, and the Lord has most remarkably opened the way for it. Martha Nuss, a most estimable woman, is feeling that the Lord would have her do this very work. Her whole heart and soul is in it, and she left the boarding house she opened and has entered most

heartily into this Deaconess work. She loves to wash the children, sweep the rooms and so teach the mothers how to care for their families.

We think under this arrangement a very large percentage of the sickness of the children will be avoided. This will also give an excellent opportunity for her to read the Bible and impart some spiritual instruction.

Martha's sister, Hannah Nuss, who has so long and faithfully taught "Hope School," has just left us, on account of the recent death of a brother in America, and has gone to be with and comfort her aged parents in Mt. Lebanon. We hope she may be able to return to us in the spring.

Katie Gabriel, who has been and is still a tower of strength to the Mission, feels that, having taught school now for about twenty-five years, she must have a rest, and she has notified us that she can continue with us only the present year. Hers is a most responsible position, and we feel that the Committee should be looking for a strong and worthy American woman to take her place as Principal of the Training Home School.

Jeanie Hishmah and Anesia Malouf continue as formerly as assistants in the Training Home, and Della Rowntree has her classes in English as last year.

The present arrangement of teachers in the out-school is as follows: For Ramallah—Affufie Fargella, in "Hope School"; Nayha Rodeslie, in "Western School"; Martha Totah, in "North School"; Julia Salfetie, in "The Thomas Wood School."

The above teachers are graduates of the Training Home and board in the Mission.

The school in Ophrah is taught by Rachoot Kirdehie; Aris Areek School, by Helanie Totah, one of our girls; Jiffneh School by Lamya Gibran, graduate of the Training Home. All of these schools are doing excellent work.

We wish to express our warmest thanks, on behalf of the Mission, to the dear friends for their generous and valued donations contained in the three well-filled boxes, which reached Ramallah Eleventh month 27th; and we would also tender thanks in advance for a fourth box from Purchase Quarterly Meeting, New York, on the way, but not yet arrived.

All the gifts intended for the girls of the Training Home at Christmas will be made very pleasing and useful to them, and will add much to their enjoyment of a happy Christmas time at the Mission.

The supply of five thousand envelopes, so liberally contributed, will meet a great need here, we think, for several years to come. We are very thankful for them.

The bountiful donation of sheets and pillow slips which the boxes contained, all beautifully made and ready for service, are very acceptable and greatly prized. They represent in a very touching manner the loving interest and generosity of our dear home workers, whose share of blessing in helping on the work at Ramallah must surely be counted a goodly part in the Master's sight.

These goods, of such excellent cotton, are the more highly valued from the fact that cotton material purchased in Jerusalem is much inferior to that manufactured in America, and this is true of most imported fabrics found here. They are not as serviceable and satisfactory as our country goods are.

The Bible School Fifth-day evening meetings, Christian Endeavor and Teachers' Meetings, all under the care of Wilfred Rowntree, are doing excellent service.

All the work built here last year has proved very satisfactory, water supply ample and everything prosperous.

MISSIONARY ITEMS.

Recent letters from Nanking, China, tell of the prosperous condition of the new work at Luh-Hoh, under care of Margaret Holmes and Dr. French.

England has gained the right of way from Cairo to Cape Town, and now you can travel on English steamers, railways and roads for the whole six thousand miles. It will not be long until the screech of the locomotive will be heard for the entire distance. What will become of the poor blacks when the path is so fully opened for commerce with its accursed rum traffic? We only know that we are commanded to preach the Gospel to every one of them, and to try to protect them to the best of our ability.

Pundita Ramabai has returned to India to give herself now wholly to religious work. Surely she is to be commended for that, for only an unadulterated Gospel can save a Hindoo or an American.

Missionary societies are still forced to cry retrenchment in spite of the fact that America was never so rich as to-day, nor so prosperous. What does it all mean? Banks are loaded with money, rates of interest are at a minimum; great industries, as for instance, the iron trade, cannot produce fast enough to supply the demand; produce cannot find cars for transportation, and yet our giving for God is on the most parsimonious scale known in the history of our nation.

Henry Stanley Newman has written an interesting article in a recent number of "Our Missions" on "The Polity of Faith," citing the resolution of the Church Missionary Society that no candidate shall be held back from the field on financial grounds only. Since that decision, in 1887, the missionary force has increased more than for fifty years before, and the funds have come in accordingly! Do we believe that God has called men to this work? Then why not trust him? Would not a similar policy of faith in our American work be more honored of Him?

Hold sorrow till its most selfish aspect passes, till it turns its religious side to you; till time and experience and faith do their work; till you feel not its gloom, but its glory; not its cross, but its crown. Do not, through any device, lose its sanctifying influence, the greatest loss the soul can meet.—J. F. W. Ware.

FRIENDS WEST OF THE MISSISSIPPI.—IV.

BY M. Z. KIRK.

FRIENDS IN NORTH CENTRAL KANSAS.

While making a hurried trip through the meetings of north central Kansas the writer gathered a few items of interest concerning the growth and development of Friends here.

Among the first settlers in this part of the state were a number of Friends. The following families, John Green, Abner George, Miles Moon, Elias Ratcliff, Abel Carter, Isaac Hawkins and others, settled in Jewell County, southeast of the present town of North Branch, in the early seventies. As usual, this many Friends could not live in the same part of the county without a meeting. For some time they met at John Green's home; when the log school-house was built they met there for a while, and then built a "dug-out soddie" meeting-house in the "draw" near the present site of the Walnut Creek meeting-house. Although they had no minister in the settlement they had a very good meeting, and Andrew Wooton, who lived near Glen Elder, frequently came over and preached to them. John and Alkana Mardock, of Washington County, also took a prominent part in this meeting for some time.

Walnut Creek Meeting was set off from Bangor, Iowa, Quarter, in 1872, and was transferred to Springdale, Kansas, Quarter.

When the Monthly Meeting was established Thomas Moore and Martha Mendenhall were appointed clerks.

Largely through the influence of the above-named ministers, the following meetings were soon set up: Mill Creek, near Haworth, in Washington County; Mt. Ayr, in Osborn County; North Branch, in Jewell County; Glen Elder, in Mitchell County.

These meetings, which are now in three Quarterly Meetings, were finally united into Walnut Creek Quarter. Here, as is always the case in a new country, the representatives from the subordinate meetings had to travel long distances to attend Quarterly Meetings.

Pleasant View and Mt. Ayr Quarters have been set off from Walnut Creek, but the latter still has a membership of 969, and is composed of the following meetings: Walnut Creek, P. O., Burr Oak, Kansas; Oak Creek, P. O., Burr Oak, Kansas; Glen Elder, P. O., Glen Elder, Kansas; Fairview, P. O., Glen Elder, Kansas; Gosper, Arapahoe, Nebraska; Highland, Elwood, Nebraska; Pleasant Valley, Narcator, Kansas; Sherman, Edson, Kansas; Bellevue, Goodland, Kan.

The Friends in this Quarter have no regular pastors, but the resident ministers are well organized, and go from place to place from Sabbath to Sabbath. The last Quarterly Meeting was one of great interest in many ways. Josiah Dillon, of Iowa Yearly Meeting, was present, and preached with his usual earnestness and power. Eliza Carey, the Superintendent of Evangelistic Work, was present, and did a great work in harmonizing this Quarterly Meeting with the actions of the Yearly Meeting. Here, as in almost every other Quarter, some Friends never read the reports of the Yearly Meeting in the church paper or in the minutes, but trust to hearsay, and consequently they come up to Quarterly Meeting with a great deal of unnecessary prejudice. If Friends would post themselves on such subjects from reliable sources they would save themselves and the meetings a great deal



FRIENDS' ACADEMY, WASHINGTON, KANSAS.

of trouble. She explained that the Evangelistic, Pastoral and Church Extension Board was made up of two members from each Quarterly Meeting. This board meets and elects its officers, who form the Executive Committee. The officers are as follows: President, Nathan Brown, Barclay; Vice-President, Eusebia Couch, Prairie Center; Secretary, Ezra Spencer, Argonia; Treasurer, Josiah Binford, Haviland; Superintendent, Eliza H. Carey, Wichita.

"It is the duty of the Executive Committee and the Board to arrange the meetings in pastoral charges. George Fox called this work spiritual oversight of the members. Our plan is such as to insure this spiritual oversight in every particular, and every Monthly Meeting, whether the work be done by the Evangelistic Committee, by the ministers and elders, or by a minister who has been relieved from the ordinary cares of life. It is the duty of the Evangelistic Com-

mittee of a Monthly Meeting to look after the pastoral care of the meeting, whether the work be done by a pastor or a committee. The Board desires that every meeting shall have a living spiritual care of the new converts and members. Many Friends have feared that the pastor would want to do all the work, and the members would not have an opportunity to exercise their gifts. It is not the pastor's duty to do all the work, or to try to do ten men's work, but to try to get ten men to do their work. The pastor is one who improves and feeds the flock. If a pastor doesn't get some one to become a minister or a very active worker, he is a failure. He is also out of place when he takes up all the hour for service. By some of the above plans it is hoped that all members of Kansas Yearly Meeting, and those interested, shall be visited during the year. It is also hoped that this committee will help to shield the meetings from religious cranks, tramps, and those who teach unsound doctrines, all of whom were plainly denounced at Kansas Yearly Meeting." After this careful explanation of all the plans for the coming year, Walnut Creek Quarter expressed itself as exceedingly well pleased, as all other Quarters no doubt will when the facts are presented.

NORTH BRANCH ACADEMY.

Walnut Creek Quarter followed the example of the Eastern Friends, and began to look after the mental as well as the spiritual welfare of its young people. They discussed the feasibility of establishing an academy for several years. In 1889 they remodeled the meeting-house, and added one room to it, and opened the school that year. The following Friends have served them as principals: H. H. Townsend, D. R. Haworth, C. V. Marshall and A. H. Symons.

Since this institution was established hundreds of young men and women have enjoyed its advantages, and twenty-one graduates have been sent out. No one can ever tell the influence of this institution over the Quarterly Meeting, the town and the county. They are constantly supplying the county with a great many good teachers. Last year was the best in the history of the institution. The enrollment the past fall was not as large as a year ago, but the work is in a good, healthy condition. The principal realizes more fully than any one else that the success of the institution is due in no small degree to the faithful work of the assistant, Rose Haworth.

If crops are good next year a good, substantial and commodious academy building will be erected. As this country grows older there is certainly no reason why this academy should not be more successful in the future than in the past. For some time this Quarterly Meeting had two academies, but Grellet Academy was burned some years ago, and the Glen Elder Friends have about concluded not to rebuild.

GLEN ELDER MONTHLY MEETING.

This Monthly Meeting is in very good working order. Since the burning of the academy the Glen Elder Friends have had to meet in the school-house, but they have commenced building a very comfortable and substantial meeting-house. They have a

membership of 50, a Sabbath School of 45, and a Christian Endeavor of 12. As was stated above, Andrew Wooton moved here more than twenty years ago, and helped found this meeting. The Hadleys were also among the earliest settlers. Noah Hadley, THE AMERICAN FRIEND agent here, was formerly a resident of Iowa, and he drove from Bangor to the Three Rivers country, and on to Spring Creek with the committee from Indiana Yearly Meeting when they came out to see about setting up a new Yearly Meeting.

Fairview Meeting is about three miles south of Glen Elder. Thomas Outlands moved from Hesper, Kansas, to this place about twelve years ago. They, with others, kept up a Sabbath School in the school-house during the summer for some time, but under very unfavorable circumstances. About five years ago they began keeping up the Sabbath School regularly. Friends' ministers came in from time to time, and a Christian Endeavor was established in 1895. They were granted a meeting last Sixth month. Owing to the excellent wheat crop this year they thought it a very good time to build a meeting-house, and they did so. Dillon H. Dillon, who has a very warm place in the hearts of the Friends of Mitchell County, held a revival meeting here after Kansas Yearly Meeting. The meeting was greatly blessed, and they have undertaken an aggressive work from their new church home.

PLEASANT VIEW QUARTER.

This Quarterly Meeting has the best historical sketch of its meetings of any Quarter the writer has examined. Kansas Yearly Meeting has urged that every meeting and every quarter should enter upon their minutes a full history of the meetings. This is a thing every meeting in America should do.

In the early 70's Friends began to settle in Washington County, Kansas. In the spring of 1872 a few Friends met in William C. Brown's little log cabin on Mill Creek, near Cuba, Republic County, Kansas. Tonganoxie Monthly Meeting gave them a Preparative Meeting, which was set up at the home of Isaac Mardock, with Abner B. George as clerk for the day. The meetings were held from house to house, until the summer of 1877, when they built a log house, in which the meetings were held until the fall of 1883, when they erected their present frame house. The old log house is still standing, and is a relic of pioneer times in this part of the state. Through the faithfulness of Elkana and John F. Mardock and other Friends their numbers greatly increased until, in Eleventh month, 1876, Union Monthly Meeting was set up in Washington County by Springdale Quarterly Meeting, and was held alternately at Mill Creek, Riddle Creek and Peach Creek; the latter is now called Dale. This Monthly Meeting suffered a great loss in the death of Elkana Mardock, in Second month, 1879. These meetings increased until, in 1882, Mill Creek Monthly Meeting was set off from Union Monthly Meeting by Walnut Creek Quarter. They had at that time 172 members, but when Pleas-

ant View Monthly Meeting was set off, in 1886, they numbered 351. They number at present about 240. They have three ministers,—James Henley, John H. Haworth and Lealdes E. Mardock.

In the fall of 1869 James J. Picketts and Herrald Beesons settled on Peach Creek. John F. and Elkana Mardock left their home one day, and after traveling about fifteen miles southward they felt they had gone far enough, and they stopped, and, greatly to their surprise, found themselves among these Friends. They began a meeting at once, and soon had a Friends' meeting with 60 members. Union Monthly Meeting granted them a meeting for worship and a Preparative Meeting on Eleventh mo. 5th, 1881. After the establishing of Mill Creek Monthly Meeting, in 1883, Union Monthly Meeting (now Dale) was held alternately at Riddle Creek and Peach Creek until Twelfth month, 1888, when Mapleton Monthly Meeting (now Washington) was set off.

In 1883, by request of Union and Mill Creek Monthly Meeting, Pleasant View Quarterly Meeting was granted by Kansas Yearly Meeting, and set up Eleventh month 10th, 1883, at Pleasant View. Those of the Yearly Meeting's committee present were: Penelope Gardner, Mariam Maxwell, Mahlon and Elizabeth Newlin. Simon and Ruth Stout were appointed clerks for the day.

Elisha H. Janeway and Mary A. Roberts were appointed to time the meeting. The Quarterly Meeting was always held at Pleasant View until 1891. Since then it has been held at Mill Creek, in Eleventh month; Washington, in Second month; Triumph, Nebraska, in Fifth month, and Pleasant View, in Eighth month. After the Quarterly Meeting was set up the following Monthly Meetings were established: Mapleton (now Washington), Pleasant View, Platt Valley (now transferred to Iowa Yearly Meeting); Grace, in Sherman County (discontinued).

In 1869 Nathan W. and Asa H. Bales settled on Riddle Creek, Washington County, and the following fall Jane J. Williams and husband located there. They organized a Sabbath School the next summer in a log school-house. In the fall of 1874 Elkana Mardock, of Mill Creek, came into this neighborhood, and held meetings by appointment until the winter of 1875, when they began a revival. A meeting was soon organized with 40 members.

In 1882 and 1883 a subscription was taken at Pleasant View to build a new house, which was built the following summer at a cost of \$700. The meeting increased very rapidly, and a Preparative Meeting was organized in the fall of 1883, and a Monthly Meeting in Ninth month 10th, 1886, with 85 members.

Triumph Preparative Meeting was organized in First month, 1884, by Union Monthly Meeting. The Monthly Meeting was established Sixth month 19th, 1886, with 56 members.

Sherman Monthly Meeting was set up Sixth month 14th, 1890, in District No. 2, Sherman County, with 21 members. Bellevue was set up by Sherman Monthly Meeting Ninth month 15th, 1894, but was

abandoned in 1895 because of the failure of crops.

From the above we see that the faithful work of a few pioneers has resulted in the establishing of three Quarterly Meetings, with a total membership of 2,037.

WASHINGTON ACADEMY.

This Quarterly Meeting, as others, realized the importance of a guarded education. In 1889 they built the Academy, and Elam Henderson opened the school with 9 students, and the total enrollment for the year was 55. The second year W. C. Pidgeon was made principal, and the enrollment for the year averaged 45. The three years following this the crops were good, and W. C. Pidgeon and H. C. Fellow increased the attendance to about 140. The principals changed, and the crops were poor the next two years, and the enrollment for the spring term of 1896 was only 24.

The fall of 1896 Prof. A. W. Jones took the management of the school, and lost money on it the first year. By his excellent work and careful management in the school room, and his hard work in soliciting students during the summer, the enrollment was increased the second year, and this fall they lead all the Kansas Yearly Meeting academies with an enrollment of 79. The total number for the year will far exceed 100, and they hope for 150. There are a great many things that go to make up a successful year's work at an academy. In the first place the principal must be a teacher of energy, and able to meet men and women and young people, as well as have the self-sacrificing spirit of a Quaker preacher. There are times when there are but few young people in range of the academy who can be interested in education. In times of prosperity some young men think their time too valuable to spend in school. When times are hard a great many think they can't possibly afford to go to school. With all of these influences bearing upon an institution, it is not strange that they are sometimes booming and at other times almost dead.

Now that the Doukhobors have been given a home in Canada, their customs and character are being exposed to the searchlight of inquiry. It seems to be the unanimous agreement of those that have expressed an opinion that these settlers from the distant Caucasus are valuable acquisitions to the Dominion's population. "The Free Press" of Ottawa says: "Now not only is the Northwest, like Oliver Twist, asking for 'more,' but old Quebec is casting sheep's eyes toward the Caucasus, and alluding to the desirableness of some of 'the next batch' settling on some of the vast areas of land to the north of Quebec, now lying fallow for want of cultivation."

"I should be the veriest shallow and self-conceited blockhead upon the footstool," said Abraham Lincoln, "if, in my discharge of the duties that are put upon me in this place, I should hope to get along without the wisdom that comes from God, and not from men."

The International Lesson.

Lesson X.

FIRST QUARTER.

Third month 5, 1899

CHRIST FREEING FROM SIN.

John 8: 12, 31-36.

GOLDEN TEXT.—If the Son, therefore, shall make you free, ye shall be free indeed.—John 8: 36.

DAILY READINGS.

Second-day, Second mo. 27.—Christ freeing from sin. John 8: 12, 28-36.

Third-day, Second mo. 28.—Scripture fulfilled. Luke 4: 14-22.

Fourth-day, Third mo. 1.—Power to forgive. Luke 5: 18-26.

Fifth-day, Third mo. 2.—Dead to sin. Rom. 6: 1-11.

Sixth-day, Third mo. 3.—Free to serve. Rom. 6: 15-23.

Seventh-day, Third mo. 4.—Redeemed from bondage. Gal. 4: 1-7.

First-day, Third mo. 5.—Deliverance from sin. 1 John 3: 1-10.

The time of the present lesson would appear to be either the same day as that of the last lesson, or the day after; that is, the eighth day after the beginning of the Feast of Tabernacles.

The connection appears to be close with verse 52 of chapter 7. Almost all scholars now regard the section, John 7: 53,—8: 1-11, as now being part of the Gospel of John, and it will be noticed that in the Revised Version it is placed within brackets. The general opinion is that it is a true historical incident; that it is part of Gospel history, but that it was not written by John; how it came to be put where it is, cannot as yet be explained. In some manuscripts it is placed in Luke, after chapter 21, where it would come in very naturally; it is certainly out of place in John.

Jesus was speaking in the courts of the temple. Some think that he must have been speaking in the court of women, because it is known that in it were two very high candlesticks or candelabra, on which were placed lights, during the Feast of Tabernacles, which could be seen all over the city. It was this fact to which Christ made allusion. This is all the more probable if reference is made to Exodus 13: 21.

12. "Then spake Jesus again." "Again therefore." Revised Version. The attempt to stop him had failed. (See John 7: 45-48.) "I am the light of the world." Christ illumines. Note that he says "of the world." His illumination is not bounded by race or country, for "He hath bidden all mankind." "He that followeth." Just as the Israelite was to follow the pillar of cloud by day and the pillar of fire by night, so the believer in the Lord Jesus Christ must go on where the "gleam" leads. "The light is given for action, movement, progress." "Darkness." Compare John 1: 5; 1 John 2: 9, 11. "Shall have." Shall possess—it shall be part of his own possessions. "Light of life." "That of which life is the essential principle and which issues in life."

31. "Jesus therefore said." Revised Version. It would seem that the words which follow were spoken at a different time, as the verb is "had believed." See Revised Version. "If ye abide in my word, then are ye truly my disciples." Revised Version." Word here means the teaching, the life, the example of Christ. The true test of discipleship is abiding. "Not every one that saith unto me Lord, Lord, . . . but he that doeth the will of my Father." The promise is discipleship; the condition is living, working, following, Christ. Disciple means learner. One who learns ad-

vances. Discipleship means, therefore, progress. 2. Peter 3: 18.

32. "And ye shall know the truth, and the truth shall make you free." Note the close connection with the preceding verse. Knowledge of the truth comes from the practical living out the truth. There can be no real understanding of God's protecting care unless there be practical experience. Too often churches require adherence to creeds before there is real spiritual life. A man may believe that Jesus spoke the truth, and yet not believe on Jesus. It is the life that brings knowledge of the truth. "Shall make you free." Knowledge of the truth sets men free from fear, superstition, narrowness, error, from things that cramp and hinder. But what Jesus meant pre-eminently here, was freedom from the guilt and power of sin. That freedom comes through the personal apprehension of Christ as the Saviour.

33. "They answered him." From the context "they" must be the Jews who had believed him. This verse implies that their belief had not gone very deep. "Have never yet been in bondage," etc. In one sense this was true,—they had never been reduced to actual slavery, certainly not since leaving Egypt, but in the truest sense they had been in bondage to Babylon, and were now under the yoke of Rome.

34. "Jesus answered," etc. Jesus, according to his usual custom, makes no attempt to argue, but continues his discourse. The Revised Version is better. "Everyone that committeth sin is the bondservant (slave) of sin." Whosoever keeps on sinning falls into the habit of sinning, and becomes the slave of the habit. This great moral truth has been clearly recognized by all moral philosophers, heathen as well as Christian. The original shows clearly that Christ did not mean to say that a single sin makes a man the slave of sin. The verse suggests verse 31. As continuing in Christ's word makes the disciple, so continuing in sin makes the slave. Compare Romans 6: 16-18; 7: 9-24; 1 John 3: 4, 8; 2 Peter 2: 19.

35. "The bondservant." Revised Version. The verse is a general statement. Not any slave abideth in the house forever, but any son does abide. The contrast is between son and slave. There is probably no reference to the son of God. Some think that there is an illusion to Ishmael.

36. There is now a transition to the Divine Son. True freedom comes through the Son of God, and if He makes us free, we are "indeed" (essentially, absolutely) free. Romans 8 is a comment on this, particularly verses 2, 14, 15. Freedom is not to be independent of law, but to have true understanding of law and of the right use of it.

PRACTICAL THOUGHTS.

1. Pedigree is nothing unless righteousness accompanies it.
2. "He is the freeman whom the truth makes free, And all are slaves beside."
3. Jesus said: "I am the way, and the truth and the life."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR THIRD MONTH FIFTH, 1899.

THE GATES OF ZION.

Ps. 87: 1-7; 100: 1-5.

Second-day, Second mo. 27.—How amiable are Thy tabernacles! Ps. 84: 1-12.

Third-day, Second mo. 23.—Strength and beauty in sanctuary. Ps. 96: 1-13.

Fourth-day, Third mo. 1.—Holiness becometh Thine house. Ps. 93: 1-5.

Fifth-day, Third mo. 2.—Reverence My sanctuary. Lev. 26: 1-13.

Sixth day, Third mo. 3.—Help from the sanctuary. Ps. 20: 1-19.

Seventh day Third mo. 4.—Vows paid in God's house. Ps. 116: 1-19.

The obvious intention of this topic is to bring to our consideration one of the fundamental principles of the Endeavor movement,—namely, the church, and our relation to it.

What is a church, and what is it for? Wherein is it like or unlike other organizations? What is its relation to other organizations of society, and what is my relation to it? These and many similar questions may be asked with propriety, and carefully considered. Indeed, they demand far more careful consideration than is possible in this brief article.

New Testament definitions of the church begin with the word itself, which means "called out ones," as when a herald in some old Greek town went through the streets proclaiming a meeting of the assembly for the consideration of some question of public importance. So a church in New Testament usage is a company of called out ones, called out by God from the world, from death, from darkness, from sin, to life and light and righteousness. Again, it is a company of those who have truly come to know that Jesus Christ is the Son of God by the revelation of the Father to their souls, and who confess the same. It is a company of those to whom and in whom Jesus is revealed as the Son of God. Again, it is a body, not a mere aggregation of units like a sand heap, but a body united by one Spirit, and thus constituted members one of another. It is also the channel of the revelation of Jesus Christ to the world. As the "pillar and ground of the truth," it perpetuates in the world the witness for Him, and the manifestation of his life among men. It stands for the things He stood for. It is his body existing for his continued incarnation by the Spirit. It exists for mutual helpfulness in all things pertaining to our moral and spiritual life, and for co-operation in the great work of evangelizing the world.

In its relation to other organizations such as the political, educational, social or industrial, it does not usurp their functions, but ever stands for the eternal principles of righteousness and justice which should control all their actions. It does not exist to save men out of these organizations, but to put saved men into all these relations with the strength of God in them to walk aright among men. But the church does supersede the necessity for a multitude of organiza-

tions among men that have for their object certain professed moral or social ends that are better secured by the church, and upon the more enduring basis of faith in the Lord Jesus Christ. To sum it all up, the church is a body of people with a common faith in Jesus Christ as their Saviour, banded together in the power of the Holy Spirit for mutual helpfulness, and the great work of the evangelization of the world. The church as it exists in the world to-day may be far from this ideal. Indeed, it may have always been. But it comes nearer to it than any other organization known among men. Its defects do not inhere in the principles of its organization, but in the men who compose it. There is no hope of a more perfect church without more perfect men. Those who fall away from the church because of its defects have never succeeded in giving us anything better. The hope of the world does not lie in the abandonment of the church, but in the more perfect application of its fundamental principles to the needs of men.

What, then, is my duty to the church? First, I ought to belong to it as a living, saved man, ready to obey Jesus Christ. I ought to give up all other fellowships that interfere with the fullest discharge of my duties to the church and as a member of the church. I ought to engage in its work energetically, for half-hearted service is ruinous to any enterprise. I ought not to expect perfection in my brethren, but to bear patiently with their defects. I ought not to think so much about what I can get from the church as about what I can do for it. The church does not exist simply as a place for me to be fed, but also as a place for me to work in fellowship with others. We generally get from the church about in proportion as we contribute to it. Too many people want the church to look after them in trouble who never look after the church in prosperity.

Do not be a grumbler in the church, or a murmurer. Do not have a lot of grievances on hand. Do not be sensitive, always imagining somebody has slighted you. Be filled with the Spirit, and you will overcome all these weaknesses of the flesh. Be so full that you will have to overflow with love and joy and peace. That will cure your grumbling.

For THE AMERICAN FRIEND.

AN EVENING SONG.

When night upon the lips of earth
Her seal of silence sets,
I lay me down in His embrace
And He my sleep begets.

I close my eyes in perfect trust,
My head upon His breast;
And in my soul imagined birds
Sing all my sense to rest.

I lay me down untroubled, calm,
And let Him strengthen me,
That when I rise at morning-tide
I may more valiant be.

Philadelphia.

NORMAN COLESTOCK SCHLICHTER.

News from the Field.

KANSAS YEARLY MEETING.

Coyville Monthly Meeting of Friends, in Buffalo Quarterly Meeting.—The Friends began a revival meeting at this place First month 3d and continued until the 25th of same month. Thirty-eight meetings in all were held. The meetings were under the leadership of Nathan D. Perry, and were in the power of the Holy Ghost; the church was greatly strengthened, sinners were converted and backsliders reclaimed. Sixteen in all were converted and some claimed sanctification. There were twelve accessions to the church. We thank our dear Heavenly Father for sending Brother Perry this way, and thank Him for His manifested presence with him and the church. Five years ago this meeting had only three members; we now have about sixty.

This meeting is located in Southeastern Kansas, near the north line of Wilson county, eight miles west of Buffalo. The meetings are held at Providence school, three and a half miles east of Coyville, in a good farming and stock-raising country; plenty of wood and water. We would be glad to welcome any Friends that would locate among us.

W. T. HUFF, Quarterly Meeting Superintendent.

The Executive Committee of the Evangelistic and Pastoral Board of Kansas Yearly Meeting would be glad to correspond with any person who feels called to pastoral work.

Such as wish to do so may address the undersigned,

NATHAN BROWN, Barclay, Kansas.

Clay, Oklahoma.—The Friends of Oklahoma Territory are still at work. Many difficulties confront us, but thank God for brave men and women who are not afraid to trust God! We are not gathering souls into the Society of Friends as in former days, but, thank God, we are holding our own. There are some finding out they are not Friends and are finding their places.

LODI BONSER.

Stella Quarterly Meeting will be held about twenty-two miles southeast of Pond Creek, Oklahoma Territory. Travelers wishing to visit us will please write to Chas. Jackson, Pond Creek, O. T.

Hesper, Kan.—Wm. G. Hubbard recently gave two lectures at Hesper Academy. Subjects: "Elements that Win," and "The Bible vs. the Liquor Traffic." Both of these lectures were of the highest merit and are commended by the people of Hesper to other academies and communities in need of first-class lectures.

The enrollment of students in the Academy is the largest for many years. All are of the academic grade, and are for the most part earnest, energetic students. An entertainment was given by the Hesperian Literary Society on the evening of Second month 3d.

The people here are very much favored by having the ministry of Wm. Elwood Mills, recently of California. It is a blessing to any meeting, and especially to one in connection with an educational institution, to have an able ministry.

IOWA YEARLY MEETING.

Isaac Rich has held meetings in Greenville Quarter and at Eagle City, where he is engaged as pastor.

There are twenty women ministers engaged as pastors in Iowa Yearly Meeting, all doing good work and well suited to their fields of labor.

Jessie Loyd has held meetings in Pleasant Plain, Salem, Bear Creek and Ackworth Quarters.

Viola Smith has been engaged in evangelistic work in South Dakota at Mt. Vernon, where Blanche Ford is pastor, and Harrison, where Carrie Butler is pastor. These meetings have been greatly blessed.

Chas. Wright has held successful meetings at Confidence, Bangor and Hartland, and is now engaged in Winneshiek Quarter.

The new meeting-house in Denver is expected to be completed by Fourth month 1st. George Weeks is pastor of the work there.

Birdie V. Batchlor is now located at Valton, Wis., as pastor.

President Rosenberger delivered an excellent address on Education at Central City, Neb., the evening of First month 14th, and the next morning preached an impressive sermon at the dedication of the new church.

Cassie Commons has been chosen pastor of Bear Creek Meeting.

Richard Newby has held meetings at Muscatine, Ida Groove, Iowa Falls, Hubbard, New Providence and West Branch, all of which have been blessed, and many have been saved and sanctified. He is now at New Sharon.

Joseph Coleman is holding meetings at Honey Creek.

Z. L. Martin attended Scranton Quarterly Meeting, held at Paton, First Month 28th and 29th.

Edwin Loft has been engaged in evangelistic work in Bear Creek, Oskaloosa and Ackworth Quarterly Meetings, and is now at Illinois Grove in Honey Creek Quarter. His work has been greatly blessed, resulting in the converting of some, a deepening of the life of the church, and additions to its membership.

Gilbert L. Pinkham gave a series of historical lectures at Pleasant Plain that were very instructive and entertaining. Other meetings would do well to arrange for these lectures.

A two days' Bible school conference was held at Salem, Iowa, First month 17th-19th.

The first session, on the evening of the 17th, opened with a full house. P. W. Raidabaugh, of Chicago, was present and gave the address of the evening, which was listened to with good interest. The day sessions were given to Bible normal lessons by P. W. Raidabaugh, and workers' conferences, conferred by Anna Draper.

P. W. Raidabaugh gave two lessons on the Book of Romans, one on 1 and 2 Cor., and one on the Book of Hebrews. The second evening he gave an address on the "Inspiration of the Bible."

This was the fourth annual two days' conference that has been held at Salem, and the interest has increased with each conference held.

Muscatine Bible School has recently organized a Home Department, and has a class of 11 members.

Blooming Bible school (near Muscatine) has a class of eleven members in their Home Department; they are also taking the normal courses prepared by the State Sabbath School Association, and hope to have several graduates this season.

INDIANA YEARLY MEETING.

Walnut Ridge, Ind.—On Second month 1st a series of meetings was commenced at this place, conducted by Oliver Beeson of Shirley, and Oliver Gotschall of Lewisville, sixteen sessions were held; which resulted in the conversion and renewal of seventeen persons. Also an increased life and activity were visible in all who were in regular attendance among the membership.

J. T. MORRIS.

Traverse City, Mich.—For nearly two years we held our meeting in Traverse City, in a school house two miles out in the country, but some members living more convenient to the city, and some moving into the city, we thought it best to hold our meeting there, which we did for more than a year, in one of the public school buildings, where our Monthly Meeting was organized by Long Lake Quarterly Meeting, when we made arrangements for building. We have a resident membership of 84. A First-day school of about 75, mostly children and young people.

Milo, Ind.—On First month 10th, 1899, Pleasant Plain Monthly Meeting was organized. The two preparatives constituting said monthly meeting are Pleasant Plain and Milo; meetings to be held alternately on Third-day preceding the Second Seventh-day in each month, at 10.30 a.m. N. Alva Bond, of Milo, Ind., is appointed Monthly Meeting Correspondent. Said meeting is set off from Marion Monthly and Quarterly Meetings. On First month 8th, 1899, our friend Wm. Watts commenced a series of meetings at Milo, continuing for three weeks; although not largely at-

tended on account of inclement weather and several cases of la grippe in the neighborhood, that deprived some from attending, but those that did attend were wonderfully blessed. The line of work was Bible teaching, confined to the church; and which we as a church were very much in need of, as the work done here before has been almost entirely of an emotional character. The church is wonderfully strengthened; five renewals, four conversions, three accessions to the church. Brother Watts was assisted the latter ten days of the meetings by Myrtle Valentine, a young Friend belonging to Portland Monthly Meeting, of Jay County. Her work seemed to be highly appreciated by all.

N. A. BOND.

WESTERN YEARLY MEETING.

Westfield, Ind.—Westfield Monthly Meeting, held Second month 2d, was a time long to be remembered by many present, on account of the spiritual uplift which was given them; after singing and many fervent prayers, our dear brother and minister, Nathan H. Clark, who for some time past has been suffering under a threatening increased affliction, arose up and in much holiness of spirit gave an account of his sufferings, and especially a sleepless night just passed on account of pain; told of the Lord's gracious dealings with him in that, through the prayer of faith, he had that morning been enabled to accept and receive divine healing, and that he got up, harnessed his horse to his buggy, and he, with his wife, came to meeting, and was then free from pain and suffering. whereupon the meeting was broken down in contrition before the Lord, with praises to him who doeth such great things, and came and gave their hands to him as a token of their rejoicing with the dear Brother, after which the business of the meeting was despatched with much harmony and love. The previous Sabbath we were favored with the presence of S. Edgar Nicholson, the author of the famous Nicholson Temperance Law of our State, who preached a thrilling sermon on that subject, putting much stress on the great evils of the saloon, and urging all to fall in line for its complete overthrow.

N. D. BALDWIN.

WILMINGTON YEARLY MEETING.

It has been arranged for Martha E. Hadley, of Wilmington, Ohio, to go in the spring to Kotzebue Sound, Alaska, as missionary under the auspices of California Yearly Meeting.

A series of meetings was held at Dover, Clinton County, Ohio, of four weeks' duration, closing Twelfth month 13th, conducted by W. F. Manley, of Richmond, Ind., assisted by our home pastor, Josephus Hoskins, and some earnest young workers from other meetings. The gospel was preached in power, bringing conviction to many hearts, and as a result thirty-seven professed conversion and renewal—mostly conversion—and eighteen claimed the blessing of sanctification. Our dear brother was wonderfully favored in his clear exposition of Scripture concerning sanctification, and many were led to comprehend it as they never had before. On Seventh-days, in the afternoon, meeting was held for the children who were in school, and on each Sabbath evening, and often during the week, the young people would meet an hour before the time for regular service at the home of W. A. Starbuck, not far from the church, for prayer and praise, which were seasons of great blessing, and no doubt contributed in no small degree to the success of the meeting. Our Christian Endeavor Society came up to the "help of the Lord," for we had been praying for an outpouring of His spirit for some weeks prior to the meeting. A few incidents of the triumphs of grace were truly marvelous. Some of our young workers are now assisting Brother Manley in revival work at Grassy Run Meeting.

W. F. B.

NEW ENGLAND YEARLY MEETING.

Vassalboro Quarterly Meeting, held at East Vassalboro, Me., Second month 10-12, was a time of much blessing. On account of bad traveling the meetings were not as large as at some other times. Seventh day morning the business meeting was quite small, but our brothers in Christ, Perrin Reynolds of New York, and Charles H. Jones of Amesbury, Mass., were with us, and it proved a very helpful season. The meeting at one o'clock was in the interest of Christian Endeavor. After singing and prayer service, there were reports from five societies in the Quarterly Meeting, and Francis N. Maxfield, of Oak Grove Seminary, gave a very interesting and helpful talk.

In the two o'clock service, C. H. Jones spoke of the importance of the present time—now. Our duties now; our opportunities now. Afterward Perrin Reynolds spoke of our work as ambassadors for Christ.

First-day morning, Brother Reynolds preached from Matt. 16: 13-18—the Divinity of Christ: this is revealed not by flesh and blood, not by intellect or man's wisdom, but by the Father through the Holy Spirit.

At the noon meeting our Sister, Belle Harrington, of Ohio, who could not get here the day before, read Acts 1: 1-8, and talked to us of the power of the Holy Ghost. In the afternoon she presented the work and needs of Walter Malone's training school, of Cleveland, Ohio. C. H. Jones followed with a sermon from Heb. 9: 22. The blood of Christ alone can save from the guilt and power of sin. We praise the Lord for sending these workers this way. They are to remain a little longer—perhaps some time—in our Quarterly Meeting, and we trust that they may see the fruit of their labors. We pray that they may help men and women to know Jesus Christ.

A. M. NICHOLS.

Bird.

BALLARD.—Huldah Ballard, wife of Levi Ballard, and daughter of Joseph and Elizabeth Allen, died at her home in Earlham, Iowa, First month 24th, 1899, aged 71 years. Having come to Iowa in the early history of the state, she bore patiently the trials and hardships of those early times, and contributed her part to the upbuilding of society and of the Friends' meeting of which she was a life-long member. She had been a Christian from early life, and through sunshine and shadow she learned to make the promises her own. Her life was quiet but constant, and her service humble but faithful.

MORRIS.—Died, Eleventh month 24th, 1898, at the home of her parents, I. L. and Ella Morris, at Amo, Ind., Myra Morris, aged 4 years, 10 months and 12 days. She was a child of a beautiful disposition, of whom it could be truly said, "Of such is the Kingdom of Heaven."

WEAVER.—Jane T., widow of Elish T. Weaver, died at her home in Millville, N. Y., on the 8th of Twelfth month, 1898, after a long and painful illness. The deceased was for many years a consistent member and elder of Hartland Monthly Meeting, and was nearly 87 years of age.

News and Events.

Not since the blizzard of 1888 has Philadelphia and the adjacent country, and in fact the whole East, experienced such severely cold weather, and such disastrous snow storms, as prevailed last week and the week preceding. For several days the average temperature was little above zero, and with a snowfall of over twenty-four inches in less than a week, accompanied by high winds, much suffering and general inconvenience resulted. Railroad service, during the early part of last week, was almost entirely suspended, the means at hand to overcome the blockading caused by the snow proving altogether inadequate. A return to schedule time was not accomplished until the latter part of the week. Business was greatly hampered, many persons being unable to get to their offices, and delay was the order of the day. THE AMERICAN FRIEND shared the common fate, and as a consequence our last issue was unavoidably delayed.

As a result of the late court martial, General Eagan has been punished with suspension from service for six years. By the court he was found guilty of conduct unbecoming an officer and gentleman, and was sentenced to dismissal from service. This extreme penalty, however, the President saw fit to commute, and in his reasons for so doing he appears more eager to lavish praise upon Eagan's past than to condemn his recent defamatory utterances against General Miles. General Eagan, during his period of suspension, will draw the full salary of \$5,500 a year, and at the end of the time will probably be honorably discharged with a yearly pension of \$4,000. If the Commissary General, however, is as sensitive as he would have the country believe, we may well suppose that he will sufficiently feel in this punishment the real disgrace, whereby he will be prevented from enjoying what might otherwise be a pleasing vacation.

The War Investigating Commission, having concluded its session, and, in general, having found the conduct of the war eminently satisfactory, and the charges against the efficiency of its various departments ill founded, we are to have a civil court of inquiry to investigate General Miles's charges against the supply of beef to the army. This Miles court will deal exclusively with the beef scandal, and as the members composing it are for the most part, if not altogether, unprejudiced and thoroughly capable, the country may possibly hope for a settlement of the disgraceful condition which has resulted in so much calumny and bitter feeling.

On Third-day of last week dispatches from General Otis brought the information that General Miller, with his forces, had captured the city of Iloilo, on the island of Panay. The insurgents finding the defence of the city hopeless, fired it and retired. The flames were extinguished by our men, but not until considerable damage had been effected. Everywhere our troops have been successful, and the rebels have been compelled to retire farther inland. At present Aguinaldo has about 30,000 men under him, but in equipment and efficiency they are greatly inferior to the United States troops, who appear to be thoroughly prepared for any emergency. What is most to be feared is that the natives will conduct a guerilla method of warfare, and by refusing to engage in open battle prolong the conflict indefinitely.

A significant sign of the times was the passage in the Senate, on the 13th, of the McEnery Resolution by a vote of 26 to 23. This resolution, while somewhat indefinite, shows that there is

a large number of Senators opposed to the permanent acquisition of the Philippines, and favoring especially the government of the islands by the Filipinos themselves. The resolution states that it is the intention of this country to prepare the Filipinos for local self-government. It will probably not succeed in passing the House of Representatives, and it appears sure in any event that it will have the President's veto, or will be pocketed by him if it does not come forward before the 10th day previous to adjournment.

President Faure, of France, died suddenly of heart failure on the night of the 16th. His death was entirely unexpected, though it seems that he has suffered for some time from heart disease, superinduced, it is conjectured, by worry caused by the agitations which for so long have shaken France. He is succeeded by M. Loubet, who was elected by the National Assembly on the 18th. Loubet is politically colorless. He has even been able to conceal his opinion regarding the Dreyfus case, and because he is not plainly an anti-revisionist there is much dissatisfaction towards him as France's executive. There seems little doubt, however, that he is the right man in the right place, and he may yet be able to harmonize the different factions.

The hopes for revision, nevertheless, were given a decided shock when, last week, the Chamber of Deputies voted to remove the Dreyfus proceedings from the Criminal Department of the Court of Cassation to the General Court. It is notorious that the Court of Cassation, as a whole, is opposed to revision, and for the present, therefore, justice is likely to be thwarted and Dreyfus will still remain in his pestilential prison.

For Both 25 cents For Both



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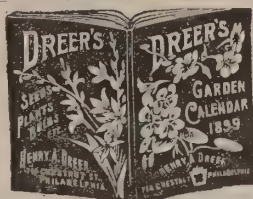
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QUITE NATURALLY.

"You can't fill the bucket by one stroke of the pump handle."

Many business men insert a small advertisement once or twice in a publication "as a trial," and then sit back and wait to see what comes of it. Quite naturally, nothing—or next to nothing—comes of it. People who see your advertisement once or twice are just beginning to take note of what you say, and, perhaps, to resolve to give your goods a trial. The next time they look over the advertisements in their favorite paper you aren't there. Consequently the man who advertises steadily and persistently wins their confidence and gets their trade. It is quite just and proper that he should. Nobody is going to take the trouble to hunt up a man who shyly bobs up to the surface now and then, and then bobs down again.—The Curtis Publishing Company.

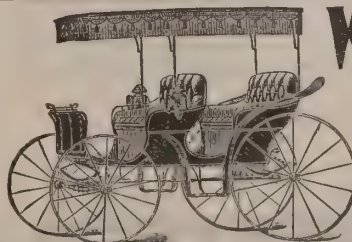


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Rockaways, Surreys, Traps, Phaetons, Stanhopes, Driving Wagons, Top Buggies, Open and Top Road Wagons, Spring Wagons, Delivery Wagons, Milk Wagons and Wagonettes. In harness we make either single



No. 71—Single Surrey harness \$16, good as sells for \$25

ELKHART, INDIANA.

DOWN IN THE VALLEY OF PAIN.
My road lay over the Hills of Joy,
Where the springs of laughter flow;
And I sang and I danced in my careless
glee,
And I ate of the feasts that were spread
for me,
In the sunshine's wonderful glow.

O, the beautiful, beautiful Hills of Joy,
Where pleasure and happiness reign!
The sojourners there give scarce a sigh
To those who live down in the vale hard
by—
Down in the Valley of Pain.

My road led over the Hills of Joy
And—down to the barren plain!
But flowers and fruits grew thick in the
way,
And I never knew, till, alack, one day,
I was down in the Valley of Pain!

O, the hunger of hearts in that desolate
vale,
Whose hours are a tortuous chain!
The days are lonely, the nights are long;
There is so little sunshine, so little song,
Down in the Valley of Pain!

And ever I looked toward the Hills of Joy
For a word or a token of cheer;
But they said—who dwelt in the Valley of
Pain,—
“You will listen and watch and wait in
vain;
They forget that we live so near.”

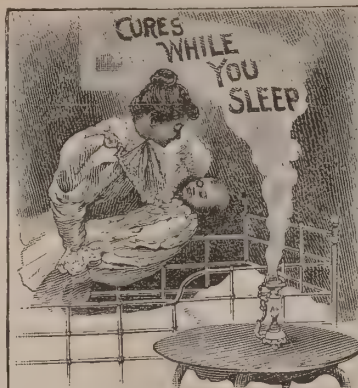
A few who had lodged in the shadowy
vale
Bade us to hope and be brave;
But stout hearts sicken amid the breath
Of doubt and darkness, despair and death,
In the face of an open grave.

And I said, as I traversed that horrible
place,
“If those heights I should ever regain,
Comfort and beauty and song and flowers
Shall grace and gladden the weary hours
Down in this Valley of Pain.”

THE PRUDENTIAL LIFE.

The Prudential Life Insurance Company of America, in its annual statement of 1898, gets all the detail information of its financial condition and insurance transactions into its one-page exhibit in this issue, that is possible in the space occupied. While those familiar with the life insurance business are thus able to gain a good idea of the company's progress in 1898, an officer of the Prudential gave a more detailed account of the company's business. He said:

“In no period of its history has the Prudential made such marked strides as it did last year. In October four members of a prominent firm of Newark, N. J., merchants insured in this company for



Vapo-Cresolene

NATURE'S REMEDY FOR
**Whooping Cough, Croup, Colds,
Coughs, Asthma, Catarrh.**

Vapo-Cresolene is used by physicians as a remedy and preventive in Diphtheria, Scarlet Fever, and other Contagious and Infectious diseases.

Vapo-Cresolene is prescribed by physicians of note the world over. Ask your physician about it. All druggists sell Vapo-Cresolene. Send for descriptive booklet with physicians' testimonials and prices to,

VAPOR-CRESOLENE CO., 69 Wall St., New York.

SCHIEFFELIN & Co., U. S. Agents.

\$100,000 each in favor of their firm. The first annual premium, which amounted to over \$13,000 was paid by the firm. This idea of partnership life insurance has been a great incentive of late to business firms desiring to secure a much-needed protection. The death of a partner in many cases brings about a serious financial crisis in the affairs of a firm, and insurance is secured to prevent the liquidation of a business in the event of death. This is a common sense form of life insurance, and is becoming very popular. In December, 1898, the Prudential's policies were also selected by a large Chicago mail-order house, when they decided to make Christmas gifts to their married employees in the shape of life insurance policies. The amount issued was over \$150,000. Their selection is excellent proof of the liberality of the Prudential contracts.

“This company issued in 1898 the enormous amount of \$164,000,000 new business, \$43,000,000 of which was in ordinary contracts. This was a greater amount of business than was ever issued in any one year by the Prudential, and in fact greater than has ever been issued during the same period by almost any life-insuring institution. All this is particularly gratifying to the officers of the Prudential as well as to its members. The company is managed on modern “up-to-date” lines, and its expenses are kept at a minimum. In this way the company is able to offer one of the most liberal policy contracts in the world. That it has become a great seller is shown by the enormous amount of new business issued last year.”

GOOD REASONS FOR USING COMPOUND OXYGEN.

It has been in use for more than twenty-five years. It is well tried. Thousands have testified to its wonderful curative powers. Hundreds of Physicians have used it in their practice, and recommend its use. It can be used at home and without interfering with business or employment. It can not harm the most delicate patient. Treatment also includes consultation. For the cure of chronic diseases. Send for book of 200 pages, free.

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which will be interesting to investors. This will be mailed free, on application to them, at

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INVESTMENTS.

Prepaid Stock, \$50 per share in advance,
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Earns 6 per cent. per annum, payable semi-annually.

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Payments, 50 cents monthly for 100 months.

Money to Loan for Homes.

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NOTICES.

The Trustees of Oakwood Seminary, Union Springs, N. Y., desiring to complete the list of students who have attended the school since it was opened, ask Friends or others who may have Annual Reports of the school to please loan or give such reports to the Trustees, sending the same to Dr. J. L. Barton, 57 East Fifty-fifth St., New York, N. Y., President of the Board. By order of Committee on Scholarships.

Any information concerning the class letter sent out in second month, 1896, of Class '94-'95 of Christian Workers' Training School, Cleveland, Ohio, will be thankfully received by Geo. C. Wise, Jr., Sec., 109 E. Marshall St., Richmond, Va.

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and Market St., below 12th,
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ALL the best forms of Life Insurance, in a
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for members, at a lower cost than elsewhere.

HOME OFFICE,

921 Chestnut Street

A WOMAN'S LIFE WORK.

Including Thirty Year's Service on the Underground Railroad and in the War.

BY LAURA HAVILAND.

This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union Soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the State Public School, at Coldwater, Mich., an institution which was the first of its kind in the world. The Industrial School for Girls at Adrian Mich., almost utterly owes its first existence, and especially its name to her efforts. Haviland Academy at Haviland, Kansas, was named in her honor, as also the town in which it is located. At the World's Fair she was introduced by President Palmer as "The Mother of Philanthropy," and well she deserves the title. Her experience as told in this book will be read with thrilling interest.

This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

The Publishing Association of Friends,
208 Central Union Block,
CHICAGO, ILL.

HULDA:

The Pentecostal Prophetess.

BY BYRON J. REES.

152 Pages. Bound in Cloth. Price, 50c., postpaid.

A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

ADDRESS:

The Publishing Association of Friends,
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CHICAGO, ILL.

HOW GOD CHISELS.

I remember some sentences of Ruskin's that had been curiously beautiful to me just from the fact they told, and now the fact interpreted itself. He explains to us how one of the ideas of architecture grew from observing the outline left when the rose, or the trefoil, or whatever was first traced for carving, had been cut and taken away. That which was left was as beautiful as the central design. So God shapes the flower of beauty in us, and seems perhaps only to reveal its glory by a taking away. But he sees how fair in the life stands the outline that is left; how the tender curves bend and cling about an emptiness, and declare themselves a wonderful, essential grace. He makes that which remains by the same stroke which separates and removes, and so he chisels and thins and glorifies us, until in the immortal aspects in which we shall stand before him only so much of the mere form of being shall remain as shall make it possible for us to hold these thoughts of his with which he has been, by depriving, filling us.—Mrs. A. D. T. Whitney.

A TOUCHING TESTIMONIAL.

A gentleman was visiting a friend who was an ardent admirer and lover of Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday

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cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the Tabernacle, and, on his return from the morning service, his host met him with the eager question, "Well, what do you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again, "No, nothing." But his eyes filled with tears of joy as he added, "All I can think of is the preacher's Saviour!"

THE GIRARD LIFE INSURANCE ANNUITY AND TRUST CO.

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SURPLUS, \$2,000,000.

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Safe Deposit Boxes for Rent,
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OF PHILADELPHIA.

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\$122,735,550

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In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

Write for Circulars.

Agents Wanted.

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Bread Making**



VS.

The Modern Way,
which is to use

Franklin Mills Flour
A FINE FLOUR OF THE ENTIRE WHEAT

as follows:—

One pint water, one pint milk, one-half teaspoonful salt, one tablespoonful sugar, one tablespoonful butter, one-half fresh compressed yeast cake. Stir in enough flour to make a fairly stiff batter, then stir thoroughly; let rise three hours; knead lightly; mould into two loaves, let rise again, and bake about one and a quarter to one and a half hours in a moderate oven.

Easily done, little work, certain success, and the most delicious and beautiful bread ever produced. But be sure you use Franklin Mills Flour.

If your grocer does not have it, send us his name and your order—we will see that you are supplied. THE GENUINE MADE ONLY BY

FRANKLIN MILLS CO., Lockport, N. Y.

DOUBT-CURE.

Not long ago a queer advertisement appeared in a Western paper. It was as follows: "Religious doubts and difficulties answered by private letter. State your difficulty and enclose \$1 for reply. No charge to the poor." The advertiser puts the sign "Rev." before his name and the suffix "A.M." after. Our astonished minds ask what next in the line of religious fakes? Shall we look for a graduated scale of doubts and prices? This is the chief deficit we discover in this man's enterprise. There are doubts and doubts, just as there are diseases and diseases. Some doubts are like measles—merely incidental to one's childhood. Others are more serious and require more thorough treatment. This enterprising man's advertisement suggests that his industry is of the nickel-in-the-slot machine order, and that each doubt and difficulty is to be treated at the uniform rate of one dollar per doubt—just as patent medicines are sold at a dollar a bottle and warranted to cure almost any kind of disease. Possibly, however, this wise doctor of doubts out West has concluded that all doubts have a common origin, and can be allayed by one identical circular letter. We really have some doubts about this business, and are doubtful whether doubters who anticipate getting healed at the surprisingly low rate of one dollar per doubt are the victims of very profound doubts. This is a great and enterprising country on many lines.—"Christian Work."

A cable's length is one-tenth of a nautical mile (6,080 feet). The longest mile is the Norwegian, which is within a fraction of seven times ours.

SET THE CLOCK RIGHT.

A story is told of a colored man, who came to a watchmaker and gave him two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs,"

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin de han's? and I done brought 'em to you. You jess want de clock so you kin tinker wid it and charge me a big price. Gimme back dem han's."

And so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was much like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says, "I cannot regulate the hands unless I have the clock. I must have the clock."

A NEW BOOK.

Strongly commended by several prominent Friend ministers to whom the manuscript was submitted.

THE LAMB OF GOD;

or, the

Scriptural Philosophy of the Atonement.

By WILLIAM P. PINKHAM.

231 pages. 22 chapters. 12 brief but helpful appendices on related subjects.

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4TH DOOR BELOW CHESTNUT ST.

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1 1/2 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. BLUINE CO., Box 3, Concord Junction, Mass.

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THE BEST IS THE CHEAPEST.

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Next Six-Day Tour via Pennsylvania Railroad.

The second of the present series of personally-conducted tours to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, February 25.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at the rate of \$34.00 from New York, Brooklyn and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at a rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."



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THE EASY FOOD

Quaker Oats

THE WORLD'S BREAKFAST

ACCEPT NO SUBSTITUTE

PAUL E. BERNICK ADV'G. AGENTS

THE WINNER OF THE RACE.

I saw them start, an eager throng,
All young and strong and fleet;
Joy lighted up their beaming eyes,
Hope sped their flying feet.
And one among them so excelled
In courage, strength, and grace,
That all men gazed and smiled and cried:
"The winner of the race!"

The way was long, the way was hard;
The golden goal gleamed far
Above the steep and distant hills—
A shining pilot star,
On, on they sped, but while some fell,
Some faltered in their speed;
He upon whom all eyes were fixed
Still proudly kept the lead.

But ah, what folly! see, he stops
To raise a fallen child,
To place it out of danger's way
With kiss and warning mild.
A fainting comrade claims his care,
Once more he turns aside;
Then stays his strong, young steps to be
A feeble woman's guide.

And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
To comfort, and to bless.
Though men may pity, blame, or scorn,
No envious pang may swell
The soul who yields for love the place
It might have won so well.

The race is o'er. 'Mid shouts and cheers
I saw the victors crowned;
Some wore fame's laurels, some love's
flowers,

Some brows with gold were bound,
But all unknown, unheeded, stood—
Heaven's light upon his face—
With empty hands and uncrowned head,
The winner of the race.

—Susan Marr Spaulding, in "Sunday School Times."

SHINING-FACED PILGRIMS.

A young man who had listened without repentance to many sermons intended to convert sinners once heard a sermon of Dr. Addison Alexander's on "A city which hath foundations," read aloud in a parlor full of Christians. In a short time he called on the pastor to ask what he must do to be saved, and said he had had no peace since hearing that sermon.

"What was there in that sermon to bring you to repentance?" asked the preacher.

"Ah," said the young man, "I looked around and saw a roomful of people on their way to heaven; their faces were shining with joy and hope; but I had no part in it, and I stopped and asked myself for the first time, 'Where, then, are you going?'"—"The Wellspring."

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is perfectly ODORLESS,
and that is another reason
why it is the Modern Stove
Polish. You will not have
to move out of the house
until it "burns off," if you
use Enameline. "My stove
shines in the night," a lady
writes. Put up in paste,
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Our BIBLICAL CHART, a beautiful colored lithograph art illustration, full of instructive Bible truths, sells at sight to every Christian family, First Day school teacher and worker. All benefit by its teachings. Ladies earn \$5.00 a day at light employment. Send for terms and territory. Copies, 25 cents, stamps or silver.

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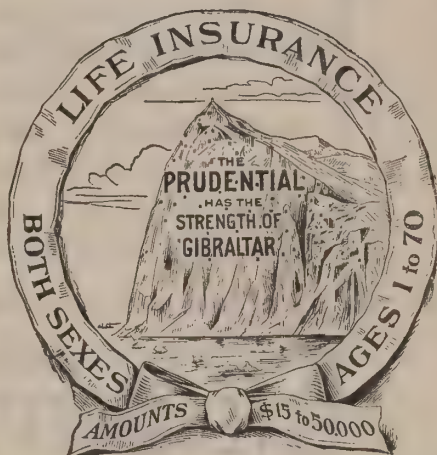
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A Sure Cure for
Whooping Cough
Croup and
Ordinary Colds

AT DRUGGISTS.

Twenty-third Annual Statement of THE PRUDENTIAL

January 1, 1899.



ASSETS.	
Bonds and Mortgages,	\$10,489,318 63
Real Estate,	3,557,234 29
Railroad Bonds (Market Value),	9,054,906 25
Municipal Bonds (Market Value),	3,167,718 75
U. S. Government Bonds (Market Value),	111,000 00
Cash in Banks and Office,	1,311,107 03
Interests and Rents, due and accrued,	308,243 00
Loans on Collateral Securities,	30,000 00
Loans on Policies,	225,570 52
Deferred Premiums in course of collection,	632,097 95
Total,	\$28,887,196 42

LIABILITIES.	
Reserve on Policies,	\$22,877,071 00
Capital and Surplus to Policy-holders,	5,888,894 76
All other Liabilities,	121,230 66
Total,	\$28,887,196 42

The Prudential's Record for 1898 shows remarkable gains in those Departments of its business which add Strength, Progress, and Prosperity.

ASSETS	increased to nearly	29 MILLION DOLLARS.
SURPLUS	increased to nearly	6 MILLION DOLLARS.
INCOME	increased to over	17 MILLION DOLLARS.
INSURANCE IN FORCE	increased to over	414 MILLION DOLLARS.
POLICIES IN FORCE	increased to nearly	3 MILLIONS.
CLAIMS PAID DURING 1898	on over	43 THOUSAND POLICIES.
PAID POLICY-HOLDERS	during 1898 over	5 MILLION DOLLARS.
TOTAL PAID POLICY-HOLDERS to date, over		36 MILLION DOLLARS.

THE PRUDENTIAL wrote during 1898 over ONE HUNDRED AND SIXTY-FOUR MILLION DOLLARS of Insurance.

Covering all the plans devised for protection and investment. Full information gladly furnished.

WRITE

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA.

JOHN F. DRYDEN, President.

Home Office, NEWARK, N. J.

The American Friend

Vol. VI

THIRD MONTH 2d, 1899

No. 9



SWARTHMORE—A CENTRE OF EARLY QUAKERISM.

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OUT OF MYSELF.

Out of my selfish self,
Oh, lift me up!

To live for others, and in living so,
To bear a blessing wheresoe'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver sides reveal.

Out of my lonely self,
Oh, lift me up!

Though other hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in other's happiness!

Out of my doubting self,
Oh, lift me up!

Help me to feel that thou art always near,
E'en though 'tis night, and all around seems drear.
Help me to know that though I cannot see,
It is my Father's hand that leadeth me!

THE REAL THING.

It is much easier to spin theories than to live truths, and the result has been that the Christian ministry has often degenerated into theorizing and profitless speculation, while the world around has been starving for the living bread. It is astonishing how much empty abstract preaching there still is in the Christian church, and even in the most spiritual denominations. Imagine a poor, struggling, toiling, sin-tempted man going to find some practical help, some clear light for his daily path, some relief from the hopelessness of his struggle, and drifting into some Christian "temple" to see if there is any help or consolation in the Gospel of Christ. What would he hear? He might

be convinced that we ought to civilize the Philippine Islands, or build a Nicaragua Canal; but we will pass over the supposition that he would hear an able discourse on current events, and suppose that the subject is distinctly a "religious" one. The minister is perhaps discussing the authenticity and inspiration of the Scriptures. He is piling up his arguments to prove that here is an absolute authority, and when he gets all through, his audience will go home and act just as they did before they came. They may believe as a result that the truth is all packed away between the covers of the Bible, but there they will let it stay. His logical and convincing argument has propped up their ark for them, but he has left their lives entirely unaffected, and our poor, hungry man goes away without a crumb which his soul can use. His subject was a great one, but his words were mechanical and not vital and spiritual.

Or suppose the theme is a great central doctrine of Christianity, the Atonement. Here one would suppose that a hungry soul would be fed, for there is no other truth or doctrine which so completely meets the soul's need. But again the words run to logic and abstractions. We are hearing about Adam's sin and the dilemma in which it put God. The struggle between the two attributes of Justice and Love is pictured. The whole discussion moves in a realm in which our poor, seeking friend does not live. It is an attempt to satisfy his reason; though at last he is told that the whole transaction is

beyond human reason, and therefore, of course, cannot be understood. Again he goes home with his heart unaffected, and his life problems unsolved. Now we do not for a moment need to be told that Jesus never once dealt with logical abstraction, whether He was speaking to the rich or the poor, saint or sinner. His words all bear directly upon practical matters, and make for truth and life.

The real thing which He was always telling, and which every Christian minister ought to be always telling, is that God loves the world; that He came to save it; that His love went even to the cross and the tomb; that men belong to God and cannot be free or satisfied or truly successful until God has their lives; that a man in Christ is a new creation, and that the Incarnation is the manifestation of a God who is striving to put His life and power into every man, and to make every man victorious, and to lift the whole race to a consciousness of sonship with Him, so that Christ may be the first-born among many brothers. Let this practical message be made absolutely clear and plain before we run off and go to seed in dry and abstract speculations which only open new questions and another set of difficulties. When Paul wants to move the Galatians, he makes his doctrine of the Atonement warm with a practical, personal experience, "I live by the faith of the Son of God, WHO LOVED ME AND GAVE HIMSELF FOR ME," and when he announces the truth of the Incarnation to the Corinthians he begins again with an intimate experience, "GOD HATH SHINED IN OUR HEARTS to give the light of the knowledge of the glory of God in the face of Jesus Christ.

SHALL WE CRITICISE OR HELP?

ONE serious difficulty with much of the criticism which is so freely offered in this world of ours is that it is "shot out of a pistol," instead of uttered from a sympathetic heart. It is of no use, of course, and never was intended to be useful, and its only function is to wound and hurt. Most of it comes from those who have no clear comprehension of the conditions and circumstances of that which they criticise. It is a thrust done in the style of Job's "comforters," who try to fit their foot-rule theories to a case which they do not in the least understand. Their one idea is that Job must have sinned or he wouldn't have suffered, and so they din their conclusions into his ears. This was a good many centuries ago, but the picture is here drawn to life for our modern times. It never occurs to criticisers that there can be anything which they do not understand or that they may have a limited point of view of the matter. They find a situa-

tion which their theory does not fit and they cry aloud and spare not.

This is particularly true in religious matters, for most persons fail to comprehend how anybody can be right who does not worship with them in Gerizim or in Jerusalem. They have one hard and fast theory which must not yield, no matter what the circumstances and conditions may be. What we have always done that we must always do. This rigid theory makes all their criticism cold and bitter.

There are not a few persons who are so tender-hearted that they would not step upon a worm and who would be touched with pity at the sight of a wounded bird, but who would send a shaft of cold criticism at a person who went to work to solve a deep religious problem in a way not approved by their old-time experience.

It must not be supposed that we disapprove of criticism; on the contrary, we believe it most desirable. Our only contention is that cold and unsympathetic criticism is useless. One has no right to pass judgment until he sees the whole situation, until he has put himself in the other man's place: and when he has really done that his words will become soft and warm with sympathy and his advice will be of practical use at once. Of what use would Christ's criticism of this world have been? He saw that the only way to *save* it was to love it, suffer with it and die for it. It is a law eternally true. The only way to make an imperfect thing better is to study it sympathetically, catch its real purpose, feel its struggle, and struggle and suffer with it to help it. What drowning man was ever saved or helped by a lecture from the shore? What he needs is to have some one get down into the water with him and pull him out, and then tell him how to avoid getting in again. We should now have a magnificent body of strong, spiritual Friends in America if everybody who has stood high and dry on the shore and shot criticisms had caught the Master's spirit and had loved and suffered and struggled with sympathetic hearts to help those who were forced to meet new issues and hard conditions. Those who have ears to hear will understand what we mean.

FRIENDS RESTORED TO MEMBERSHIP.

IN last Fifth month certain Friends, residing in San Jose, California, including Joel and Hannah Bean,—widely known in America and in England,—were dropped from membership by their monthly meeting in New Providence, Iowa, as reported in a former issue of this paper. On Seventh-day, the 18th of Second month, New Providence Monthly Meeting adopted

the following minutes: "This meeting, having reconsidered its action in regard to certain San Jose Friends who were dropped from membership in Fifth month, 1898, are now united in rescinding said action, and in restoring the following Friends to membership in this meeting." (Then follow all the names of those formerly dropped). "Also this meeting is united in issuing certificates of membership to the following persons, members of this meeting." This means that these Friends are restored to membership, and are free to join any meeting which suits their convenience or desire. Nothing was involved in the first action of the monthly meeting except the desire to end an anomalous relationship with these remote Friends. It was not a question of theology or of past differences of view, and there has been no sign on the part of the members of the monthly meeting of any purpose further than to end a peculiar relationship. They took a short cut to accomplish the end, without realizing properly what it meant to those affected, and without enough serious consideration. As soon as the matter came in the proper way, and in the proper spirit, before the meeting, it willingly reversed its action and set the matter entirely right. The decision of Seventh-day shows much grace and Christian spirit on the part of the meeting. To reverse an action and to retrace a step once taken is no easy matter, and it indicates a good degree of Christian grace. It should be understood that this action was not taken because of the pressure of hostile criticism—and, in fact, it was taken rather in spite of such criticism. It was taken wholly as the result of a sweet and loving consideration of the matter. It is simply another evidence that "love is the best gift," and it shows that if Christian people were true to the spirit of their religion, there would be no wrangles or scandals in the church. We have always believed that this difficult matter could be adjusted if it were approached rightly; we refused to join in the outcry, and we look back with entire satisfaction upon the course we have pursued. There are many advantages in keeping calm. There need never be another spark of trouble over this matter, and those who ever shall make any are to be considered as unfriendly to the cause of truth and harmony. The past is past. The mistakes on either side should fade out of memory in the light of this present graceful act of adjustment, which restores to membership those who felt themselves deprived unjustly of their birth-right and their life-long privileges.

Thomas Newlin and James R. Jones sailed for America by Steamer "St. Paul," American Line, Third month 4th.

GENERAL CHURCH NOTES.

The character of the famous Father Chiniquy; who died in Montreal on the 16th of First month, is being made the subject of vigorous discussion on the part of a few religious papers. As an ex-priest and a most active antagonist of Rome, Father Chiniquy has made for himself a reputation which the Catholics cannot paint in too vivid colors, and which is the object of eulogium by his Protestant friends. "The Monitor" (Roman Catholic), while recognizing half-heartedly his zeal in the cause of temperance, accuses him of neglect of religious duties, of slander, insubordination, and greed of wealth. "Zion's Herald" acknowledges him to have been a leader of men, the benefactor of his parishioners, and the object of persecution by the Catholic Church. It is interesting to note that he was defended in his most famous suit by Abraham Lincoln, who eventually secured his triumphant vindication. He was at the time of his death a minister in the Presbyterian church of Canada, and superintendent of the French-Canadian missions. The ex-priests and their propaganda are not generally to be commended, but Father Chiniquy appears to have been well worthy of the respect of the church of his adoption.

A number of Jews, of the liberal branch, are agitating the question of adopting the Christian Sabbath. The most interested worker in the movement is Rabbi Joseph Krauskopf, of Philadelphia. He holds that there exists no sufficient reason for his people to observe a different day of worship from the vast majority of worshipers, and that in fact the Jews could accomplish much more good if the time for their services were such that it could fit in with the Sabbath leisure of others than Jews, as well as their own race, who are bound to the business regulations of Christians, and who, consequently, are often hampered in following out their special day of religious observance. "The American Hebrew" takes exception to the agitation, holding fast to the landmarks of their fathers with great tenacity.

The announcement has been made that Dr. Gunsaulus, of the Plymouth Church of Chicago, has been chosen to succeed Dr. Hillis, who recently resigned as pastor of the Central Church of that city to go to Plymouth Church, Brooklyn, in place of Dr. Lyman Abbott. Dr. Gunsaulus is an able man and will probably prove a worthy successor of the retiring incumbent.

Dr. John Watson (Ian Maclaren), the celebrated Scotch minister and writer, is spending some time in this country on a lecture tour. He is, perhaps, the best loved minister of his time, and he is well received wherever he appears.

Happy those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death.—William Forsythe.

FOR THE AMERICAN FRIEND.

FRIENDS DURING THE REVOLUTION.

THE VIRGINIA EXILES.

BY PRESIDENT ISAAC SHARPLESS.

The prisoners in the Mason's Lodge were allowed to receive their friends with great freedom, and made the most use of their few days of captivity to remonstrate on all sides against their arrest. The first protest was addressed to the Supreme Executive Council of Pennsylvania, by whose order they were arrested: "We are advised, and from our own knowledge of our rights and privileges as freemen, are assured that your issuing of this order is arbitrary, unjust and illegal, and therefore we believe it is our duty, in clear and express terms, to remonstrate against it." A more lengthy and formal protest, signed by all the prisoners, followed a little later, ending with the paragraphs:

"In the name therefore of the whole body of the freemen of Pennsylvania, whose liberties are radically struck at, by this arbitrary imprisonment of us their unoffending fellow citizens we demand an audience that so our innocence may appear and persecution give place to justice."

"But if regardless of every sacred obligation by which men are bound to each other in society, and by that Constitution by which you profess to govern, which you have so loudly magnified for the free spirit it breathes you are still determined to proceed, be the appeal to the righteous people of all the earth for the integrity of our hearts and the unparalleled tyranny of your measures."

These papers produced no effect on the Council, even to the extent of granting a public hearing, so the prisoners addressed Congress in a similar vein, asseverating their innocence of any treasonable actions, their unshaken conviction that all wars are unlawful for Christians, and a willingness to suffer anything in support of this testimony.

Following this they issued a printed "Address to the Inhabitants of Pennsylvania," in which they recapitulated the history of their arrest and detention:

"But a few days since the scene opened and we the subscribers were called upon by persons, not known as public officers of justice to put our names to a paper 'promising not to depart from our dwelling houses, and to be ready to appear on the demand of the President and Council of the State of Pennsylvania and to engage to refrain from doing anything injurious to the United free states of North America by speaking writing or otherwise, and from giving intelligence to the commander of the British forces, or any other person whatever concerning public affairs.'"

"Conscious of our innocence in respect to the charges insinuated in this paper against us, and unwilling to part with the liberty of breathing the free air, and following our lawful business beyond the narrow limits of our houses disclaiming to be considered in so odious a light as men who by crimes had forfeited our common and inherent rights, we refused to become voluntary prisoners and rejected the proposal."

The Council's answer to these various appeals was to resolve:

"That such of the persons now confined in the Lodge as shall take & subscribe the oath or affirmation to wit:

"I do swear (or affirm) that I will be faithful and bear true allegiance to the Commonwealth of Pennsylvania as a free and independent State' shall be discharged."

To this suggestion they replied:

"If you had a right to make such a proposition we think it very improper to be made to men in our situation. You have

first deprived us of our liberty on one pretence which finding you are not able to justify you waive and require of us as a condition of our enlargement that we should confess ourselves men of suspicious characters by doing what ought not to be expected by innocent persons."

After another solemn declaration of innocence, signed alike by Friends and Episcopalians, of any correspondence with the British forces, they could do nothing more than to accept the decision of the Council, which was:

"That the persons whose names are mentioned above be without further delay removed to Staunton in Virginia there to be treated according to their characters and stations so far as may be consistent with the security of their persons."

With the exception of the substitution of Winchester for Staunton, this sentence was carried out, notwithstanding that a writ of habeas corpus was allowed by Chief Justice McKean, which the State authorities chose to disregard.

The whole proceeding was, of course, grossly illegal, but Sir William Howe and his army were approaching the city, and the measure was justified in the opinion of Congress and the Council by military necessity.

It is difficult to see what was gained. The arrest certainly did not conciliate or intimidate other Quakers; it did not interfere in the slightest degree with the plans of the British. It did please the enemies of the Quakers long in a hopeless minority in the Province and again and again defeated, but now in power. It satisfied a body of extreme "Constitutionalists," which not only had old grudges to pay against Quakers and churchmen, the Pembertons and Provost Smith, but were striving also to discredit positive revolutionists of a moderate class like Robert Morris and James Wilson. It sent into banishment for eight months a company of the best men of Philadelphia, whose fault was that they had urged their fellow-members not to violate the long-established principles of their church against war and revolution, and they must be slow to appreciate Quaker character and Quaker history who could believe that persecution would weaken their hold on these principles. It only induced them to close up their ranks and trust their dogmas more implicitly.

By the time the involuntary emigrants were ready to start the number had simmered down to twenty, of whom seventeen were Friends. Some had declared their allegiance and been discharged. The twenty were Israel, James and John Pemberton, Thomas Wharton, Thomas Miers, and Samuel Fisher, John Hunt, Edward Penington, Henry Drinker, Samuel Jervis, Thomas Affleck, William Drewett Smith, Pleasants, Owen Jones, Jr., Thomas Gilpin, Charles Thomas Pike, William Smith, Elijah Brown and Charles Eddy. They were loaded into wagons and conveyed through Reading and Carlisle to Winchester, where they were retained in a very loose confinement, and allowed to select their own boarding houses, for the State refused any appropriation for the expenses. Indeed, upon their release in the spring the Council

"Ordered That the whole expenses of arresting and confining the prisoners sent to Virginia, the expenses of their journey and all other incidental charges be paid by the said prisoners."

The prisoners refused to give any promise, but soon gained the confidence of their keepers and were told they might go where they pleased within six miles of Winchester. They attended meetings, strengthened their brethren, received their friends and wrote abundant letters. They kept a joint journal, which has been published. They softened the harsh feelings with which they were received by the people, and were accused of influencing the neighborhood against the acceptance of Continental money. The country afforded few comforts, and some of them were men who were hardly able to afford the expenses of transportation—a great matter in those days. Their families were within the lines of two armies and were seldom heard from, and some were sick. The affair—while it might have been worse—was a serious deprivation to all of them.

The haste with which their banishment was decreed, and the uncertainty as to its duration, prevented a sufficient supply of clothing being taken by some of them, and that inclement winter, which caused such suffering at Valley Forge, did not leave untouched the Virginia exiles, used, as many of them were, to the solace of Philadelphia homes, then the most comfortable, if not the most luxurious, of the continent. In Third month, 1778, Thomas Gilpin died of acute lung trouble, and was buried in Virginia, advising his companions to be faithful to their convictions. Shortly John Hunt followed him to the grave. He was an elderly man and had made his first acquaintance with America when he came over in 1756, appointed by London Yearly Meeting to advise Friends to resign their places in the Assembly during the trying days of the French and Indian wars. His leg mortified and had to be amputated. The doctor told him he bore the operation like a hero. "Rather, I hope, like a Christian," said the doomed man.

In the meantime their friends at home were not idle. The Yearly Meeting, which occurred shortly after the banishment, issued an address in explanation of its position:

A number of our friends having been imprisoned and banished unheard from their families under a charge & insinuation that they have in their general conduct & conversation evidenced a disposition inimical to the cause of America, and from some publications intimating that there is strong reason to apprehend that these persons maintain a correspondence highly prejudicial to the public safety, may induce a belief that we have in our conduct departed from the peaceable principles which we profess; and apprehending that the minds of some may hereby be misled, for the clearing of truth, we think it necessary publickly to declare that we are led out of all wars & fightings by the principles of grace & truth in our own minds by which we are restrained either as private members of society, or in any of our meetings with holding a correspondence with either army but are concerned to spread the testimony of truth & peaceable doctrines of Christ to seek the good of all, to keep a conscience void of offence towards God & man to promote the kingdom of the Messiah which we pray may come & be experienced in individuals, in kingdoms and nations, that they may beat their swords into plow shares & their spears into pruning hooks & nation not lift

sword against nation neither learn war any more. And we deny in general terms all charges & insinuations which in any degree clash with this our profession.

As to a nameless paper lately published said to be dated at Spanktown yearly meeting and found among the baggage on Staten Island every person who is acquainted with our stile may be convinced it was never wrote at any of our meetings or by any of our friends. Besides there is no meeting throughout our whole society of that name nor was that letter or any one like it, ever wrote in any of our meetings since we were a people.

We therefore solemnly deny the said letter and wish that those who have assumed a fictitious character to write under whether with a view to injure us or cover themselves might find it their place to clear us of this charge by stating the truth.

As from the knowledge we have from our banished friends and the best information we have been able to obtain we are convinced they have done nothing to forfeit their just right to liberty; we fervently desire that all those who have any hand in sending them into banishment might weightily consider the tendency of their own conduct ad how contrary it is to the doctrines and example of our Lord & Law Giver Jesus Christ and do them that justice which their case requires by restoring them to their afflicted families and friends. And this we are well assured will conduse more to their peace than keeping them in exile. We give forth this admonition in the fear of God and not only with a view to the relief of our friends but also to the real interest of those concerned in their banishment.

Having been forced to meet to transact the affairs of our religious society which relate to the promotion of the cause of truth & righteousness we have felt a renewed concern for the good and happiness of mankind in general, and in the love of the gospel have issued forth this testimony for the clearing ourselves & our friends & the warning of those who from groundless suspicions & mistaken notions concerning us may be persuaded seek our hurt to the wounding of their own souls and the loss of the community.

The Meeting for Sufferings was concerned about the seizure of the minutes of various meetings and appointed a committee to secure their return. They reported that they called on their erstwhile fellow-member, now Secretary of the Council, Timothy Matlack, through whom all the proceedings, both as to the capture of papers and arrest and banishment of the Friends had passed, and procured all but three, "which Timothy alleged were in possession of Congress." These three were "the rough draft of the epistle of the 21st day of Twelfth month last; report from the Quarterly Meeting held at Rahway the 18th of last month, setting forth the sufferings of Friends on account of our religious testimonies and principles, and the sheet of the rough minutes of this meeting." Congress, no doubt, received some enlightenment from these as to the stand Friends had taken, but the belief must have been dispelled from their minds that the meetings were plotting to aid the cause of the king, and they soon returned all the papers.

(To be concluded.)

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin and the blasts denote
I am nearing the place.

I was ever a fighter, so—one fight more,
The best and the last!

No! let me taste the whole of it, fare like my peers,
The heroes of old.

—BROWNING.

TWO POINTS FOR PEACE.

BY H. LAVINIA BAILY.

It has not escaped the observation of the present writer that the subject of Peace and International Arbitration has from time to time been ably presented in the pages of THE AMERICAN FRIEND, but perhaps space may be given for some further consideration of this theme, which is now engrossing much of the most careful study of our time.

Indeed, it is because the public mind is just now so seriously looking into these national questions, expansion, expenses, naval and military equipment, and arbitration, that I would call attention of Friends to the almost unprecedented need of vigilance and energetic work in the interests of national and international peace.

We seem, as a nation, to be rapidly tending toward a condition of military aggression and military rule, while at the same time it is apparent that the sober, enlightened, patriotic judgment of our best thinkers—statesmen, educators, ministers—covet for us a higher patriotism and a nobler destiny.

Now is the time for the ambassadors of Christ to be presenting the claims of the Prince of Peace before the governments of the earth. Especially is it the time for pressing such claims upon the people of our own land. It is a crucial hour for the nation. It is the golden opportunity for the church, and if we do not now enter every open door that leads to the furtherance of this blessed cause, our responsibility will be commensurate with the opportunity set before us; and the loss to church and country will be greater than we are willing to contemplate.

Many ways of working for the promotion of peace will be suggested. I would now mention with emphasis these two:

1. The education and arousing of the people through public lectures and the abundant distribution of Peace literature. "Sow beside all waters," and work to win.

2. The contribution of means to make the first way of working possible. The Peace Association of Friends in America, through its officers, is using as wisely as may be the limited resources at command to meet the call of this critical hour. But the resources are lamentably small compared with the magnitude and the vast importance of the work. Are there not many in our membership, east and west, north and south, who could of their abundance contribute to the treasury of this Association, and so help in the work? Every dollar helps; but hundreds of dollars could now be used, doubtless, for the great good of our common country, and for the widespread welfare of humanity.

And not only for the present crisis. Are there not Friends here and there in the land, who have been blessed with possessions more than they can use, and who would be glad to make bequests to this Association, which would enable it to carry on its work untrammelled?

O, that many might just now be inclined to do and to give, so as to hasten that coming of the kingdom for which we devoutly pray!

FOR THE AMERICAN FRIEND.

THE PEACE PROPOSITION OF THE CZAR.

An interesting meeting was held on the 20th ult. at Coulter Street Friends' Meeting House, Germantown, to listen to a Russian lady who has come to this country on a voluntary mission to interest the American people in the Czar's recent peace manifesto to civilized nations. This lady, Anna Evreinoff, is a person of culture and ability, whose wonderful paper, written in English with considerable power, was listened to with marked attention by a very good audience. The author may be called a publicist, having graduated in law at Leipsic University, and given much attention to judicial studies and history since. In her early days she was apparently an inmate of the Imperial Peterhof Palace, of which her father, who was a General in the Russian army, was Governor during the reign of Alexander II., the present Emperor's grandfather. She says that the young Czar is more accessible than the President of the United States, and is very modest and amiable.

At the close of the meeting, the following paper was introduced and extensively signed. Copies of it will be found at the Friends' Institute on South 12th Street, and at the office of Herbert Welsh, 1305 Arch Street, Philadelphia, where those who desire to sign it are requested to call for that purpose. The address will be forwarded to the Czar, on obtaining a considerable number of signatures, for his support and encouragement.

It would be well for the friends of disarmament in other cities, to adopt and forward similar addresses, with appropriate change of language.

The text of the address is as follows:

"We, the undersigned, sovereign citizens of the United States of America, without regard to race, creed, or political affinity, desire to express our hearty sympathy with the Czar's noble effort for the cause of God and humanity. Appreciating the difficulties which confront him at home and abroad, we admire the high moral courage with which he dares to face them, in the faith which, in all ages, has removed mountains. We think no more fitting place can be found from which to start an American crusade, than this city of Philadelphia (Brotherly Love), and this State of Pennsylvania, whose founder, in 1693, published an appeal for arbitration to the nations of Europe, while war was raging among them, and practically gave them an illustrious example of what a colony can be whose chief defenses are arbitration and justice extended to all men. Here, from the cradle of liberty, where later we proclaimed that not only ourselves, but all the world, had a right to life, liberty, and the pursuit of happiness, we stretch forth the helping hand to Russia, our friend, when she bringing good tidings, when she publisheth peace."

PHILIP C. GARRETT.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.—Psa. 23: 2.

ANNALS OF OUR BIBLE CLASS.—X.

BY ONE OF US.

Our class is gaining in point of equipment as one and another adds to her private library a valuable book of reference. Bessie had a Christmas present of the set of books mentioned in "Annals" No. VII, and Martha, Virginia and our Hebrew pupil have now each a copy of Edersheim's "Life and Times of the Messiah." The undoubted learning of this author, his wide range of research and thorough acquaintance with Hebrew law and usage, and the eminently evangelical tone of his writings, make his life of Christ of unequalled value in a course like ours. This work, in unabridged form, sold at one time for \$6, but can be bought at present for \$1.50.

We are now almost through Part IV. in the Harmony, and nearing the close of the period of public favor in our Lord's ministry. Every inch of ground, as we pass over it, is teeming with sacred interest, but some portions detain us with their depth and suggestiveness until we find it hard to turn to other fields. In our lesson for the First month 7th, the light focalized on the scene at the Pharisee's table, and the events that immediately followed, while in that of the 14th the social gathering in Levi's house, stood out as warm in the rosy tints of gospel love as the former had been cold in the frigid atmosphere of Pharisaic legality.

From the account in Luke 11, it is comparatively easy to summon the picture of the great Teacher, His host and legal friends, as they ate, rather than reclined,* about the family board of the proud and exclusive Pharisee, at what is supposed to have been a morning meal; but to catch the vivid contrasts of light and shadow and to distinguish with life-like clearness the moral features of the occasion, calls for keener discernment than we profess to have.

Of one thing, however, we may be sure—our dear Master never had a second invitation to share the hospitality of that home.

Up to this period the prejudice of scribes and Pharisees had not opened its lips in the presence of Jesus. It had been nursed in unspoken enmity and read by the eye of Him who needed not to be told what was in man. But now the limit of reticence is passed, and when that breakfast party breaks up the long-pent wrath of Pharisees and lawyers breaks forth like the fury of wild beasts thirsting for the blood of the prey.

The exciting cause of the table discussion was our Lord's open violation of the traditional law of purification. Edersheim, who was of Hebrew nationality, says that "According to Jewish etiquette, a guest should conform in everything to his host, even though it were unpleasant." Imagine, then, the displeasure of this Pharisee over the utter disregard of that which was to him a matter of conscience; but the law of truth transcends the law of etiquette, and fidelity to God is synonymous with fidelity to man.

The scribes and Pharisees had added ceremonial obligations to the Levitic law of cleansing, until, like the law of Sabbath observance, it had become an in-

tolerable yoke. By every enactment they "bound upon men's shoulders" a new "burden," but in no case did their legislation loosen one, unless it was for themselves. These ceremonies were confessedly traditions of the elders, but to neglect them was "like being guilty of gross carnal defilement. Bread eaten with unwashed hands was as if it had been filth. Indeed, a Rabbi who had held this command in contempt was actually buried in excommunication."

With the utmost particularity the water of purification must be guarded from defilement, and the quantity and mode of its application were minutely defined. Not less than would fill an eggshell and a half must be used for one affusion. The hands were to be lifted and the water poured upon the fingers in such quantity as to run down to the wrist. But if the hands had contracted Levitical defilement two affusions were required, the first to remove the uncleanness, and the second, in which the water was to drip from the finger-tips, to remove the water that had contracted the defilement of the hands. Then the mode of purification before meals differed according to the character of the food to be eaten, whether common food or holy.

This ceremony was at first observed only before the meal, but in time it came to be repeated in the midst of the meal, and later on at the close making in all three affusions.

When it came to the purification of pots and utensils, Edersheim tells us that only those who know the complicated arrangements about the defilement of vessels that were in any part, however small, hollow, can form an adequate idea of the painful minuteness with which every little detail was treated.

The word Pharisee means "separated," and his whole life was an emphatic commentary on the word; but his was solely a separation from, while that of a man of God is essentially a separation unto. The purity of the Pharisee was solely external and could only be maintained by an extreme ceremonialism and a clannish exclusiveness; while that of the gospel is spiritual and incapable of being sullied by anything but sin. It has mastered the divine art of being in the world but not of it; insulated from the earth by grace, and yet everywhere an active factor in its salvation. It finds its tender and beautiful illustration in the easy access of the humblest sinner to the Master, and in His touch of healing for the leper and of life for the dead. The purity of the Pharisee was preserved on the principle of exclusion—keeping the "sick" by themselves and the "whole" by themselves, to avoid contagion—while that of the Christian is permeated with the quality of mercy which constrains it into dens of vice and haunts of sinners to rescue "crown jewels" for the Master. The latter was the pervading spirit of the "great feast" in Matthew's house, and the former in that of the Pharisee on the occasion of which we are writing. If we could handle the brush of the artist these two scenes should be made to speak as companion pieces that would throw light upon each other, illustrating the genuine and the false.

* The Jews are said to have sat when at breakfast.

Christ, as He sat at that Pharisee's table, was as absolutely a separated man as was His host, but His was the separation of character, of a heart free from all impurity. The astonishment of the company as He began to eat, that morning, with unwashed hands gave a fruitful text for the discourse that followed. Purity was the Master's favorite theme, and here was a fitting occasion to show in what it really consisted. It is worthy of remark that He did not make ritualism his objective point, but that His proof of their religious trivialities was rather implied than direct. He kept on the positive side, and, as always, so now, went straight to the heart. Was there not an interior as well as an exterior, and did not God make that also? Was it of no moment that it be pure? Was it of less consequence that the inside of a cup, and its contents, be clean than that the outside be undefiled? How incisively His logic cut to the centre of the whole question! Everywhere and under whatever figure employed, our Lord treats of the outward life as a manifestation of the inward nature, and represents the conduct as a sequence of the moral state. He does not say, "First make the inside clean and then make the outside clean," but, "Make clean the inside of the cup and the platter, and the outside will become clean." It is much as if we should say, "Don't try to get better fruit from your apple tree by working at the apples, but by bestowing labor upon the tree." This is the soul and marrow of Christian philosophy, but it was a new theory to the Pharisees, and it is an undiscovered truth to multitudes of legalists in our own day.

We know not how many were present at that meal, but evidently all were of the same religious type, and the air must have been dense with the spirit of opposition. Three "woes" had been pronounced upon the Pharisees, and the central thought was cutting like a keen-edged sword into the body of Rabbinic theology, when the lawyers grew restive and ventured a protest in their own behalf. But in vain did they attempt to ward the blows from their own heads, and a three-fold "woe" fell upon them also. Altogether, it was more than wounded pride could bear. They all rose from the table and in mob-like violence "began to urge Him vehemently, and to provoke Him to speech of many things: lying in wait for Him, and seeking to catch something out of His mouth that they might accuse Him." How hard they tried to throw Him off His guard or out of poise, but never for a moment in all His ministry was this incomparable teacher uncentred—never for an instant drawn into a wrangle or betrayed into the least unwisdom of speech. His reserve and His silence were, perhaps, as remarkable as His words. His table discourse that day had burned the conscience and shriveled the pride of His hearers like hot coals, but He had not spoken in the heat of human passion. Our teacher thinks we have the key to His ministry and methods in His testimony before Pilate, when He said, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth"; and she insists that we cannot too carefully discrimin-

ate between His faithfulness of speech and the consciousness of a harsh, unbridled zeal. He was a searchlight, but never a firebrand. Nor may we forget that He who has dealt so unsparingly with these self-righteous sinners was the same that declared Himself to be "meek and lowly in heart." It ought to disabuse our minds of our false ideas of Christian meekness; it ought to show how staunch a thing it is to go forth to moral conflicts, unresisting to personal injuries and undaunted in the face of any foe. This is the true type of heroism and just what is needed on all our moral battlefields. Experimental holiness, where self is burned out, alone can give it, and it is always reproduced in those who are "pure as He is pure."

FOR THE AMERICAN FRIEND.

FRAILITY.

Her hands are too unskilled to seek
The deeds that shine;
But quick are they for light caress
To charm away the mind's distress;
So, though they are so small and weak,
They uphold mine.

The tender feet too soon are tired,
Their pace delayed;
But, helped by love's most watchful eye,
They seize a moment passing by
To bring me aid.

She cannot bear a heavy load
Up life's incline;
But she can best see where the road
Leads quickest to the pure abode
For which we pine.

Though slight the temple which enshrines
Her valiant heart,
Her courage with her trust combines,
Her holy life my faith refines
Till death shall part.

A. L. F. DANIELS.

A VAIN STRIVING.

To live merely for the good opinion of others is to feast upon the wind. It is the natural temptation of those who have not come into, or have lost, a sense of sonship to God, and who try to find in this something to replace a belief in his loving approval. It is not wrong to desire and enjoy the praise of our fellow-men when we make no sacrifice of principle to attain this, and do not make it the end of our action. Once it becomes such an end, it is found to be a most unsatisfying diet. We never can have enough of it, for the best abundance of it never contents. Having lost the sound of the one voice, we go through the world listening for echoes of our own voice, reflections of our own actions, and proofs of our importance to other men. The craving grows with exercise until it masters us, and makes us less and less happy in its control. May the last word about us never be that we "loved the glory of men more than the glory of God!"—"Sunday School Times."

The International Lesson.

Lesson XI.

FIRST QUARTER.

Third month 12, 1899.

CHRIST HEALING THE BLIND MAN.

John 9: 1-11.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—
John 9: 25.

DAILY READINGS.

Second-day, Third month 6th. John 9: 1-12. Christ healing the blind man.
Third-day, Third month 7th. John 9: 13-23. Questionings.
Fourth-day, Third month 8th. John 9: 24-38. "Now I see."
Fifth-day, Third month 9th. Mark 10: 46-52. Bartimaeus.
Sixth-day, Third month 10th. Matt. 13: 10-17. Spiritual blindness.
Seventh-day, Third month 11th. Isa. 42: 1-7. Prophecy of Christ.
First-day, Third month 12th. 2 Cor. 4: 1-7. Darkness and light.

The time of the present lesson follows closely upon that of the last. It does not, however, follow the last chapter immediately in time, the opening words having no connection with the closing words of chapter 8.

As is the case with all other miracles related by John, this is made the occasion and the illustration of the discourse which follows.

Blindness is extremely common in the East, particularly in Egypt and in Palestine. The reasons for this are several—intense brightness of the sun, the quantity of fine dust often in the air, the very unsanitary condition of the towns and dwelling-houses, and the general uncleanly habits of the people.

The whole chapter should be read.

1. "And as Jesus passed by." While he was going about the city. "Blind from his birth." Probably the beggar proclaimed this fact as additional reason for receiving alms from the compassionate.

2. "Master." Better, as in Revised Version, "Rabbi." Jesus was to the disciples their Rabbi; the word is a different one from that used in John 13: 13, 14, etc. "Who did sin?" Blindness from birth is as unusual in Palestine as it is elsewhere. There was a very prevalent belief, as there still is among many, that trouble and suffering come necessarily from sin. While it is doubtless true that very much does come from sin, it would be very far from the truth to say that all comes from that source. To the Jewish disciples the condition of this man showed conclusively that there must have been sin somewhere. Many apparently needless questions have been asked about these words. The most obvious meaning is this: This man cannot have been born blind on account of his own sin; was it on account of the sin of his parents?

3. "Jesus answered," etc. As if to say, "This particular calamity was not the result of any particular sin, either of the man or of his parents. Stop speculating in regard to the origin of the calamity; our duty is to supply his present need." There is an important lesson in this. What should we think of a surgeon who, when called to set a broken limb, began by discussing what caused the fracture, meanwhile leaving the sufferer to bear the pain as best he could? Too many are more ready to discuss the origin of evil than to bend their energies to lessen or end evil. "But that," etc. The man furnished an occasion for

working the works of God. Through his blindness, he himself was brought to a knowledge of Christ. Pain and sorrow are made the opportunity for revealing God's compassion and power.

4. "We must work the works," etc. Revised Version. This is the better reading. Christ identifies himself with his disciples, and also states a general truth. "Day,"—"night." Life and death. The reference is to work in this life.

5. "When I am in the world." Revised Version. In the original there is no article before "light," and the verse really reads, "Whosoever I am in the world, I am light to the world." Not only in his revelation in the flesh, but at all periods, Christ is light to the world. He also is, in a special sense, the light of the world. See John 8: 12, where the article appears.

6. "He spat on the ground," etc. Saliva and clay were in those days held to have curative properties. See also Mark 7: 33; 8: 23.

7. "Go wash in the pool of Siloam." This specific direction and the one in verse 6, for the use of external means to complete the blind man's cure, are described without explanation. Why did not Christ heal him with a word? Doubtless, it was primarily to help the man's faith. It is much easier to believe when there is something tangible, and the man's case was a most unusual one. No one born blind had, within knowledge, been cured, so means and measures believed to be appropriate were specially helpful. Incidentally there is the example of Christ to warrant the use of medicines, etc. The sending to the pool was a test of the man's faith. The pool of Siloam is a large pool outside of Jerusalem, though lately some doubt has been raised whether the former identification is correct. "Came seeing." Not to Christ, but to his friends.

8. "They which saw him aforetime, that he was a beggar." Revised Version.

9. "Others." Thus there were three classes. "No, but he is like him." Revised Version. The two verses give a most graphic picture.

11. "The man that is called Jesus." Revised Version. This is the better reading. Christ was well known by this time. In answer to their inquiries, the man states without comment the facts as he knows them.

"I know not who this man may be,
Sinner or saint; but as for me,
One thing I know: that I am he
That once was blind, and now I see."

PRACTICAL THOUGHTS.

1. "Not all pains are punishments."
2. "Do the work that lies next and leave the future with God."
3. "Work while it is day, for the night cometh."

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.
—F. W. Faber.

FOR THE AMERICAN FRIEND.

LETTER FROM TIMOTHY B. HUSSEY.

On board the S. S. "Derbyshire," from Rangoon to London, Second month 4th, 1899.

My wife and I left the Mission at Ramallah First month 20th; spent a few days making farewell calls in Jerusalem; went to Jaffa by rail, thence to Port Said by a Khedival steamer, arriving there just as the steamer "Derbyshire" came through the Suez Canal, so that our baggage went from one steamer to the other without landing on shore.

The distance by sea from Port Said to London is three thousand five hundred miles.

Although Port Said is a small city of thirty-five thousand inhabitants, it is the largest coaling station in the world, upwards of a million tons being annually supplied to steamers, of which not less than three thousand pass through the canal every year. The place takes its name from Said Pasha, the Viceroy who granted the concessions for making the canal.

While our ship was coaling we called on that devoted man of God, Alexander Locke, who is doing a noble work among the sailors, seamen and travelers. It is estimated that not less than half a million of people call yearly at this half-way house on the highway to the East. While we were waiting a British transport arrived with fifteen hundred young men going to India as soldiers.

Alexander Locke immediately went on board with his arms loaded with excellent tracts, books and papers, among which I noticed numbers of anti-infidel tracts and papers published by H. L. Hastings, of Boston. These were carefully distributed among soldiers and seamen, and opened the way for a word of prayer with several young men who seemed desirous to lead different and better lives. It is very interesting to travel and converse with men "that go down to the sea in ships that do business in great waters."

This is a noble ship that we are on, and although it accommodates only one hundred and fifty first-class passengers, it carries an enormous amount of freight.

Being curious to know just what we had on board, I asked the captain if he would kindly inform me. He replied: "Thirteen hundred tons of Ceylon tea; four thousand tons of rice, one thousand tons of teak-wood, somewhat like mahogany, and three hundred tons of cocoanut oil." One can hardly comprehend these large numbers except by comparison.

To carry the tea alone would require one hundred and thirty cars, each carrying ten tons, and to carry our whole cargo, including the coal, would require a thousand railroad cars of ten tons each, or a train of cars ten miles long.

The toll required for this ship to pass one way through the Suez Canal was eleven thousand dollars.

To-day we are in a rough sea off the coast of Portugal. We passed in plain sight of Alexandria in Egypt, sailed under Crete, passed through the straits of Messina and Bonifacio, touched at Marseilles for coal, and are due in London Second month 6th.

We have had one incident to break the monotony

of life on ship-board. One of our passengers, a young man from Rangoon, suffering under temporary aberration of mind, leaped overboard while the ship was making about twelve knots an hour.

A life preserver was immediately thrown him, which he swam to and secured. Boats were lowered, one of which picked him up. The momentum of our ship carried us about three miles before we could stop, but we soon took on the man again, who was then placed under the charge of an officer.

The poor fellow said that he did not mean to commit suicide, but that he thought the ship and all on board were dependent for their preservation upon his throwing himself overboard. He seemed to feel that he had saved the ship and cargo.

If the weather should prove comfortable we hope to make a few social calls upon our friends in England and Ireland before again embarking upon the great waters.

With loving regards,

TIMOTHY B. HUSSEY.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR THIRD MONTH TWELFTH, 1899.

FELLOWSHIP IN CHRISTIAN SERVICE.

Neh. 4: 6, 16-23.

Second-day, Third mo. 6.—Fellowship in worship. Ps. 122: 1-9.

Third-day, Third mo. 7.—Fellowship in prayer. Acts 12: 1-5, 12; Eph. 6: 18-20.

Fourth-day, Third mo. 8.—Fellowship in conversation. 2 John 12, 13.

Fifth-day, Third mo. 9.—Fellowship in service. Rom. 1: 8-12.

Sixth-day, Third mo. 10.—Fellowship in council. Ex. 18: 13-26; Ps. 55: 14.

Seventh-day, Third mo. 11. Fellowship in suffering. Heb. 10: 32-34; 13: 1-3.

"Fellow" from words meaning "a laying together of property," and "ship," meaning "state, dignity, office, profession, or art," together form a word that stands for the highest joys of life. The art of laying together property, each contributing that which he may have in the furtherance of a common end, is one twice blest, not only in the giving and receiving, but also in the reflex influence of a larger capacity to give again and again. He is the great man who has most in common with other men. It has been said that our individuality is that wherein we differ from others, while our personality is that we have in common. Then he is the greater man who has much in common; who has the power to touch most lives. The Pharisee was little because he separated himself. Jesus was great because he had so much in common with men. Even his individuality was subjected to his personality in his incarnation.

Fellowship means putting into a common stock with others. Christian service is the highest form of fellowship, since it is unselfish life for Christ in company with other similar lives. It does not mean uniformity of service, for our gifts may differ, but it is appreciation of the service of others in the same great cause.

The fellowship of two in service does not simply

double the service of one, but multiplies it, for "One shall chase a thousand, and two shall put ten thousand to flight." Mutual reaction stimulates to vastly higher possibilities.

Christian fellowship involves the loss of that painful self-consciousness which is the bane of many lives and ever increases by isolation. First of all, fellowship with Christ removes the centre of attraction from ourselves to Himself, and then fellowship with our brethren in service draws us out of ourselves into other lives, transforms us from mere receivers into generous givers.

Christian fellowship is inconsistent with suspicion, envy, jealousy, and self-seeking in all its forms. What many people are pleased to term "sensitiveness" is only wounded self-love, or inordinate love of appreciation. It affords no stable basis for fellowship since it is in its nature so exacting that no one can wholly comply with its demands. He only can find fellowship with others who is ready to give his own best for them. It may be far inferior in worth to that which they give in return, but if it is his best it is of the same eternal quality as the highest gifts in the power of God.

Nehemiah found fellowship in service because he was full of resistless enthusiasm for a great cause. The people had a mind to work because he was an inspiration to them. Anybody could have told them of the ruined walls of Jerusalem, but it took a Nehemiah to inspire them to say, "Let us rise up and build." If you cannot be a Nehemiah to lead you can be a helper to build.

The truest fellowship in service exists only among those who have abandoned the comparative method of service and adopted the rule of service to their highest capacity. A man is to be pitied who is satisfied with only doing his share. The suggestion of such a thought is paralyzing to Christian energy. There is no comparative basis in serving Him who died for us. Such a standard will be found in practice to be on a descending scale. It will injuriously affect others. Just allow one man in comfortable circumstances in any church to begin murmuring about paying more money than "his share" and it will prove as contagious as small pox. Only men inoculated with the divine grace of giving can resist an attack. A Christian Endeavor society whose numbers are gauging their service by that of others is in a ruinous way. The service in which "the love of Christ constraineth us" knows no such scant measure as that. Paul declared he was ambitious to excel in those forms of service that cost most strength, involved most danger, made him most like unto his Lord.

CHRISTIAN ENDEAVOR NEWS.

The Christian Endeavor Union of Baltimore Yearly Meeting have just issued a folder showing the progress of the work during last year. They now have seven societies with a total membership of 267, a gain of 157 last year. Total amount of money raised for all purposes, \$74.25, of which \$1.00 is reported for

foreign missions. But that does not mean that far larger amounts were not given through other channels. It only can mean that the Christian Endeavor machinery has not yet been set in operation in that direction.

Edwin H. Esterling, Treasury Department, Washington, is President, and Mrs. Dora J. Clark, 221 A Street, N. E., Washington, is Secretary.

We gladly welcome this union into the fellowship of our Endeavor hosts. All yearly meetings on the American continent now have similar organizations, except Philadelphia, and it is to be hoped that at no distant day we may welcome into our fellowship societies in that quarter.

The Detroit Convention Committee of 1899 has opened headquarters in the Majestic Building, Detroit, and the committeemen are already hard at work.

Remember the Convention dates,—July 5 to 10. The Convention colors selected by the committee are crimson and white.

The Michigan Passenger Association has authorized a rate of one fare for the "round trip" to the annual Christian Endeavor Convention in Detroit, July 5—10. All tickets good returning until July 15. For those who desire to remain longer than July 15, provision is made for depositing tickets with a joint railroad agent, and the final time limit will then be August 1.

It is expected that all the railroad associations throughout the United States and Canada will agree to the above action, thus giving time after the Convention for everyone to visit Detroit and the beautiful resorts in and near that territory.

A few weeks ago we had the pleasure of announcing the glad tidings of a Christian Endeavor organization in Manila. Now the news comes that Christian Endeavor got into Havana ahead of the United States flag. On Christmas Day a society was organized, by the efforts of Mr. George Leet, who is its president. Mr. Leet, as he has always advocated and practised, wore his Christian Endeavor pin on the lapel of his coat on the voyage to Havana. This identified him as an Endeavorer to a gentleman and his wife who were also on the boat, and the society is the result of their fellowship and enthusiasm. It is Porto Rico's turn next.—"The Christian Endeavor World."

The Christian Endeavorers are reading the Bible through systematically during the year. Since the plan was proposed at the beginning of the year, about one thousand each week have adopted the plan.

Henceforth you are to think of the Christian Endeavor headquarters no longer as at 646 Washington Street, but in the stately and historic Tremont Temple, in the very heart of the fine old city of Boston.

Secretary Baer has been invited to the next annual British convention, which is to meet in Belfast, Ireland, in the middle of May.

The impression was recently made that the money

raised at a Christian Endeavor anniversary meeting was to go to Dr. Clark and Secretary Baer, or for the use of the United Society, and several inquiries have been made about this matter. It seems needless, but perhaps it is necessary, to state once more that no collections are taken for the officers of the United Society or for the United Society itself. The collection referred to was solely for the expenses of the local union holding the meeting. Secretary Baer receives a salary which is earned by the United Society by the sale of its publications. Dr. Clark does not receive a penny from the United Society or from any local society, his salary coming wholly from The Golden Rule Company, as also does Mr. Shaw's. The United Society is managed in the most economical manner, and we do not know any organization that accomplishes so much on so small an income, and without making any appeal for funds.—“The Christian Endeavor World.”

NOTES FROM THE FIELD.

The sixth annual convention of Indiana Yearly Meeting Endeavorers was held at Amboy, Ind., Second month 10th—12th. There was a much larger attendance than was anticipated considering the extreme cold weather that week. The program was carried out with a very few slight changes. The Amboy Endeavorers were in readiness and gave the delegates a delightful reception. There had been fears on the part of some that the Amboy Friends would not be able to entertain satisfactorily all the delegates who would be likely to attend the convention, but Amboy surpassed even her own hopes, and agreeably surprised the delegates by the ease with which they managed the convention.

The sessions were all held in the Friends' meeting-house, which was very beautifully and artistically decorated for the occasion. At every session except the sunrise prayer meeting on Seventh-day morning the house was crowded. The convention music was a feature well worthy of mention. It was inspiring and uplifting throughout. There were solos, duets, quartettes and choruses, besides the congregational singing, led by E. Leona Wright, of Fairmount.

On Sixth-day evening the President gave an address in which he outlined the work which he wished to see accomplished by the local societies during the coming year.

1. There should be the equipment for service by (a) the baptism of the Holy Ghost; (b) a more thorough organization of the committees for their work.

2. There should be certain lines of work taken up by each local society.

As a result of this kind of work individuals will be strengthened and the societies enlarged.

He then suggested three lines of work as greatly needed in many places and especially beneficial just now. These were outlined somewhat in detail:

1. The Good Literature Committee at work.
2. The Tenth Legion.
3. The Quiet Hour.

On Seventh-day the forenoon was given up chiefly to missions and the afternoon to the Juniors.

Emma Phillips, who has spent five years in Mexico as a teacher and intends returning to her work some time in Third month, told very explicitly how the “Opportunities for Work” multiply around the one who works with open eyes. She said that the one with a sympathetic heart often has to close his eyes to many things which he would like to do and which need to be done, though he does not have the time nor the strength to do them.

Dr. Clotilde Pretlow, of Fairmount, Ind., read a paper on “Home Work for Foreign Workers,” in which she showed that every one, by prayer, reading missionary literature, and systematic benevolence, can greatly assist the missionaries.

The “Tenth Legion” and “Quiet Hour” were each given some time and Endeavorers urged to observe both.

It was clearly shown that our pledge, if conscientiously kept, will lead us to want to tithe our income and observe the “Quiet Hour” as a means of preparation for better work.

A “Workers’ Exchange,” conducted by E. H. Stranahan, of Jonesboro, brought before the convention many valuable hints for wide-awake committeemen.

The Junior session was both helpful and entertaining. Ella Applegate, Knightstown, Yearly Meeting Junior Superintendent, brought out some valuable suggestions in the open parliament which closed the session. She urged upon all pastors that they attend the Junior meetings regularly and give frequent talks to the children. The Juniors are the hope of the church.

A Junior Christian Endeavor society might be organized and kept up in nearly every meeting if a superintendent could only be found. Too many persons are unwilling to admit that they are called of God to do Junior work.

Seventh-day evening President J. J. Mills, of Earlham College, delivered an address on “The Law of Blessed Service.” It was clear, logical, and forcible. He gave three fundamental principles upon which service is based. First, the hope of reward. It is consistent with the spirit of Christ that we expect a reward for service well done. It is not necessarily a selfish motive.

Second, a responsive heart for the needs of others. In doing this service forget self and have the pity that helps.

Third, the satisfaction of knowing we have done the right thing. It is a man's business to do God's will. God assumes the care of the man. Obedience is the first law of liberty. When self drops out of sight skill in the performance of tasks steps in. We should sink self into oblivion.

On First-day morning the house was crowded before the hour for service, and many were compelled to remain standing during the entire service.

The sermon was preached by J. J. Mills, who took

as his text, "The Son of man came to seek and save that which was lost." The sermon showed clearly two things: 1. The awfulness of being lost. 2. The blessedness of being saved and of seeing others saved. The sermon was delivered with great power and was very touching in many places.

The session First-day afternoon was a very instructive one, the subject being "Loyalty." Especially meritorious were the papers and talks on "The Pledge," showing its effects on our daily life, the society and the church.

On First-day evening Dr. Newlin, Pastor of the Friends' Meeting at Kokomo, addressed the convention on "The Spirit of Service." His subject led him to speak not only to the young people but also to the older ones, and in fact to every member of the church of God. He urged that our church services be made more attractive by putting into them more heart service, more thought, and more money.

The consecration service which followed the address was very impressive. Many definite consecrations were made. In response to a call for all to stand who were definitely called of God for some specific work, about twenty arose, seven of whom were called as Junior Superintendents or Assistants. The convention closed with a blessed sense of God's presence and power being manifested among us.

RICHARD HAWORTH.

BOOK REVIEW.

"The Lamb of God; or, The Scriptural Philosophy of the Atonement," is the title for a book recently published by the Cleveland Bible Training School. The author is William P. Pinkham, A.M. The purpose of the book is "to set forth clearly and helpfully the ground of the Christian's hope."

In the introduction the importance of the theme is impressed upon the reader. "The centre and foundation of the true Christian faith is Christ crucified for us. The atonement made by Him is the one great transaction of history. In its light every other transaction is to be judged and every doctrine."

The following is an attempt to state briefly the author's line of argument:

Attention is first called to the universality of sin among men.

Then we are shown that the universal penalty attached to sin is spiritual death, and that this death, because of Adam's transgression, has passed upon all men.

Every man, however, is "responsible for the state of death in which he is as sinner." The great problem then presents itself: How can man escape the penalty and live? "Only God had either the right or wisdom to suggest a proper answer." This He has done by placing before man the plan of salvation by redemption.

That there could be no remission without the shedding of blood (Hebrews 9: 22) was suggested in shadow by the sacrificial system of the law.

"That this should be so is explained by the fact that 'God's plan of redemption was redemption by substitution.'" If man secures exemption from the death penalty it will be because another suffers it in his stead, and thus redeems him from it. "This is the foundation of the Gospel of Jesus Christ." It is clear that a pure and innocent being alone could be accepted by way of substitution. It is impossible for any man even by death to redeem his fellow. Only God then can find a ransom. That God will provide a ransom, and that in the person of his own Son, is clearly foretold in the prophecies of the Old Testament. To this Redeemer point all the types of the law respecting atonement, propitiation, substitution, forgiveness, cleansing, salvation, life from the dead."

The death penalty being absolutely just will not be revoked. "It will be borne by another."

The Son of God to suffer death must come into "this world of sin, temptation, suffering and death." "He was therefore made in the likeness of men."

The problem of how man can be redeemed from the penalty of death as a result of sin, therefore reaches its perfect solution in the voluntary offering Christ made of himself on the cross.

The author then dwells upon the results or benefits of the atonement, prominent among which are: "The gift of life to every child," "forgiveness of sins," "sanctification (complete) of believers," "power to prevail in prayer," "reprieve of believer who sins," "enthronement with Christ," "the revelation of the love of God."

"A few related subjects, which could not properly be introduced into the body of the work, are treated in brief appendices."

We find among these subjects: "Future punishment," "Satan," "Divine wrath," "Immortality," "Three in one," and "Errors about the blood."

In spite of the author's careful argument and clear and forcible style, we still doubt if any exposition of the atonement has ever adequately expressed its meaning. But then we are comforted with the conviction that a philosophical understanding of the atonement—if such a thing be possible—is not essential to an intelligent and well-grounded faith in Christ as a personal Saviour.

IMMORTALITY.

Foiled by our fellow-men, depressed, outworn,
We leave the brutal world to take its way,
And "Patience! in another life," we say,
"The world shall be thrust down, and we upborne."

And will not, then, the immortal armies scorn
The worlds poor routed leavings? Or will they
Who failed under the heat of this life's day,
Support the fervors of the heavenly morn?

No, no! The energy of life may be
Kept on after the grave, but not begun;
And he who flagged not in the earthly strife—

From strength to strength advancing—only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal life.

—MATTHEW ARNOLD.

News from the Field.

The first number of the new series of "Present Day Papers," edited by J. Wilhelm Rowntree and Henry B. Binns, York, England, is a great success. It consists of an editorial article of twenty-seven pages on the "Outlook in the Society of Friends." It begins with a concise and well-drawn review of the last two centuries, and closes with a penetrating discussion of the present situation. The article is broad, and deep, and vital. The writer is not satisfied with reviewing a remarkable past, nor is he content with indicating the tendencies of the present age. He believes in the necessity of finding out how this religious body can become an effective instrument and a spiritualizing power in the life and society and thought of this and the coming age. It is a good, wholesome, helpful piece of work, and will be read with profit.

We published in a recent issue of this paper a list of visiting ministers who have died abroad in the service. A Friend writes to say, that the name of Jonathan Taylor should be added to the list. He died in Ireland in the 30's. He was the grandfather of David B. Updegraff.

TO THE FRIENDS OF CUBA :

Friends' Mission, Matehuala, S. L. P., Mexico.

Since Eleventh month 17th, 1898, when I made the first acknowledgement in this paper of money received for the purpose of sending Spanish literature to Cuba, the following amounts have been received :

Previously acknowledged	\$6.00
Maryville, Tenn., Auxiliary	5.00
Book and Tract Com., W. Y. M.	5.00
Plainfield, Ind., Friends	3.15
Kokomo, Ind., Friends	12.75

Total \$31.90

I sincerely thank all the donors for their kind help on behalf of the Gospel in Cuba. That you may have some idea of how the papers are appreciated, I quote from a letter from Rev. Dr. A. J. Diaz, dated in Havana, Twelfth month 13th, 1898: "I take pleasure in acknowledging receipt of two packages of your well-edited paper. It is distributed in our Sunday School and read with great pleasure. 'El Catolico Convertido' is a well-edited paper, full of interest, and I am glad to have it, as it is evangelical in its doctrine."

The following extract is from a letter from Rev. H. B. Someilan, who has gone to Santiago, but was in Tampa, Florida, at the time of writing under date of Twelfth month 30th, 1898: "When I went to Santiago, about three months ago, I took with me several packages of 'El Catolico Convertido,' and I am sure the splendid reception I met with there was due partly to the reading of the magnificent paper edited by you. I believe that no better propagation of Protestantism and true religion could be made in Cuba than by the circulation of 'El Catolico Convertido.' Give my sincere thanks to the dear brethren for their donations for the free circulation of the paper in Cuba."

We are certainly encouraged by the good success attending the circulation of the paper among the Cubans, and we should pray for a grander achievement in the spreading of the Gospel through the printed page. We are sending large packages every two weeks, and can still do more if Friends feel like helping us a little more in this work. "El Catolico Convertido" has recently made its first visit to Porto Rico and we shall hope in the near future to hear about its free distribution there.

Let us pray and let us work !

E. M. SEIN.

The Woman's Foreign Missionary Union will hold its Triennial Conference at Marion, Indiana, Fifth month 18th to 21st inclusive, 1899.

An interesting program will soon be printed giving topics, to be followed by full discussion, which will prove helpful to the successful carrying on of all our departments of mission work. Let each Yearly Meeting appoint delegates as arranged for in the

constitution, and forward names promptly to Sarah J. King, Carmel, Indiana, also to editor of the "Missionary Advocate," Center Valley, Indiana.

Let us make each day a special day of prayer for this conference, and each woman in all these Yearly Meetings, feel it obligatory upon her to make special effort to answer that prayer, in part at least, by her attendance upon its various sessions. We need to come in close touch with each other, that we may receive a fresh inspiration and Holy Ghost baptism for the more effective work needed in accomplishing the evangelization of the world.

We would extend to all returned missionaries a special invitation to attend. Come all and test the generous hospitality of the good women of Marion. Particulars as regards reduced railroad rates will be published later.

HANNAH LEWIS SMITH, President.

ESTHER PUGH, Recording Secretary.

OREGON YEARLY MEETING.

Rosedale Monthly Meeting of Friends was organized five years ago with twenty members, now numbers seventy-nine. It is situated six miles south of Salem. Herbert and Sadie Cash have just held a series of meetings at Sunnyside in the vicinity of Rosedale Monthly Meeting; nineteen sessions were held, they were assisted by home workers. Especially would we mention Charles Pearson, who has lately come from Oklahoma to make this his home. Brother Cash preaches a full gospel, a practical Christianity and a salvation that saves now; believers were much built up; several renewed their covenants with God and some made their first start in the way of life. Our Monthly Meeting was held Second month 2d, at which time Charles Pearson accepted the position as pastor of our meeting for the coming year. Seven were received into membership by request, and fifteen others gave in their names and will become members as soon as they receive certificates of membership from their home meetings.

WILMINGTON YEARLY MEETING.

A series of meetings commenced at Beech Grove, near Wilmington, Ohio, on the 22d of First month, conducted by Jesse Hawkins, assisted by our pastor, John Cook. The meetings continued until the evening of the 7th of Second month, meeting every night and nearly every day, twenty-four meetings in all. Brother Hawkins was wonderfully favored in presenting the gospel in such a plain way, that the wayfaring man, though a fool, need not be mistaken about it. The result was ten conversions and renewals, three accessions to the church, eighteen accessions to the Christian Endeavor, and the church revived and built up in most holy faith.

R. C. G.

KANSAS YEARLY MEETING.

Rose Hill, Kan.—On First month 29th, Barclay Hampton of Wichita, Kansas, began a series of meetings at this place. The weather was so extremely cold that the attendance was rather small the first week, but as the meetings progressed and the interest increased, the people came out until the house was filled. The Quarterly Meeting came at the end of the first week, and a good meeting it was, but the revival went right on as soon as it closed. Repentance through faith and forgiveness of sins, and the great need of living a justified life to the letter, as laid out by the Scriptures, also entire sanctification as a second definite work apart from conversion, were set forth so clearly that none need be mistaken. As a result of the meeting thirty professed conversion and renewal, and three sanctification, and we believe many more are deeply convicted for a better life that are not yet fully given up to the Master's will. There were twenty-three sessions in all. On Seventh-day night of the Quarterly Meeting, Josiah Dillon, of Iowa, came in and assisted in the revival while he stayed, and had one special appointment Second-day afternoon. The missionary meeting on Seventh-day evening was a very good one. It consisted of speeches from Josiah Dillon, Eliza Carey and others, interspersed with beautiful songs, and the business that must needs come before such a meeting. On First-day afternoon Eliza Carey had a meeting for the workers in the church and discussed the interests in general.

ELIZA J. COX.

BALTIMORE YEARLY MEETING.

Brighton, Md.—Mary E. Hughes lately paid a visit to Ashton, Montgomery County, Md. She held a series of meetings in the evenings, and gave Bible lessons every afternoon for about a week; when the very severe cold and deep snow made it impossible to continue them longer. The meetings were solemn and impressive, and we believe that much good was done. Those of us who were favored to get to the Bible Classes were thankful for the opportunity thus afforded. We trust that the Lord of the harvest will send his dear servant among us again.

E. L. TATUM.

OHIO YEARLY MEETING.

Damascus, Ohio.—The Lord is blessing His work in our midst through the efficient labors of our pastor, W. Mahlon Perry and wife, with the aid of interested members of the church. Lewis I. Hadley held meetings here for three weeks in which the gospel of Christ was preached "in demonstration of the spirit and of power." Although the immediate results were not large, yet we believe the sowing of the seed of the kingdom is bringing forth fruit in daily life on the "victory side," cleansed from sin through faith in Jesus. Very encouraging reports are received from Esther Butler and Isabella French, missionaries from this meeting, who are in China.

U. S. B.

A series of Union Gospel meetings recently closed at Tecumseh, Mich., in which the Presbyterians, Methodists, Baptists, and Friends all united in earnest work for souls. The meetings were conducted by H. M. Morey, a Presbyterian evangelist from Ypsilanti, Mich., assisted by the four pastors of these churches. Brother Morey's plain gospel teaching, and his chalk talks to the children, have been blest to the good of many souls, more than a hundred, mostly young people, confessing that they have accepted Jesus as their Saviour. We pray that the work may prove substantial, and that those who have started to serve the Lord may deepen in their experience, until they know of complete deliverance from the power as well as the guilt of sin.

WESTERN YEARLY MEETING.

During the early part of First month a most successful series of meetings was held in Lapel Meeting by Willis Bond. He began from the first meeting to bear down on sin both in the church and out, and the house soon filled with people drawn, as God's naked truth always draws, by the power of the Holy Spirit. Between ninety-five and one hundred professions were made, many of which were of reclaimed church-members; six claimed to receive baptism with the Holy Ghost, and the work still goes on; five having come into Christian experience and into the Church since Brother Bond's departure. An organization of nearly fifty Junior Endeavorers was effected, and left in the management of one of the young friends. There are thirty-five additions to the Church.

OSCAR E. FOLGER.

Stillwell, Ind.—A series of three weeks' meetings has just closed at Bethel, near Stillwell, Ind., conducted by Martilla Cox and her sister Mary. The meetings began with great interest, and were rapidly increasing, when the mercury dropped to twenty-six degrees below zero, with a strong wind, which swept across the prairie in a terrific manner, almost breaking up the meetings. However, when the weather moderated the house was filled again. The gospel was preached with great boldness and power. There were forty conversions and renewals; mostly conversions. The last day of the meeting, twenty-one came forward and united with Bethel Meeting, and several others are looking toward joining Friends at this place. Many of the Stillwell people attended, and fifteen from that place were converted and perhaps will join the Stillwell Meeting. The entire membership was blessed of the Lord; many,—consecrating themselves to His service,—were filled with the Spirit. A Christian Endeavor was organized on the last evening of the meeting by Martilla Cox.

MAHLON S. GAUSE.

Plainfield, Ind.—John L. Kittrell began a series of meetings at this place on the fifth ult., and closed on the sixteenth.

Much interest was being manifested by a class of people who were not in the habit of attending religious services regularly,—some not having been inside a church for eight years,—and what gave evidence of being one of the greatest revivals Plainfield had known for years, was reluctantly brought to a close on account of the extreme cold weather, there being no place to hold the meetings except in the Yearly Meeting House, which it was impossible to make comfortable. Brother Kittrell greatly endeared himself to the people of this place, and a petition signed by about one hundred unconverted men and boys, requesting his return, was presented to him.

R. V.

Thomas Holding has recently closed a successful series of meetings at North Pleasant Valley, Indiana, where large congregations came to hear the gospel.

Bloomington, Ind.—The Two Hundred and Fifty-third Session of Bloomington Quarterly Meeting was held Second month 17th to 19th, 1899. No visiting ministers were present at the meeting for Ministry and Oversight on Sixth-day. Seventh-day morning at 9 o'clock the Woman's Foreign Missionary Society held an interesting session. An excellent paper on missionary lines was given by Clara Morris, of Coloma. Bertha R. Morrison, a member of Oregon Yearly Meeting, gave a talk on the mission work which Oregon Friends are doing in Alaska. The audience was much interested and received new enthusiasm from her description of that work.

At eleven o'clock the meeting for worship convened. Flora Holliday, of Vermilion Grove, was in attendance.

In the evening the Alumni Association of the Academy met. A pleasing program was rendered. The address "A Man," by Prof. Irving King, was well received by the large audience. On Sabbath morning the Quarterly Conference on Education and Bible Schools was held. A strong program was given. These subjects were discussed in an able manner by different speakers: "Of what value is an education (a) to the Bible student; (b) to the Sabbath School worker; (c) the importance of higher education in Church work." The addresses all showed that an education was not only of great assistance in these lines of work, but a necessity if the most good is to be accomplished. The day has passed (if it ever existed) when a member of Friends' church can afford to boast of his ignorance.

The meeting for worship was largely attended. The pastor, Alice A. Mendenhall, spoke from Matt. 11: 23-30.

The young people's society of Christian Endeavor at this place was never in better condition. Some new lines of work are being planned and the meetings are full of life and interest. The Junior and Intermediate Societies, each with a wide-awake membership, meet on Sabbath afternoons.

INDIANA YEARLY MEETING.

Dalton, Ind.—Nettle Creek Meeting, Ind. Mary Nichols commenced a meeting at this place New Year's Day, which was held two and a half weeks. Our Sister was enabled to preach the gospel of Jesus Christ in the demonstration of the Spirit and of power, proving the deep things of God from the written word. The presence and power of the Holy Ghost was realized in a wonderful manner, I believe a work has been accomplished for much good. We praise the name of the Lord for sending our Sister this way, and let us in the future do more and better work than ever before, thus showing our appreciation of what the Master has done for us in this place.

WILSON REYNOLDS.

Durbin, Ohio.—A revival meeting at Friends' Home commenced on Christmas Day; and was conducted by B. M. Fisher and Brother Fifer one week, without any marked success. But on the First-day, First month, Brother Andue Collins arrived and took charge of the meeting, when it changed to one of the most wonderful displays of power that has been witnessed in this part for a number of years. In fact it was remarkable, inasmuch as there were quite a number of members of our sister churches that came forward for the prayers of the church, and were happily converted. There were twenty-five conversions: two of whom were Roman

Catholics. One dear old man that had spent seventy years in sin was (to use his own testimony) for the first time in life made truly happy. By the second week the news of the wonderful meeting was bringing men together that lived twenty miles apart. It was a pentecostal gathering in more than one respect. Besides the general enthusiasm of the church, we heard Newlights, Unitarians, United Brethren, Methodists, Lutherans and Catholics, all speaking, and declaring the wonderful words of God; and they spake in the language of good fellowship and love.

Out of fifty-five, twenty-five were new converts; thirty were reclaimed, or were members of other churches; seventeen united with Friends.

B. M. FISHER.

NEW YORK YEARLY MEETING.

J. Walter and Emma Malone recently held a ten days' meeting at Brooklyn, New York, with gratifying results in the conversion of souls. Many were renewed and the church greatly blessed in many ways.

Monkton Ridge, Vt.—On the 11th and 12th of Second month Ferrisburg Quarterly Meeting was held at this place. The attendance was not large because of sickness, cold weather, etc. Edgar L. Regna of Yorktown, N. Y., was the only visiting minister. His address on the book of Esther was full of fresh and inspiring thought, and was followed by Wm. M. Palmer. On First-day E. L. Requa took up the subject of Christian perfection as presented in Christ's own words, Matt. 5: 48, telling first what it was not and then what it was, and also explaining the text, 1 John 3:9: "He cannot sin because he is born of God." The "cannot" was from the root, the same as power, so it might read: "He that is born of God hath power not to sin." In the evening the theme was "Body Service," Rom. 12: 1-2. The Methodist Episcopal minister was also present. The evening of Seventh-day was devoted to scenes in the life of Christ thrown upon the canvas and illustrated briefly to profit. In the latter part of last summer, Perrin Reynolds, and in the early winter, James C. Adams held many meetings here which attracted much interest. E. L. Requa attended the preparative meeting on the 15th, and then, although almost snow bound, returned to his home. This was his first visit to these parts, but he thinks, and we trust, it will not be the last.

SAMUEL MILES.

IOWA YEARLY MEETING.

John F. Hanson who recently returned from his extended religious visit in England and on the continent, attended New Providence Monthly Meeting on the 18th ult. We understand that he expects to return with his wife for further labor in Great Britain and on the continent.

Earlham, Iowa.—Bear Creek Quarterly Meeting was held at this place Second month 10th, 11th and 12th, and was a time of very great blessing in spite of the extreme cold which kept many from attendance. The work carried on during the past three months has been gratifying in results and the report of the Quarterly Meeting Evangelistic Superintendent, John W. Stribling, indicated that there had been a spirit of earnest effort throughout the limits of the Quarterly Meeting. The meeting at Earlham, with Henry Edwin McGrew as pastor, seems to have been most wonderfully favored. On the First of Twelfth month a series of union meetings was undertaken, conducted by the Friend, Methodist and Presbyterian pastors and the evangelist, George L. Baker. More than a hundred souls were converted or reclaimed during the three weeks' meetings. The meetings were held in the Friends' House, it being the largest in town, and a good percentage of the converts united with Friends. The meeting has during the past two years evidenced genuine life, and has steadily increased in membership, until it stands second in size in the Yearly Meeting.

Earlham is a thriving little town of some 800 people and is surrounded by the best of Iowa. Friends have here an academy, the interests of which are closely connected with those of the church, the pastor of the church being associated with Principal J. C. Perisho in the management of the school. The academy building is probably the finest and best constructed building of its kind among Friends. We believe that the dear Lord has much in store for the people at this place, and that there is much yet to

be done in the name of the Christ. There were no ministers in attendance at the Quarterly Meeting, except those within the Quarter, but Charles Sweet, of Des Moines, who attended the Christian Endeavor meeting on Seventh-day evening, and gave a most excellent address to the young people.

New Providence, Iowa.—In Twelfth month last, Friends of New Providence, Iowa, began holding cottage prayer meetings, continuing them for three weeks, then they held meetings at this meeting house for one and one-half weeks. Then they had to discontinue the extra meetings on account of a little diphtheria scare. Honey Creek Quarterly Meeting was held here First month 7th and 8th, we had the acceptable company of R. R. Newby, whose services with that of home ministers was greatly blessed in increasing a desire for salvation. R. R. Newby came back and began meetings on the 22d, continuing four and one-half days, holding nine meetings. There were eleven conversions, twenty-three renewals, fifteen Christians who made a definite consecration of themselves for spirit filling and service. Truly the Lord has remembered us.

S. A. WOOD.

CALIFORNIA YEARLY MEETING.

Los Angeles, Cal.—Los Angeles Monthly Meeting was held Second month 11th, 1899. It was a "time of refreshing from the presence of the Lord," and a tribute of prayer and praise, as sweet incense ascended from many hearts. Our dear brother, Luther B. Gordon, was with us and testified that as his pilgrimage here below was drawing nearer and nearer to the end, the crown of glory grew brighter and brighter. Luther B. Gordon now resides in this city with his daughters.

Gideon Hunt from Hamilton County, Indiana, was also present, as were our home ministers, Irvin G. Tabor and Rhoda M. Hare. Our dear friend, Elvin Reese, from Thorntown, Indiana, is now here spending the winter. Pasadena Quarterly Meeting will be held in Friends' Meeting House in Los Angeles, in Fourth month next. Through the liberality of a few Friends, we now own a beautiful lot—a corner lot on Third Street and Fremont Ave., in less than ten minutes' walk of the very heart of Los Angeles. And by the blessings of Him who supplieth all our wants through Jesus Christ our Lord, we intend to build a house thereon to His name which will be a credit to the Quaker Church and to His cause.

WILLIAM BROWN.

Died.

BELLIS.—Samuel Bellis departed this life at Mineral Springs Sanitarium, Martinsville, Morgan County, Indiana, Twelfth month 20th, 1898, after a lingering illness, at the age of 68 years and 10 months. He was the son of Samuel and Mary Bellis of York, England, and a life long member of the religious Society of Friends. In the year 1848 he came to this country with the late Henry and Grace Dickinson, of Brooklyn, N. Y., and settled in Richmond, Wayne County, Indiana, where in the year 1852 he was united in marriage with Mary, daughter of William and Alice Kenworthy. He was for several years an Overseer in the meeting to which he attached by membership, and until his removal to Indianapolis, which city was his home at the time of his decease. He was of a very cheerful, happy disposition, loving and kind to all, and with an unshaken trust in the merits of the divine atonement made by Jesus Christ for his salvation he triumphantly and calmly passed over into the better and heavenly country to go no more out forever.

BUTLER.—Lucinda P. Butler, wife of Robert Butler, fell asleep in Jesus, First month 22d, 1899, at their home, at Barclay, Kan., aged 51 years 2 months and 3 days.

Her Christian life, and especially the last year of her life, was such that the meeting, in which she was an overseer, the Bible school, in which she was a teacher, and the community, in which she revealed the Christ life, all join with the husband and their only child in mourning the loss of the beloved one.

CARTER.—Amy, wife of Oliver Carter, and member of North Branch Monthly Meeting, Kansas, died suddenly in her fortieth

year. She leaves a husband and three children, besides numbers of others to mourn her loss. She was a birthright member and adhered to the doctrines of the church, and gave evidence that her end was peace.

FARQUHAR.—Mary B., wife of Benjamin Farquhar, died at her home in Wilmington, Ohio, First month 22d, 1899, in her 63d year. She was a life-long Friend and an active and efficient worker.

HADLEY.—Lucinda, wife of Thomas T. Hadley, died First month 20th, 1899, aged nearly 85 years. She was kind and loving in her home life, teaching much more by example than by precept. She was a faithful and loyal member and elder of Mill Creek Monthly Meeting of Friends, Hendricks Co., Ind., having stood firmly by the church in its progressive and aggressive work.

HARRIS.—Matilda Harris, widow of James Harris died at Bangor, Iowa, Twelfth month 25th, 1898, of lung fever, in her 78th year. She was sick only two weeks, but she was unconscious the greater part of that time. She was the mother of fourteen children, seven of whom are living. Although she did not talk much about death, yet we believe she was prepared to meet her God, as her daily life showed her to be a consistent Christian trying to live as nearly right as she knew how. She was faithful to attend the place of public worship, and her testimony at times gave evidence of her faith in God.

HENSHAW.—Died, at his home in Mount Vernon, Ohio, First month 22d, 1899, Leland De Forest Henshaw, in the 30th year of his age. He was the son of Nathan and Lydia M. Henshaw, and was a member of Lawrence Monthly Meeting, Kansas. He was a graduate of Kansas State University, as a civil engineer, in 1890. He immediately received a call to a position with the Bridge Company, of Massillon, Ohio, since which time he has filled responsible positions with scarce a vacation. At the time of his death he was chief engineer of the Mt. Vernon Bridge Company.

Giving the comforting assurance that he was "ready to go," he peacefully fell asleep, leaving a wife and two little sons, a father, mother and brother, to mourn his loss.

HULL.—After an acute attack of congestion of the brain, of about one week's duration, Nelson Hull departed this life Twelfth month 29th, 1898, at his home in Hubbard, Iowa. He was born in Warren County, N. Y., First month 12th, 1824. He was converted at the age of 17 and began an active ministry about thirty years ago, and was recorded a minister of the Friends of Glen Falls, N. Y., in 1871. He moved to Iowa in 1885. His ministry in New York and Iowa both in pastoral and evangelistic work has been blessed to the church.

KIVETT.—Died, James Kivett, at his home at Rubens, Kansas, on the 11th of Twelfth month, 1898, aged 42 years. He was a faithful member with Friends, having filled the station of overseer satisfactorily for a number of years, manifesting much interest in the prosperity and welfare of the church of his fathers, as well as of his own choice. He gave ample evidence to the last that the grace of God is sufficient for any emergency, leaving clear evidence in the last moments that all was well.

LINDLEY.—Adella, wife of Gurney Lindley, and daughter of Nathan and Abigail C. Hobson (deceased), died at the age of 43 years 10 months and 13 days, on the 2d of Second month, 1899. She was a birthright member with Friends, and was at the time of her death a member of the meeting at Fairmount, Ind. She was converted in early life, and in maturer years was sanctified wholly. Her voice was often heard in the meetings for worship in prayer and praise "unto Him that loveth us, and loosed us from our sins by His blood." As an efficient member of the W. C. T. U. she was ever alert to strike a blow at the saloon and associated evils. The fallen and unfortunate, the tempted and down-trodden, were ever the objects of her sympathy. She endeavored to throw around these such safeguards

as would make it harder for them to do wrong and easier to do right.

OVERMAN.—Delight, the youngest daughter of George B. and Mary J. Overman, died Ninth month 17th, 1898, aged 21 years. She was converted a little more than two years before her death, and led an exemplary Christian life. She was never heard to complain or murmur when anything crossed her pathway.

This dear girl was the only child remaining in the home for several years; she therefore became much attached to her father and mother, and was often heard to express the pleasure it was to her to have their presence.

OVERMAN.—Joseph Overman died at his home, near Amboy, Ind., First month 29th, 1899, aged 72 years, 4 months and 23 days. He had a birthright with Friends, and was a faithful, obedient and trustworthy member. His last illness was at times attended with much bodily pain, which was borne with Christian patience. During his sickness the company of his friends and neighbors afforded him much pleasure and comfort, he often repeating appropriate texts of Scripture and admonishing to faithfulness and a closer walk with the Master. He was a charter member of Amboy Monthly Meeting.

NICHOLSON.—Wm. Nicholson, a minister, of Ashley Monthly Meeting, Ohio, died at his home in Ashley on Second month 3d, 1899, in his sixty-third year, in the full assurance of a blessed immortality. His suffering was severe for the last eight months, yet he was never heard to utter a word of complaint, but would often say it was not to be compared to what Jesus suffered for him.

POPE.—Died at his home, East Vassalboro, Maine, Twelfth month 3d, 1898, James Pope, an esteemed elder and member of Vassalboro Monthly Meeting, aged 90 years, 6 months and 16 days. His was a long life, lived in the fear of the Lord and closed in the triumph of faith.

STANLEY.—Martha Barker Stanley daughter of John and Mary Barker (the former a minister many years), and wife of John T. Stanley, departed this life, First month 20th, 1899, aged 63 years. She had a birthright in the Society of Friends, and was a member of Westfield Meeting. She was a devoted wife and a true friend, always preferring the welfare of others to that of herself. She bore her suffering with great patience, believing for some time that her end was near, and often supplicating the throne of grace that the approving smile of her Heavenly Father might be upon her. When asked if she wished to recover she replied, "The will of the Lord be done."

STAPLES.—May, wife of Isaac B. Staples, of Barclay, Kansas, peacefully fell asleep in Jesus, First month 23d, 1899. She was only sick six days. She leaves a husband and five little girls to mourn her loss. She was a devoted mother and Christian, and a member with Friends, belonging to Cottonwood Quarterly Meeting.

SUTTON.—Died at his home on the 9th of Second month, 1899, Nehemiah M. Sutton, a member of Tecumseh Monthly Meeting of Friends, Michigan, aged nearly 70 years. Having suffered for some time with a complicated affection of the heart, the prevailing epidemic of grippe found him an easy prey, and he passed quietly away, leaving a wife and two married daughters to mourn his loss.

TABER.—On the evening of First month 24th, 1899, Anna L. wife of Silas Taber, and daughter of Aaron and Elizabeth Roberts, quietly fell asleep in Jesus at her home near Hartland, Marshall Co., Iowa, aged 84 years, 5 months and 13 days. She was a birthright Friend and lived a life of devotion to her Master and her church. She had a deep and abiding interest in the young, especially those who were called to public work for the Master, that they might be kept wholly in His hands. Her's was a life of faith and trust, and her death was one of victory. When almost home her words were words of praise to Jesus who was so precious to her.

TERRELL.—Harriet M. Terrell, wife of Hampton W. Terrell and daughter of Joseph C. and Hannah S. Painter, died at her home Twelfth month 29th, 1898. She was an elder and member of Clear Creek Monthly Meeting, Ohio; aged 55 years. As she neared her close, she said, "all is bright," and quietly fell to sleep to wake where there is no more pain or sorrow.

TOWNSEND.—Alpheus Townsend son of Wm. and Ann Townsend, and a member of Timber Hills Monthly Meeting, Kansas, died at his home near Tehema, Kansas, Second month 10th, 1899. Our esteemed friend was a birthright member of Friends, and for fifteen years an elder. He had by example and precept faithfully labored to build up the church, and advance the kingdom of Christ here on earth. During the last year his religious interest had shown a marked increase.

UNTHANK.—Deborah Unthank died at Spiceland, Indiana, Second month 9th, 1899, aged nearly 89 years. She was born in Randolph County, N. C., in 1810, and with her parents moved to Washington County, Indiana, in 1812. For the first few years some of their neighbors were hostile Indians. Blue River Meeting was afterward established near their home. When Hannah Backhouse, of England, established at Blue River what was probably the first Friends' Sabbath School in the United States, she was one of its first students. She was all her life an active church worker, and had been an elder for almost half a century. She was married to John Nixon, of Salem, Indiana, in 1840, he dying a few years afterward. She was married in 1854 to William B. Unthank, and moved to Spiceland, where she spent the balance of her life, her husband dying in 1886. Besides her own children she assisted in raising several orphan children, and spent her life in working for the good of humanity. For the past few years, in full possession to the last of her mind, memory, and always sound judgment, she calmly awaited her departure, and passed away as she desired, quickly and without suffering. Her last words were "Peace—Rest." She was the last survivor of a large family of children, the late Barnabas C. Hobbs being the youngest. Her father, William Hobbs, was a minister, and one of the leading members and burden bearers of Indiana Yearly Meeting during the first half of the present century.

News and Events.

The fifty-fifth Congress is upon the last week of its history. In many particulars it has been epoch making. It has declared war against Spain, has witnessed the successful termination of that conflict, and has ratified the treaty prepared by the Spanish-American Commission. It has launched the country upon a new policy of expansion, or colonial acquisition. Hawaii has been annexed to the United States. Porto Rico is now ours, and we are contending with the Filipinos for undisputed possession of the Philippine archipelago. The Arbitration Treaty with Great Britain has been rejected,—let it be said to our shame!—the enactment of a national bankruptcy law has more firmly established the relations of debtors and creditors, and provision has been made for taking the twelfth census. There are now pending the important subjects of army reorganization, the Nicaragua Canal, the Hawaiian bill, and the anti-scalping measure. An extra session of Congress has been threatened unless a satisfactory increase in the army can be determined upon. The Hull-Hawley bill, at this writing, is under consideration in the Senate. This increases the army to approximately 100,000 men. A compromise is likely to be effected authorizing the President until Seventh month 1st, 1901, to maintain the regular army at 65,000, and to raise a force of not more than 35,000 volunteer infantry.

The Miles Court of Inquiry, which began on the 21st, continued throughout the week. There was abundant testimony to show that the canned beef furnished the troops in the late war was unpalatable and nauseating in many instances, though several officers testified that the beef which came under their observation was perfectly satisfactory. Very little evidence has been adduced to prove that the meat was chemically treated.

General Eagan appeared before the Court in full uniform, and spoke very urgently in his attempt to disprove the charges of corruption. It seems that there is much yet to be learned regarding this subject, the evidence at present not being conclusive on either side. Several officers have expressed their opinion that beef on the hoof would have been preferable to the canned or refrigerated beef. It is an interesting fact that recently an investigation of army canned beef at Savannah resulted in the rejection of 2,500 pounds as unfit for use. This was about four per cent. of the entire amount inspected.

Last week was an important one in our contest with the Filipinos. Negros, the fourth largest island in the group, sent a delegation to General Otis, on the 21st, offering allegiance to the United States. This is one of the richest of the Philippine Islands and is the principal producer of sugar. Negros was followed by Cebu, the latter being seized on Washington's birthday by a force of men landed from the gunboat Petrel. No resistance was met with, the rebels fleeing to the hills. Manila was the scene of incendiarism on the 22d. The fires were started by insurgents and accomplished great damage. It is said that 1,000 houses were destroyed and \$500,000 worth of property lost. The insurgents about Manila were particularly bold and defiant. They succeeded once in breaking through the American lines, but not without being repulsed afterward with great loss. Diligent efforts are being made to prevent any outbreak or further disorder in the city. There has been a great deal of comment over Admiral Dewey's message to send the Oregon at once to Manila "for political reasons." It has been conjectured that the vessel is needed to overcome any possible opposition by a foreign power. The Oregon is now due at Honolulu.

The funeral of Felix Faure, the late President of France, took place on the 23d. The riots which had been threatened amounted to little more than an abortive protest against the new regime, led by Deputies Deroulede and Habert. The latter are in prison and are likely to remain there for some time. There now appears to be but little disposition to foment trouble. Serious riots have been anticipated, but President Loubet is acting with a firm hand, and is in full control of the situation. France has again survived an apparent crisis.

The American-Canadian Joint High Commission, which has been meeting in Washington for several weeks, adjourned on the 20th to meet in Quebec on August 2d of this year. Though satisfactory progress has been made in many directions, a deadlock has resulted from the inability of the two bodies to agree regarding the Alaska boundary. It appears that Canada asks for submission to arbitration of certain claims which the United States is disinclined to entertain.

President McKinley has made an excellent selection in the appointment of S. J. Barrows, a Congressman from Massachusetts, to the position of Librarian of Congress. Though lacking technical knowledge for the conduct of a large library, Representative Barrows possesses in an eminent degree the essential qualifications for such a position.

I pray for peace; upon my bended knee

I pray that there may come a gracious calm;
After the storm has broken over me,

Give me of holy peace the saving balm,
On mountain height, or in valley deep,

On the broad upland, or the woodland wide,
In forest glen or on the rocky steep.

Of craggy cliff, by ocean's tumbling tide—
These peace that passeth understanding bear;

Yet not as the world giveth me these,
Scene-shifting world! Above thy miseries

Great Nature's voice gives answer to my prayer.

—ADELINE TREADWELL LUNT.

A PORTRAIT OF CHRIST.

For centuries past the physiognomy of Christ has been the subject of speculation and, it may be said, of hot discussion. In the early times it was considered that He would have regarded it as unworthy of Him to use the vain seductions of form to assist Him in His mission. The beauty of His doctrine was, it was urged, alone suitable for God in the accomplishment of His mission of self-sacrifice. Others later on contended that the irradiation of divinity must have prevented Jesus from being ugly. The dispute has continued for centuries, and our Saviour has been depicted with a different physiognomy by various masters of the art. The Christ of Velasquez does not resemble that of Rembrandt and others; but now a new image is forthcoming. A Frenchman named Boyer d'Agen, who, I believe, is the author of a work on Lourdes, discovered a curious bronze medal among a number of old coins for sale in a curiosity shop in Rome. He bought it for ten centimes, because he thought he discovered on it Hebrew characters dating back from the primitive time of the Christian era. On close examination it has been declared that it bears the effigy of Jesus. The portrait is a profile, with the head slightly inclined forward. The forehead is high, the nose rather long, slightly pointed at the tip; the moustaches are slightly marked, and the beard is pointed. As for the hair, it is long and

HULDA:

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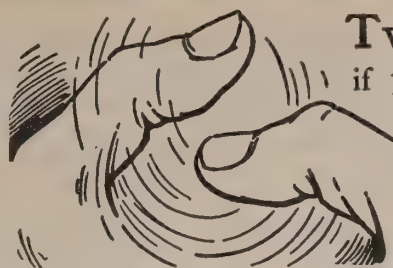
A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

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Twiddle your thumbs, if you've nothing better to do, in the time that's saved by washing with Pearline. Better be sitting in idleness than to spend unnecessary time washing with soap, doing unhealthy and wearying work. But almost every woman has something or other that she talks of doing "when I get time for it." Washing with Pearline will save time for it.

576

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curly. The physiognomy, taken as a whole, cannot be called regular, but it is extremely fascinating. On returning to Paris with his purchase, M. Boyer d'Agen showed the medal to numerous numismatists, who pronounced it to be at least of the greatest antiquity, though, of course, it would have been too much to expect they should guarantee its authenticity. The Hebrew inscription it bears on the reverse, translated into English, is, 'The Messiah, the King, will come in peace. He is the light of men, incarnate and living.' Replicas of this medal, in bronze and silver, are being struck.—Paris correspondence of "London Standard."

A WOMAN'S LIFE WORK.

Including Thirty Year's Service on the Underground Railroad and in the War.

BY LAURA HAVILAND.

This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union Soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the State Public School, at Coldwater, Mich., an institution which was the first of its kind in the world. The Industrial School for Girls at Adrian Mich., almost utterly owes its first existence, and especially its name to her efforts. Haviland Academy at Haviland, Kansas, was named in her honor, as also the town in which it is located. At the World's Fair she was introduced by President Palmer as "The Mother of Philanthropy," and well she deserves the title. Her experience as told in this book will be read with thrilling interest.

This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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208 Central Union Block,
CHICAGO, ILL.

GREAT MEN'S WIVES.

Byron married Miss Millbank to get money to pay his debts. It turned out a bad shift.

Robert Burns married a farm girl, with whom he fell in love while they worked together in the plow-field.

Milton married the daughter of a country squire. He was an austere recluse, while she was a rosy, romping country lass that could not endure the restraint imposed upon her; so they separated, she returned, and they lived tolerably happy together.

Queen Victoria and Prince Albert were cousins, and about the only examples in the long life of English monarchs wherein sincere affection existed.

Shakespeare loved and wedded a farmer's daughter.

Washington married a woman with two children. It is enough to say that she was worthy of him, and they lived as married folks should—in perfect harmony.

John Adams married the daughter of a Presbyterian clergyman. Her father objected on account of John's being a lawyer—he had a bad opinion of the morals of the profession.

John Howard, the great philanthropist, married his nurse. She was altogether beneath him in social life and intellectual capacity, and besides this was fifty-two years old, while he was twenty-five. He would not take "No" for an answer, and they were married and lived happily together until she died, which occurred two years afterward.

Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress.

Humboldt married a poor girl because he loved her. Of course, they were happy.

Edward Lytton Bulwer, the English statesman and novelist, married a girl much his inferior in position, and got a shrew for a wife. Of course, he was unhappy.

"Your wife is somewhat strong-minded, isn't she, Littlejohn?"

"Strong-minded! Well, a furniture polish peddler came here yesterday, and in five minutes' talk she sold him some polish she had made herself."—"Congregationalist."



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WHEATLET is the ideal breakfast food—it has a delicious taste, feeds the brain, strengthens the muscles and hardens the bones.

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In one of the literary classes of Harvard College the young men are requested, for the cultivation of literary style, to read the Bible in King James' translation ten minutes every day. They also are required from time to time to present papers showing that they have read it.

FLORIDA.

Last Tour of the Season via Pennsylvania Railroad.

The last of the present series of popular Pennsylvania Railroad personally-conducted tours to Jacksonville, will leave New York and Philadelphia by special train of Pullman Palace Cars, Tuesday, March 7.

Round-trip tickets, valid to return on regular trains until May 31, 1899, and including railway transportation in each direction, Pullman accommodations (one berth), and meals on special train going, will be sold at the following rates:

New York, \$50.00; Philadelphia, \$48.00; Canandaigua, \$52.85; Erie, \$54.85; Wilkesbarre, \$50.35; Pittsburg, \$53.00; and at proportionate rates from other points.

For tickets, itineraries, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; Thomas Purdy, Passenger Agent, Long Branch District, 789 Broad Street, Newark, N. J.; Thos. E. Watt, Passenger Agent Western District, Pittsburg, Pa.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.



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MOVEMENTS OF TALL TOWERS.

It is announced that the Eiffel Tower has been vibrating to such an extent that many of the excitable Parisian public have become alarmed lest it come about their ears. Colonel Bassot has found that the expansion and contraction of the iron in the tower causes it to describe a torsion movement between sunrise and sunset, which traverses a curve of four inches. A backward movement equally as great occurs during the night. But in spite of this movement the tower could not fall. It is quite as rigid as though constructed of a solid piece of steel, and, if anything, more so. Our own Washington Monument moves backward and forward several inches every day, yet nothing short of a convulsion of nature could displace it. The tall tower on the Philadelphia City Hall is also noted for its capacity to lean to one side. The great dome on the Capitol building in Washington, D. C., moves quite a distance every day, and in this connection a curious experiment was tried to show how far out of plumb it usually goes. A thin wire was hung from the inner topmost point of the dome. On the lower end of the wire was a plumb-bob, in the lower point of which was inserted a lead pencil. It just touched the floor of the rotunda, on which a large sheet of white paper was laid. As the dome moved it dragged the pencil with it, and consequently left the tracing of its course on the paper. An oval fully a foot in length was marked out every day, showing that the apex of the dome of the Capitol moves that much in twenty-four hours.—"Pittsburg Leader."

ELEPHANTS' TEETH.

Whoever has looked inside an elephant's mouth has seen a strange sight. Elephants have no iron teeth, and they never eat flesh or any food that requires tearing apart. Eight teeth are all they have, two above and below on each side, huge yellow molars as wide as a man's hand, and a couple of inches thick. Over these hay or fodder is shifted by the queerest, ugliest tongue in the whole animal kingdom, a tongue that is literally hung at both ends, having no power or movement except in the middle, where it shifts back and forth from side to side, arching up against the roof of the big mouth like an immense wrinkled pink serpent. There is nothing stranger than the working of an elephant's tongue, unless it be the working of his breathing apparatus when he sleeps. Elephants, like human beings, have two sets of teeth—the milk teeth, which are smaller than the permanent molars, fall out when the animals are about fourteen years old. These baby teeth, which are nevertheless enormous, are occasionally picked up by circus men among the fodder and preserved as curiosities.—Poughkeepsie "News-Press."

A good-sized whale yields about one ton of whalebone.

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

GUSTAVUS GOLZE,

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123 NORTH TENTH STREET,

Philadelphia, Pa.

Curiously worded advertisements are common in the London papers. One paper offered a prize for the best collection of such announcements, and the following is the result:

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"For Sale: A pianoforte, the property of a musician with carved legs."

"Wanted: A room for two gentlemen about thirty feet long and twenty feet broad."

"Lost: A collie dog by a man on Saturday evening answering to Jim with a brass collar round his neck and muzzle."

"Wanted: By a respectable girl, her passage to New York; willing to take care of children and a good sailor."

"Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skins."

"Wanted: An organist and a boy to blow the same."

"Wanted: A boy to be partly outside and partly behind the counter."

"To be disposed of, a mail phaeton, the property of a gentleman with movable headpiece as good as new."

WASHINGTON.

Three-day Personally-Conducted Tour via Pennsylvania Railroad.

The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will leave Thursday, March 9th. The rate \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes all necessary expenses during the entire trip—transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerves and brain.

HOW MARK TWAIN GATHERED MATERIAL FOR A STORY.

A fresh illustration of Mark Twain's ability to bring success out of seeming misfortune is given in the following paragraph from the New York "World:"

"The corporation controlling the street cars of Berlin in order to guard against being beaten out an occasional fare, require the conductor to give each passenger a ticket which is afterward collected by an inspector who boards the car at fixed points. The system struck Mark Twain, who chanced to be in Berlin recently, as funny, and, in order to test its efficiency, he paid his fare fifteen times in one day, throwing the ticket out of the window every time as soon as he had paid his fare. Each time he handed the conductor his fare he received one of the tickets, and when he had destroyed this he was each time required to pay his fare again to the inspector. The conductor watched this performance with unrestrained amazement, and the other occupants of the car seemed to think the foreigner well punished for his carelessness. The joke was not on the victim, however, for Mark Twain in this way collected material for a story for which he received \$500."

LITERARY NOTES.

HOUGHTON, MIFFLIN & COMPANY, of Boston, Mass., the publishers of the Atlantic Monthly, announce a special rate to new subscribers of fifty cents for a trial subscription to the Atlantic Monthly for three issues.

The Atlantic never was stronger or better than it is to-day, and this offer affords an excellent opportunity for new readers to become acquainted with the magazine.

Hon. Samuel Dickie of Michigan and John G. Woolley, the noted temperance orator of Chicago, have purchased The Lever, which they intend to make the leading temperance and prohibition journal in the world. The paper will be published at Chicago, and will have unlimited capital at its command.

Samuel Dickie will resign the chairmanship of the National Prohibition Committee, which he has held for twelve years. This move is precipitated by the action of the New York Voice, the national organ which has recently been turned into a literary weekly. Oliver W. Stewart of Chicago is likely to succeed Samuel Dickie as leader of the Prohibition forces.

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In this little book Dr. Trueblood makes a strong, reasonable appeal for a union of all civilized nations in the interest of peace,—a federation of the world, based on sound economic as well as humane principles. It challenges respect by its breadth of spirit, its wide survey of the condition of the nations, its recognition of the obstacles to union, and its emphatic plea for the larger interests of mankind.

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No. 10

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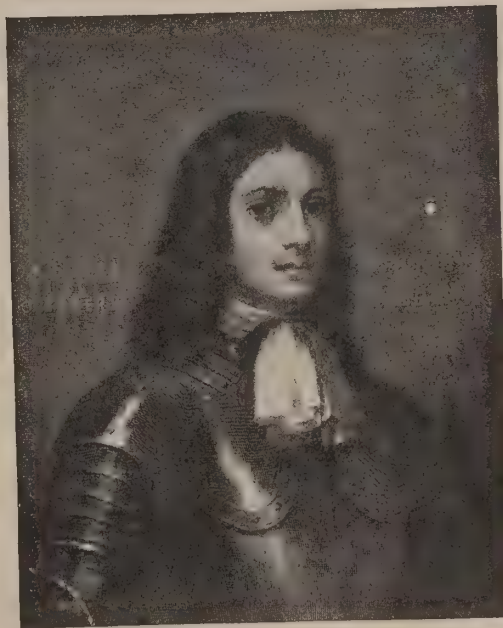
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"That they all may be one."

VOL. VI.

PHILADELPHIA, THIRD MONTH 9, 1899.

No 10.

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ALLELUIA!

For all the saints, who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.

Alleluia.

Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in their well-fought fight—
Thou, in the darkness drear, the one true Light.

Alleluia.

Oh, may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.

Alleluia.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

Alleluia.

And when the strife is fierce, the warfare long,
Steals on the ear the distant trumpet song,
And hearts are brave again, and arms are strong.

Alleluia.

A POSTPONED HEAVEN.

It is not easy to talk or write on the "doctrine" or "experience" of holiness so that anybody else shall be satisfied with what we say. In fact it is very much like trying to give a good definition of "Love," or of "Life." Whenever we approach these supreme subjects the best we can do is to stammer out our meaning, and we either say too little or too much.

There surely has been a good deal of unwise teaching on this subject, as there has on almost every phase of spiritual experience, but that ought not to blind our eyes to the real fact—the mighty truth—that Jesus Christ expects us to be complete in Him, and that the

burden of His prayer,—which Christians of all ages have used,—is that God's will may be done in earth EVEN AS it is in heaven.

It is certainly true that the Christian standard has been kept too low rather than too high. Most Christians apparently never imagine that they are expected to be "perfect." They quote the old proverbs glibly: "To err is human," "man is as prone to err as the sparks to fly upward," and they conclude that the line of life is bound to be a wavy one, full of bends and curves—never straight onward. They believe that this world is a vale of sin; it is no place for white robes and palm branches, and triumphant songs. These will come only when we get to the heaven beyond the stars, and temptations no more assail us. Heaven is always postponed; it is a place always hoped for, never realized.

It is our personal opinion that this "easy creed," this low standard, this postponement of heavenly joys, is just the reason why the church has no more spiritual power in this present world. He who expects little, gets little; he who thinks that Christian life is bound to be streaked with black and white like a checker board, will of course never rise beyond that kind of life, and he who never realizes that Christ's purpose is to make a "new creature," can only testify that "the kingdom of heaven is at hand," he can never say, "the kingdom of heaven HAS COME!"

There are dangers of course when mortal, human beings go around declaring themselves to be "above sin," "free from law," and "perfect," but all this

comes from misunderstanding what holiness is. Holiness is perfect love of God's will, and a perfect determination to live in His will. It does not take the Christian out of this world, it does not make him infallible, it does not relieve him of temptation, it does not make him a law unto himself, it does not allow him to boast of his sinlessness or his spiritual power.

It is simply a condition of heart into which Christ brings His disciples, where sin is hated and God's will is chosen, so far as it is known, above everything else. Love becomes the law of life, and the soul realizes that heaven is not a remote place, but a present fact. The kingdom of heaven has come wherever the King holds sway. This is no impossible doctrine, it is no experience reserved for a few rare saints. It is the privilege and should be the attainment of us all.

THE EDUCATIONAL CONFERENCE FOR 1899.

THE first "Conference on Education in the Society of Friends" was held in Baltimore in 1878. Three such Conferences have since been held and all of them have proved to be profitable occasions. The last one, held at Oskaloosa, Iowa, in the summer of 1894, was attended by delegates from nearly all the American Yearly Meetings, and though not a large gathering, was felt by all present to be a valuable and interesting Conference. The meeting place this year is at Friends' School, Providence, Rhode Island, and the sessions will begin on Fourth-day, the 28th of Sixth month. A good program is being prepared and there are indications that educators from all parts of the country will come together at this time. It ought to be regarded as a rare opportunity by all Friends everywhere, who are interested in the cause of education. Every school, academy, seminary and college should have one or more representatives at this Conference. It should be regarded as an opportunity for bringing together our educational forces and for taking account of stock. It is an occasion for linking our various interests, and so of binding our scattered institutions together in a common purpose and for a common aim. The whole body will be strengthened if the thoughtful members from the different yearly meetings can come together and talk over the problems and issues which have to be met along the whole line from Pickering in Canada to Whittier in California. Nobody now of any consequence doubts the value of denominational institutions, and nobody can believe that we could accomplish our mission without maintaining institutions of learning. The Friends' schools and colleges have gone wherever Friends have gone.

The school house soon follows the meeting house, and this has characterized us for nearly two hundred years. But the intercourse and relationship between these numerous centres of learning are for the most part slight. Each institution tills its own local field, and knows little of what the others are doing. There is no way of transmitting enthusiasm and energy from one to another, and no way of interchanging ideas or ideals. This is precisely the function of these "Five-year" Conferences. They "complete the circuit," and they enable every man (or woman) to do his work better for having touched elbows with his fellow-workers who are meeting similar problems and who are lifting at the same burdens.

It is not enough for appointed delegates to come. It is a general Conference for all who can get there. Quarterly Meetings would do well to help some of their interested members to go, particularly so if there is an institution of learning in the Quarterly Meeting. School teachers are not likely to find it financially easy to go thousands of miles to a Conference, but if the interest gets kindled throughout the church, some way will be made for those who ought to go. No like opportunity will come for five years.

FRIENDS AND THE RUSSIAN CZAR.

WE published last week an account of a meeting in Philadelphia, held to arouse an interest in the movement towards disarmament and to endorse the great practical proposition of the Czar of Russia. An address to the Czar was prepared at that time and will be forwarded to him after a sufficient number of signatures have been secured. We hope readers of THE AMERICAN FRIEND in every meeting in America will cut out this address and attach it to a blank paper and have it signed by the neighborhood. As soon as the sheet is full of names it should be sent to the Editor of this paper. We ought to have every Friend's name to this address.

The Czars of Russia have for more than a hundred years been brought in contact with members of the Society of Friends. At least two of the Czars have sat and worshipped in Friends' meetings, and Alexander II. had a personal friendship with William Allen, Stephen Grellet and Daniel Wheeler. The present Czar should be made to feel that he has the support of the whole body of Friends in the world in his noble effort to free the nations of their military burdens. From the days of William Penn until now Friends have labored, under all kinds of discouragements and disappointments, to hasten the era of peace. Their voice has often been drowned by war drums

and booming cannons and they have seen their "fair weather" supporters volunteering when the war came, or writing articles glorifying war. Still *they* kept on their straight course, and now with good conscience they can come to the support of the Russian monarch in his attempt to realize in a measure that for which they have prayed so long.

Just fifty years ago a Philadelphia Friend sent a barrel of flour to the sufferers in the Irish famine, accompanied with the following inscription: "A donation for the Irish sufferers, given freely, and accompanied with a heartfelt desire and petition to the British Parliament to remove one of the real causes of distress among the laboring and perishing classes by abolishing the existing aggressive and unchristian system of national defense by fortifications and armed soldiery and a navy; and directing that all vessels now belonging to the naval establishment of Great Britain shall henceforth be engaged in righteous and useful commerce, and that the trained warriors, disciplined enemies of God and man, shall hereafter be employed in useful and productive industry, and instead of being a drain upon the resources and means of subsistence of laboring British subjects and a reproach upon the Christian name, they may contribute by the honest use of their faculties to the supply of their own wants and comforts as well as to the relief of perishing thousands." It is the Czar's purpose to help bring that very thing to pass. The following is the proposed Address for signatures:

"We, the undersigned, sovereign citizens of the United States of America, without regard to race, creed, or political affinity, desire to express our hearty sympathy with the Czar's noble effort for the cause of God and humanity. Appreciating the difficulties which confront him at home and abroad, we admire the high moral courage with which he dares to face them, in the faith which, in all ages, has removed mountains. We think no more fitting place can be found from which to start an American crusade, than this city of Philadelphia (Brotherly Love), and this State of Pennsylvania, whose founder, in 1693, published an appeal for arbitration to the nations of Europe, while war was raging among them, and practically gave them an illustrious example of what a colony can be whose chief defenses are arbitration and justice extended to all men. Here, from the cradle of liberty, where later we proclaimed that not only ourselves, but all the world, had a right to life, liberty, and the pursuit of happiness, we stretch forth the helping hand to Russia, our friend, when she bringeth good tidings, when she publisheth peace."

EDITORIAL NOTE.

WE have heard with regret of the death of Dr. William Nicholson, which occurred at Pasadena, California, on the first inst. He was one of a family of brothers who have been prominent and very useful in

the church. Born in North Carolina, he early removed to the West, and resided for some years in Kansas before he sought a restoration of health in the milder climate of California. He was a man of vigorous intellect and spiritual power, and was the clerk of Kansas Yearly Meeting for several years.

GENERAL CHURCH NOTES.

While the Church of England is busying itself concerning the threatened clash with the state, and is parrying the attacks of Sir William Harcourt, the new Free Church Catechism continues to meet with the approval of dissenters. It is true that some exception has been taken to it, but its popularity is unquestionable. Edition after edition has been exhausted, and the demand continues unabated. It marks a signal advance for toleration, and promises to be the starting point for at least a measure of unification of the various denominations.

The Pope has addressed a letter on "Americanism" to Cardinal Gibbons. This was inspired, undoubtedly, by a late publication of the Life of Father Hecker. Father Hecker, who died in 1888, was the founder of the order of Paulists, and as one of this order made a most aggressive effort to secure converts. He, as well as the members of his order, was eminently successful. His services are said to have equalled in interest even those of Moody. The Paulists, however, have been attacked most uncompromisingly by the Jesuits and others who are jealous of the old customs of the church, which they pretend to fear are being jeopardized by the new methods and freedom tolerated by Father Hecker. This adaptation of the Catholic church to the needs of the people in the United States, now revealed to all in the biography of Father Hecker, is known as "Americanism," as distinguished from the uncompromising condition of Catholicism in other countries. The Pope diplomatically warns the church in America to keep close to the tenets and practices of Rome, but he is careful to avoid casting blame upon any person or set of persons in the church. He refers, however, to the life of Isaac Thomas Hecker as having excited not a little controversy, and he leaves in the mind of the reader no uncertain feeling that he, too, fears the independence of American institutions upon Catholicism.

The Pope has been suffering for some time from a cyst on his thigh. The presence of the growth at length became so dangerous to his health that last week it was necessary to perform an operation. This was entirely successful, and Leo XIII. now gives promise of realizing the advanced age of ninety. He has just completed his eighty-eighth year, and with his strong constitution he should weather the storm yet a little longer. Now that Gladstone and Bismarck are dead, he stands out pre-eminently among those prominent characters whose lives have shaped so conspicuously, during the present century, the course of the world's history.

The Jewish Colonial Bank, the purpose of which is the propagation of the Zionist movement, will shortly be founded. Subscriptions will be invited on the 28th, 29th and 30th of the present month.

The Sirdar, Sir Herbert Kitchener, gives as his reasons for refusing to allow missionary work to go forward in the Soudan the fact that he wished to secure absolute order before any possible disturbing influences can enter the country.

It has been pointed out that for the thorough evangelization of the Philippines the Bible will have to be translated into more than a score of languages and dialects.

Dr. Van Dyke, the well-known New York minister, after refusing a call to the chair of literature in Johns Hopkins University, is now invited to fill a similar but newly created position in his alma mater, Princeton University.

TRUE SAYINGS.

There is but one failure, and that is, not to be true to the best one knows.—Canon Farrar.

When thou wouldst help another, study to please, not thyself, in the doing, but him thou servest. So shalt thou be unselfish indeed—Selected.

The man who consciously abides in God is superior to every other environment, master of every other force that comes against his life.—G. Campbell Morgan.

The mere hatred of evil in a particular form is no evidence of piety. Men have hated the Devil who had made little progress toward loving God. Jehu, the furious driver, in a burst of zeal swept his kingdom of Baal worshippers; but "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."—"Sunday School Times."

The moral maxims of the Egyptians, we are told, were definite and lofty, their "thou shalt not" being much the same as the prohibitions of the Decalogue. In a papyrus of antiquity occurs the maxim, "The son who hearkens to the word of his father, he shall grow old thereby." "The man who having received much, giveth little, is one who committeth an injury," and "Be watchful to keep silence," have not an unfamiliar sound.—"Westminster Review."

Spain, without the Bible, has bull-fights; and in America men who do not read the Bible have bully-fights. The moving spring in such performances is brutality and covetousness. A champion bully wins thousands in an hour, and his friends who bet on him win tens of thousands. But it is all the price of blood, and brings ruin on the winners. The money if won is often spent in vice and sin, in drunkenness and debauchery. And those who win to-day are quite sure to lose to-morrow, and end worse off than they began.—"The Christian."

FOR THE AMERICAN FRIEND.

FRIENDS DURING THE REVOLUTION.

THE VIRGINIA EXILES.

BY PRESIDENT ISAAC SHARPLESS.

The death of two of the exiles and the sickness of others renewed the efforts of their friends at home for their release, and seems also to have touched the hearts of the Executive Council. A committee from Chester County went to Lancaster to attempt to influence the Assembly, then sitting there, to aid in the cause. Before hearing them that body propounded two questions, to which they demanded formal answers:

"Whether you acknowledge the present Assembly to be the representatives of the people of this State, chosen for the purpose of legislation?"

"Whether you believe the people of this State are bound to a due observance of the laws made by this Assembly."

Their answers were cautious and probably did not aid in the immediate object they had in view.

"We believe the present assembly to be representatives of a body of the people of Pennsylvania chosen for the purpose of legislation.

"We believe it our duty to obey the principle of Grace and Truth in our own hearts, which is the fulfilling of all laws established on justice and righteousness. Where any decrees are made not having their foundation thereon they operate against the virtuous and give liberty to the licentious which unavoidably brings on general calamity. Although we think it our duty to bear a testimony against all unrighteousness yet it hath ever been our principle and practice either actively or passively to submit to the power which in the course of Providence we live under."

More effective proved to be the visit of four of the wives of the exiles to Lancaster. The result was the minute of Congress, sent by Charles Thomson to James Pemberton:

"In Congress 16 March 1778.

"Resolved that the Board of War be directed to deliver over to the President and Council of Pennsylvania the prisoners sent from that State to Virginia."

After a leisurely consideration of twenty-three days the Council ordered that the prisoners should be released. The orders, when they came, were couched in most respectful language:

"It is reported that several of these gentlemen are in a bad state of health and unfit to travel; if you find this to be the case, they must be left where they are for the present. Those of them who are in health you are to bring with you treating them on the road with that polite attention and care which is due to men who act on the purest motives, to gentlemen whose stations in life entitle them to respect however they may differ in political sentiments from those in whose power they are. You will please to give them every aid in your power by procuring the necessary means of traveling in wagons or otherwise, with such baggage as may be convenient for them on the road."

Here was a long-delayed acknowledgment of the honesty and sincerity of the motives of the prisoners, and a practical withdrawal of the charges against them.

The prisoners' wives had sent a preliminary letter to General Washington, dated Third month 31st:

"Esteemed Friend

"The pressing necessity of an application to thee when perhaps thy other engagements of importance may by it be interrupted I hope will plead my excuse. It is on behalf of myself and the rest of the suffering and afflicted parents wives and near connections of our beloved husbands now in banishment at Winchester. What adds to our distress in this sorrowful circumstance is the word we have lately received of the removal of one of them by death and that divers of them are much indisposed; and as we find they are in want of necessities for sick people we desire the favor of General Washington to grant a protection to one or more wagons, and for the persons we may employ to go with them, in order that they may be accommodated with what is suitable for which we shall be much obliged.

"Signed on behalf of the whole,

"MARY PEMBERTON."

Washington sent the letter to Governor Wharton, at Lancaster, with a favorable recommendation, and followed it the next day with another letter, passing on the four wives of the prisoners, who had called on him at Valley Forge for permission to pass the lines.

"You will judge of the propriety of permitting them to proceed further than Lancaster but from appearances I imagine their request may safely be granted, as they seem much distressed—humanity pleads strongly in their behalf."

When the prisoners reached the neighborhood of Philadelphia, General Washington kindly sent them a pass to go through his lines, and they reached their homes without further mishap. In all the relations of the General with the Friends we find the greatest courtesy on his part, and the most respectful language, whether in minutes of meetings or in private letters on theirs. He understood their scruples and respected them, and they felt the reality of his politeness and sense of justice. When some Friends from Virginia, about this time, were arrested for not entering the army—had their muskets tied to them and were otherwise severely treated—when they reached Washington's camp he immediately had them discharged.

As further illustrating the courtesy shown by Washington to Friends, his treatment of a committee sent to convey to him and General Howe their testimony against war, is abundant proof. It was just after the Battle of Germantown, when the American cause was not in the least promising, and needed all the positive aid it could possibly receive. Their brethren had gone off to Virginia under a serious cloud, and many a military commander would have treated them with scant forbearance. His own consideration, and their reciprocal care to give neither party any advantage by the visit, are strikingly shown by their report:

We, the committee appointed by our last yearly meeting to visit the generals of the two contending armies on the second day of the week following our said meeting proceeded to General Howe's head quarters near Germantown and had a seasonable opportunity of a conference with him and delivered him one of the testimonies issued by the yearly meeting and then proceeded on our way to General Washington's camp at which we arrived the next day without meeting with any interruption, and being conducted to headquarters where the principal officers were assembled in Council after waiting some time we were admitted and had a very full opportunity of clearing the society from the aspersions which had been invidiously raised against them and distributed a number of the testimonies amongst the officers, who received and read them and made no objections.

We were much favored and mercifully helped with the seasoning virtue of truth and the presence of the master was very sensibly felt who made way for us beyond expectation, it being a critical and dangerous season. We may further add that we were kindly entertained by General Washington and his officers, but lest on our return, we should be examined as to intelligence, we were desired to go to Pottsgrove for a few days within which time such alterations might take place as to render our return less exceptionable to them, where we were accordingly sent under the guard or care of a single officer & hospitably entertained by Thomas Rutter a very kind man and others of our friends; in this town we had some good service for truth. Two of the committee were discharged on sixth day afternoon and the other four on seventh day having been detained between 3 and 4 days. Two of the Friends upon coming within the English lines were stopped and questioned respecting intelligence about the Americans, which they declined to give. They were sent under a guard to the Hessian Colonel who commanded at that post, and he proposed several questions respecting the American Army, which the friends declining to answer, he grew very angry rough and uncivil using some harsh reflecting language and ordered a guard to conduct them to the Hessian General Kniphausen who appeared more friendly, but he not understanding the English language sent them under the conduct of a light horseman or trooper to General Howe's head quarters at Germantown but upon the two friends informing of his aide de camps who they were, they were dismissed without being further interrogated, so that no kind of intelligence was obtained from them, nor any departure from the language of the testimony they had delivered. We believe the Lord's hand was in it guarding us from improper compliances & his bringing us through this weighty service though it was a time of close humbling baptism.

As to the charge respecting the intelligence said to have been given by Spank Town yearly meeting, we believe General Washington and all the officers there present, being a pretty many were fully satisfied as to Friends' clearness and we hope and believe through the Lords blessing, the opportunity we had was useful many ways, there having been great openness and many observations upon various subjects to edification and tending to remove and clear up some prejudices which had been imbibed.

Samuel Emlen, Jr, Joshua Morris, Warner Mifflin, Wm. Brown, James Thornton, Nicholas Waln.

Phila 1, 10th mo. 1778.

An interesting sequel to this visit is related. When Washington was President one of the committee—Warner Mifflin, a cousin of the General's—called upon him. The President remembered him and adverted to their former interview. "Mr. Mifflin," he said, "will you now please tell me on what principle you were opposed to the Revolution?" "Yes, Friend Washington, upon the principle that I should be opposed to a change in the present government. All that was ever secured by revolution is not an adequate compensation for the poor mangled soldiers and for the loss of life and limb." "I honor your sentiments," replied the President, "for there is more in that than mankind has generally considered."

Grape juice kills more than grape-shot.—C. H. Spurgeon. Drink kills more than all our newest weapons of war.—Lord Wolseley. Intemperance is the egg out of which all vices may be hatched.—St. Augustine. Every moderate drinker could abandon the intoxicating cup if he would; but the drunkard would if he could.—J. B. Gough. I know how to abstain, but I do not know how to be moderate.—Dr. Johnson.

FOR THE AMERICAN FRIEND.

STELLA, OKLAHOMA.

In a recent visit to Friends in Oklahoma, I visited all the meetings belonging to Stella Quarterly Meeting, except two or three preaching stations where there are no established meetings.

Friends' meetings are located all along the south Fork of the Arkansas River, from twelve miles south of Kiowa, Kan., a hundred and twenty-five miles east to Pawnee, with two monthly meetings thirty and forty miles south of Stella and Coldwater.

At Liberty Monthly Meeting the most westerly meeting, they have a membership of from fifty to seventy-five, but no minister, except as they are supplied with one from Stella, seventeen miles east. They meet for worship in a sod house, but then the hungry souls are fed on the bread of life from our loving heavenly Father's hand, and are not only living, but growing thereby. There fourteen names were given to pay one cent a day each for a year for Foreign Mission work. A resident minister is very much wanted and needed at Liberty.

As Stella Monthly Meeting and the Academy there have so recently been alluded to in THE AMERICAN FRIEND, it needs no special mention by me, only to just say that there they have one of the most live and interesting meetings among the meetings of the nine Quarterly Meetings of the Kansas Yearly Meeting that I have visited since the Yearly Meeting. There twenty pledges were given for one cent a day for mission work.

Square Cedar Monthly Meeting—twenty-two miles south of Stella—is composed of two or three small meetings, at which place Lodi Bonser, the Quarterly Meeting Superintendent, preaches, besides attending to the superintendent work. The Friends at these meetings are all new members—nearly all converted in the last four years. At one of these meetings—Prairie Valley—five pledges were given for mission work.

Ringwood Monthly Meeting is twenty miles or more southeast of Square Cedar, in what is known as the black jack country, so called from the black jack oak timber that extends about forty miles northeast and southwest, and twelve miles wide, over a sandy plain more or less broken by hills and interspersed with small prairies called glades. There is considerable cotton and peanuts produced here. Here the Friends have a good meeting-house—about thirty by forty feet—used part of the time by the Presbyterians. Friends here have been and are yet a good deal troubled by what is known as "comeouters." But I think Friends are well holding their own against them. Brother Cox is the minister there. Eleven mission pledges were given.

Next we come forty miles northeast toward the river again to Coldwater Monthly Meeting. Here there is a small body of Friends newly converted from the sinful world, crude and undisciplined in their experience as Christians and Friends, but earnest and teachable in the doctrines of the Gospel.

They have no meeting-house here, but meet in the

school house which we had to give up one night to a literary society. I think they will take steps soon to build a meeting-house. The location is already agreed upon, and I believe all are satisfied with it. William F. Lewis, a minister formerly of Iowa, is teaching school twelve miles south of this place and is a member here. Alvin Coppock, from Stella, preaches here. Six mission pledges were given.

East of this, twenty miles, is Friends' Valley Monthly Meeting, of which Enterprise, eight miles southeast, forms a part. They have a good meeting house at the valley, and the meeting is attended by some good, earnest Friends, working to build up the Lord's kingdom in this part of Oklahoma. John W. Newkirk is laboring at the Valley. Six missionary pledges were given at Friends' Valley and seven at Enterprise.

Fifty miles or more east of Enterprise is Harmony Monthly Meeting, the extreme eastern meeting of Stella Quarterly Meeting. It is composed of about eighty members and without Elders or Overseers, but is under the care of a committee of the Quarterly Meeting. Irene Hester, from Stella, is the minister here. I find some earnest, devout Christians here, as there are in all the meetings. But Stella Quarterly Meeting being composed mostly of new members, nearly all of whom have been converted in the last four years, there is a good deal of unsettlement and need of Gospel teaching with many. But upon the whole, I believe there is as much loyalty to the doctrines of Friends, to the kingdom of heaven, and to a consecrated life of a Christian as there is generally manifested in our older meetings. Harmony Meeting gave fourteen missionary pledges, making eighty-three in all in the Quarterly Meeting, amounting to \$302.95 for one year. These pledges are to be paid monthly, to go into the treasury of the Foreign Mission Board of Kansas Yearly Meeting to support one missionary in the foreign field for one year. The Friends of Stella Quarterly Meeting hope they may be able to furnish or suggest some one to the Board that they may support with their own means. Why cannot the other Quarterly Meetings of the Yearly Meetings do the same thing—raise money enough to support one missionary or more, and so increase the workers in the field several-fold? I believe they might, if it was gone at in a systematic way. And so with all the departments of Christian work. Some one—a temperance worker—said to me she wished they would do as well for home work. Well, go at it in a systematic way and they will. I entered Oklahoma Twelfth month 31st and left Second month 4th.

JOSIAH DILLON.

Ralston, Iowa.

More I can neither wish nor pray nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the might and worth of the incomparable excellence of Christ. We know not half of what we love, when we love Christ.

The International Lesson.

Lesson X. FIRST QUARTER. Third month 19, 1899

CHRIST THE GOOD SHEPHERD.

John 10: 1-16.

GOLDEN TEXT.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10: 11.

DAILY READINGS.

Second-day, Third mo. 13.—Christ, the Good Shepherd. John 10: 1-10.
Third-day, Third mo. 14.—Christ, the Good Shepherd. John 10: 11-18.
Fourth-day, Third mo. 15.—Safety of the sheep. John 10: 19-31.
Fifth-day, Third mo. 16.—Hiring sheep. Ezek. 34: 1-10.
Sixth-day, Third mo. 17.—Seeking and feeding. Ezek. 34: 11-16.
Seventh-day, Third mo. 18.—Safe folding. Ezek. 34: 22-31.
First-day, Third mo. 19.—My Shepherd. Psalm 23.

The allegory of The Good Shepherd is so familiar and lends itself so readily to quotations, that the close connection which it has with the preceding chapter is apt to be overlooked. The chief priests and Pharisees, who were the recognized leaders of the people—known as the shepherds of the people—cast out the man who had received sight through Christ. Jesus found the man who had been cast out, declared himself, and was believed in by the man. Some of the Pharisees who heard the words of Jesus, entered into conversation with him, and called forth the discourse of Chapter 10.

Christ's discourse, though resembling a parable, is more strictly an allegory. It contains three similitudes: (1) He shows the difference between false and true teachers or shepherds; (2) He describes the relation between the door and the fold, claiming to be himself the door; (3) He describes and illustrates the character and work of the true shepherd, declaring himself to be the "Good Shepherd."

1. "Sheepfold." The sheepfolds of the east were, and still are, walled enclosures with thorn branches placed on top of the walls, over which wild animals will rarely climb. The only entrance to the fold is through a doorway, which is heavily barred at night. These enclosures will accommodate several flocks. The shepherd takes his flock to the fold and leaves it in charge of the keeper or "porter," and comes for it again in the morning. "Thief." One who robs stealthily. "Robber." One who uses violence when he robs.

2. "But he that entereth in by the door is a shepherd of the sheep." This marginal reading is better than the Revised Version. The allegory so far is general; all true shepherds enter through the door.

3. "The porter openeth." Again a general statement. There have been many suggestions as to whom the porter is intended to represent. Some say John the Baptist, some the Holy Spirit, some God himself. There is always a risk in pushing analogies too far. It would seem that the porter, like the walls, is a necessary part of the picture, but is not intended to be taken figuratively, as in such a case the porter would hardly have been given a place subordinate to the shepherds. "The sheep hear his voice." The flocks in the East are small and the personal relation between the shepherd and the sheep is very close. In the morning the shepherd stands at the gate and calls his sheep; they come to him and he leads them forth.

"By name." Each sheep has his own name.

4. "When he hath put forth all his own." Revised Version. None are left. Only the true sheep are mentioned—it is the ideal church. "He goeth before them." He is their leader and their example; he leads them into the green pastures, and protects them from the dangers of the way. "Know his voice." They had learned to distinguish his voice.

5. This verse is very strong in the original. "But a stranger will they by no means follow, for they know not the voice of strangers."

6. "This parable." Better, "This allegory." The word is not the one usually translated parable. "Understand not." Did not see his meaning.

7. "Jesus therefore said unto them again." Revised Version. Because they did not understand the allegory he went on to explain himself more fully. "Verily, verily." These words mark the important point. "The door of the sheep." He does not repeat his words, but takes up another thought. It is now the "door of the sheep," not of the fold. He emphasizes the personal relations between himself and his sheep. His sheep are those who recognize him to be the entrance into life, and who enter through him. The fold is meaningless without the sheep.

8. "All that come before me are thieves and robbers." Revised Version. Even the new translations do not remove all difficulties from this verse. Taking the whole circumstances (including Chapter 9) into consideration the meaning seems to be something like this: All who have ever claimed to be the door, and have claimed to have power to open or shut according to their own will, have been, and are thieves and robbers. A man who claims to stand between Christ and a human soul is a thief and a robber. Compare Luke 11: 39-52. "Did not hear them." Compare Matt. 7: 29.

9. "I am the door." An emphatic repetition. "By me." Again emphatic. "Any man." Either shepherd or sheep. "Shall be saved." Compare verses 28, 29. "Go in and out." Shall live. It is a Hebrew phrase meaning one's daily life. Compare Deut. 28: 6; 31: 2; Acts 1: 21.

10. The thief comes to seize for his own advantage, the shepherd to give to others. The similitude of the door is now laid aside and that of the good shepherd is taken up. "May have" (in both places). Revised Version. Omit "More." Revised Version. Christ's desire is that we should have abundant life—Titus 3:6.

11. "Good." This is not the usual word—it means beautiful, good, noble. "It sums up the chief attributes of ideal perfection." The image of the Good Shepherd is that which has come closest home to the minds of men in all the Christian ages. Painting, statuary, and literature have again and again portrayed the Saviour as the Good Shepherd. Compare Ps. 23; Isa. 40: 11; Jer. 33, etc. "Layeth down his life." Revised Version. More than to die; it is a voluntary consecration of one's whole life—death is but a feature of it.

12-13. In these verses the contrast is strongly

drawn. The "hireling" is one who cares only for himself, and who, when danger comes, runs away; he cares not for the sheep, but for the pay. "Wolf." Any danger or evil which threatens the sheep. At this time it was the Pharisees.

14-15. Christ now almost drops allegory and speaks plainly. The reading and punctuation of the Revised Version makes these verses perfectly clear. "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father." The relation between Christ and the true disciple is like that between Christ and his Father—a perfect union.

16. "Other sheep." Gentiles. Possibly alluding to John 7: 35. Compare also John 11: 52; Acts 10: 34, 35. "There shall be one fold." This wrong translation has done great injury to the truth. It should read as in Revised Version. "They shall become one flock, one shepherd." There may be many folds, there can be but one flock and one shepherd.

PRACTICAL THOUGHTS.

1. Christ is the door.
2. The church universal is the flock of Christ.
3. Abundant life is the gift of God through Jesus Christ our Lord.

FOR THE AMERICAN FRIEND.

STILL A SANCTUARY.

The old Friends' meeting-house up in the pines,
Closed and forsaken this many a year—
How it haunteth a memory that plainly defines
Every bench, every window, the door in the rear!

There the knot-holes and marks are distinct in the board,
And I see the white clouds and the pines through the pane,
While the sounds of the tree-tops I jealously hoard
As I would a musician's undying refrain.

In the yard, 'neath the blackened and long-weathered shed,
I hear a horse stamp, with its whinney or neigh,
And the flies, buzzing loudly, an influence shed
That reaches me now, at this long-distant day.

And good men kneeled down in the silence for prayer,
Or spoke, with long pauses filled up by the pines,—
Noble thoughts, kindly words, of an utterance rare
To a heart that reflects on God's ways and designs.

And though fewer the ones that were gathered there
As the years left behind the old house on the hill,
Yet the calmness of age was no calm of despair,
And the peace of those meetings remains with me still.

Not in vain is the word to the few, cast aside
By the hurrying crowd in its strife and its stress,
For e'en Nature gives voices that ever abide
To the stone and the tree to preach righteousness.

Barred the door, closed the eyes of the old meeting-place,
And as buried it seems to the work-a-day world,
But its spirit I see, with a beautiful face,
And its pinions of goodness and mercy unfurled.

CHAS. H. BATTEY.

Providence, Second month 5th, 1899.

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. 41: 10.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR THIRD MONTH, 19th, 1899.

SELF-MASTERY.

1 Cor. 9: 24-27.

Second-day, Third mo. 13.—The Nazarite vow. Num. 6: 1-8.

Third-day, Third mo. 14.—Daniel's purpose. Dan. 1: 8-16.

Fourth-day, Third mo. 15.—The Rechabite's Obedience. Jer. 35: 1-11.

Fifth-day, Third mo. 16.—Enduring temptation. Jas. 1: 12-15.

Sixth-day, Third mo. 17.—Be strong in the Lord. Eph. 6: 10-18.

Seventh-day Third mo. 18.—To him that overcometh. Rev. 2: 8-11.

(A Temperance Meeting.)

Our Scripture lesson carries us back to ancient times on the Achaian peninsula, when from far and near the Greeks gathered for the famous Isthmian games;—when the racers, trained by months of self-denial, tests of endurance, and constant practice, had at last reached the day when before assembled thousands they were to appear in the race course to contend for a simple crown of laurel that carried with it a glory greater than that of the golden crown of a king. The successful contestant won for himself a triumphal entry into his native city, often through a new entrance broken through the city walls, and was led to the temples of the gods amid songs and shouts of triumph. For such a corruptible crown men were willing to undergo for long seasons the most rigid self-denial and arduous training, yet only one could receive the crown. But we may so run that all may receive the prize. They do it for a corruptible crown, but we for an incorruptible. If they attain self-mastery for the crown that perishes even when won upon such uncertainty, how much more we should attain the victory over every foolish and hurtful lust, over every enervating indulgence and mere self-seeking enjoyment, who strive for the imperishable, heavenly crown.

But who can attain to self-mastery? Once more we are carried back to ancient times and see a devout, earnest young Pharisee, trained at the feet of Gamaliel, approving in his conscience the law of God, resolving and re-resolving to obey it, struggling to arise above his baser self, yet defeated again and again, until, hating the sin that mastered him as if it were a dead body chained to him, he cries out, "Who shall deliver me?" One can read in every line of the seventh chapter of Romans the intensity of the struggle. It was no ordinary man who was there contending for the mastery. The royalty of life never sent an abler champion into the lists. But he confesses to absolute, abject failure. Who of us can tell the truth about ourselves and say less than he? Unaided self-mastery is an inaccessible mountain-peak upon whose summit no flag of human victory ever yet waved. No doubt but that many a man,—thousands of men, have achieved victories over self-life where weaker men have failed; victories that have been rewarded with success in life in every sphere, but in all such there yet remain fatal forms of self-life destructive of true spiritual life until they learn that only Christ can

give the true victory. Such men indeed, rarely recognize how much they owe to him for victories won seemingly without him. Our Christian environment, training and inheritance, the very moral atmosphere we breathe, is all a part of his method of lifting the souls of men to higher life. Still less do such men recognize that all good and generous impulses of the heart spring from that ever-present Spirit of God, without which every man would live a wholly sensual life. Between the seventh and eighth chapters of Romans is a great gulf that no man ever yet passed save through Jesus Christ his Lord. But self-mastery won through Jesus Christ is not maintained in idleness and carelessness. There is ample field for the use of all our energies. His method of mastery is by possessing all our powers and sanctifying them to his service. As once we yielded our members servants into iniquity, so now we yield them as instruments unto righteousness. Christ keeps men by keeping them busy. He brings to an end our self-life in the sense of self-seeking, so that we are free to live for him. He sets men free from sin by employing them under the higher law of the activities of a Spirit-filled life. It is not simple self-possession that men want. It is Christ-possession. "I live yet not I, for Christ liveth in me." Emptied of sin and self, filled with Himself, employed in His service. Praise the Lord!

THE DETROIT INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

Ho for Detroit! Unfurl your banners! Begin definite plans for our annual "field-day." The program committee has had several meetings; let me tell you something of our hopes for the "best Convention yet."

Wednesday morning, at ten o'clock, the annual business meeting of the United Society of Christian Endeavor will be called to order. The business is important and interesting. Are you a member of the corporation? Why not? Send to me for a copy of our by-laws, and join us heartily.

That afternoon will be given up to the annual meeting of the board of trustees.

The opening session of the Convention will be held Wednesday night in one of the great tents. The mayor of Detroit, and Rev. C. B. Newnan, representing the city pastors, and Chairman Strong, of the local committee of arrangements, will each voice a word of welcome. Then we shall have representatives from England, Canada, and our own land respond for us. After that the officers and trustees are to hold an immense informal reception. We want to meet you face to face, and to take the delegates by the hand. Fall in line, and speak as you pass by.

You see, this is quite a change in our programs of late. The meetings we have held in churches on Wednesday night will now be transferred to Sunday night; and this arrangement also permits us to meet and greet one another as well. I like the idea; don't you?

Upon Thursday morning will come President Clark's annual address, the general secretary's annual report, and the sermon. Another change, you see; the sermon coming early in the Convention proceedings, instead of among its last. What about the consecration meetings? All changed. I will tell you about them a little further on.

The denominational rallies or conferences will be held Thursday afternoon in the churches. These will bristle with new features, but I have not room this time to tell you about them.

Thursday night there will be two great tent meetings, with two speakers in each, handling the problems of the day. Who are the speakers? Wait awhile, and I will make your fingers tingle with enthusiasm when it is time to announce them. It is all I can do to keep some of the names back. Get ready to be pleased; I will guarantee that you will be. Thursday will be a great day.

And so will Friday. In the morning two tent meetings. In the afternoon (and here is another change) we will hold two great schools of methods in the tents; these instead of the usual committee conferences in churches. In this way you can "get to all the committee conferences." You will applaud this change when you learn more of the plans in detail.

Friday night will be another opportunity for two great popular mass-meetings. We have the men, and the topics too, that are worthy of the occasion.

Upon Saturday morning you will be invited to the tents for an attractive discussion of Christian Endeavor principles, and in the afternoon we are to have a grand outing, down the river to Belle Isle. I might say "to fairy-land." But you would say I was extravagant. Never fear; if you have never been to Detroit and to Belle Isle, you will then have the same use for superlative adjectives that I have now.

Saturday evening, the old-time reunions by States in the church headquarters. We can make some changes in the program with a view to improvement, but we all want our annual Saturday-night socials and receptions. State officers, please do not make final arrangements for these until you let me put a f—no, a suggestion—in your ear.

Then Sunday. What with sermons in the churches in the morning, Sunday schools and Christian Endeavor prayer meetings at their regular hours, we will rally, expecting a great blessing in the afternoon for a Sabbath-observance meeting, and for separate evangelistic meetings for men and for women.

In the evening we are to hold twenty or thirty, maybe more, consecration meetings. Each meeting will open with a suitable address by some Spirit-filled man, and then we will close them with seasons of quiet and consecration. This, you see, makes a decided change. I believe you will get great blessing from these meetings. God will give us a great day upon Sunday.

Upon Monday, the closing day, our interest will be sustained by meetings in the tent in the morning.

This year there will be two Junior rallies, one in each tent upon Monday afternoon.

Then we propose for the evening at least two great farewell meetings. After one address in each of these meetings we are to give the States an opportunity, by singing their State songs and in other ways, to bring our great annual feast-day to a close by appropriate exercises. Be prepared for surprises.

So much for the outline, the "bones" of a program, so to speak. Of course there will be the daily Quiet Hour. Led by Dr. Chapman? We hope so. We are also to have two daily Bible-study hours, one conducted by Professor Morehead, of Xenia, O., and the other by Professor Willett, of Chicago. There will be other practical conferences in churches. New ideas, new features; in fact, our meeting this year will give a greater variety of meetings than ever before, making the occasion, all in all, one great Christian workers' conference as well as an International Christian Endeavor Convention.

Remember the dates, July 5-10. Detroit the place.
JOHN WILLIS BAER.

MISSIONARY NOTES.

Appropos of recent statements in this department relative to the "Zionist Movement," we add this extract from a recent article by Joseph Rabinowitz in the "Missionary Review." Rabinowitz, as is well known, is the leader of a great movement among the Jews in Southern Russia in the acceptance of Jesus of Nazareth as the Messiah.

"Zionism is a combination of modern Jewish ungodly literature with old Talmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up the voice, seeing the orthodox Jews, together with their rabbis, are against the plans and devices of Dr. Herzl. The whole uproar of Zionism is carried on only by the young people, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles for the newspapers about the unmeasurable growth of Zionism are chiefly by young people, who care not about responsibility for the truth. In these days one can mark great disappointments and loss of courage in the Zionist world. The reasons are: first, because of the strict forbidding of the Sultan to let Jews enter Palestine, where there ought to be the state which Dr. Herzl is planning; second, because of the journey of the German Emperor, William III, to Jerusalem—especially the fact, that the German evangelical emperor, when ascending the hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly. As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them the hope of a new Jewish state in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed the second Zion-

ist Congress. What a strange sight before our eyes! representatives of the Jewish nation sitting at Basle, caring for its rest and peace at Jerusalem, from one side; and representatives of the German nation, standing at Jerusalem caring for the interests of German Catholics there, from the other side. Both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by his prophets."

AMERICAN FRIENDS' WORK IN CHINA.

BY ESTHER H. BUTLER.

A review from the first conception that comes to us of God's plan for this mission brings to mind so many instances of His faithfulness that we feel we are placed in the midst of riches so great that the difficulty will be to rightly select that you may see His plan in it all.

At the time God called the first worker to this mission there was no organized mission among Friends in the empire, though we were preceded on the field by the founders of the English mission. There was no circumstantial connection either with the board or with myself that led us to select this country or this city. In the year 1885 the W. F. M. S. of Ohio Yearly Meeting were earnestly asking to know the Lord's will for them, both as to work and plans. And while they prayed, my call came to me. It read like a telegram—"Hospital Nurse, Nanking, China." I was at that time in no way connected with foreign mission work; knew practically nothing of any field, and had only a passing acquaintance with our board. But "His power is made perfect in weakness." At the same time the Holy Spirit touched the hearts of two of his servants in Nanking, Dr. and Mrs. Bube, of the Methodist Mission, to ask, when writing to E. T. Pritchard, if among the Friends there was not some one who could come as evangelistic nurse to their hospital. This, in a word, gives you the beginnings of the mission in the home land. And I pass on without stopping to speak of many things that strengthened our faith as we followed on to know the Lord's will. I reached the field Twelfth month 14th, 1887, and found the home and work to which I had been called waiting and ready. I remained in the Methodist Mission in charge of the hospital wards for two and a half years.

In the fall of 1888 Amanda Kirkpatrick, of Kansas Yearly Meeting, was accepted and sent out by the board to prepare for the anticipated opening of our mission. As we still had no home of our own, a home was given her with the ladies of the W. F. M. S. of the Methodist Church.

We submitted plans and estimates for buying land, building and opening work to the Yearly Meeting in 1889. We had but little faith that they would be able to undertake so much, but promptly came back the word: Buy and build, substantiating it with a draft for the amount needed.

The land, almost two acres, was bought in First month, 1890. It was walled in, and the home built

during the summer. Eleventh month of that year found the home completed and occupied by the two workers. In a very few weeks Miss Kirkpatrick was compelled to return to America on account of failing health. The orphanage building, the gift of A. H. Hussey, was soon completed, and on Third month 24th, 1891, was opened for the Woman's Training School. These were the days of very small things—only one worker and a few ignorant Chinese women within our walls. Our neighbors knew nothing of Christ, and but very little of foreigners. But withal they were not unkind, but positively friendly. However, they were very diligent every night to form in companies, marching round our compound a number of times, beating gongs or anything else that would make a noise, shouting and screaming, finally building bonfires at the four corners of our grounds, and worshipping—all this that the spirits might not torment or bring any sorrow upon them because the foreigners had built houses and were living among them. All these had their ministry. We knew better from what Christ saves. In Fifth month, 1891, came the riots in the Yang-tsi valley, and we were compelled to leave our work and give over the mission compound to the care of the Chinese soldiery for six months. It was then our neighbors gave us proof of their friendliness.

That a woman should live alone, and, what was worse, one that had never been married, and not having even the prestige of widowhood to protect her, appealed to them. After we had gone the violence of the mob increased, until it seemed inevitable that the buildings would be looted and burned. Then came the neighbors, helping to remove everything from the house, storing them in their own homes, and when the danger had passed, all was returned without the loss of any thing.

We returned to our work in Eleventh month. As the board has sent out their calls for help, and one by one the workers have reached us, some from Ohio Yearly Meeting, some from others, some from Friends, some from other churches, each has brought her own new strong history of God's leading, both for herself and for the board, so the Lord has kept himself in the midst to strengthen and to establish.

Laura M. Stanley, the first of these to come to the new home, reached here Twelfth month 12th, 1891. The Women's School was opened for the second time on Second month 12th, 1892, and a day school for girls in Third month. But we were still practically with but one worker, as time for the study of the language must be given to all.

Having decided to open medical work as one branch, the need for a physician to take charge was responded to with the same characteristic promptness that has supplied all our needs.

Lucy A. Gaynor was then in Woman's Medical College, Chicago, and already an accepted candidate in her own church board. But when the Lord brought this need to her notice, she at once recognized it as his call to her. Her board kindly released her,

and she was received as a member among Friends. She reached the field Ninth month 21st, 1892. The medical work of the mission dates from her arrival. A small room was given in the orphanage building, which served the purpose of dispensary until the hospital was opened, more than three years later. It was the intention, as indicated by the name of the building, to open an orphanage, and for a time it was considered a department of the work. During the years from 1892 to 1896, inclusive, six different children were adopted. Two of these died, leaving four that are still with us. For the time being this work is abandoned in so far as any extension. While any enlargement of the work, and every new worker sent was a decided step of faith, still the board courageously and constantly kept up the call for help. The next to come to our aid was the Christian Endeavor Society of New York Yearly Meeting. They not only gave us a worker, but also pledged her support. Margaret A. Holme was accepted by the Ohio Board the summer of 1894. She reached the field Tenth month 7th of that year.

Early in 1895 a chapel and dispensary was opened on one of the busy streets of the city in a rented building, and also during the year two day schools, one for boys and one for girls.

The contract for the Women's and Children's Hospital was given in Fifth month, 1895. It was completed early in 1896, but we did not receive any in-patients until in Tenth month. Our next recruit was from the Presbyterian Church. Effie Murray, formerly a member of the Christian Alliance, having had three years' experience on the field, was received as a member of this mission, Sixth month, 1896. The Woman's School, which up to this time had been conducted in connection with the Girls' Boarding School, now took possession of their new quarters in the hospital annex, and the Girls' School became an established and separate work. Up to this time our little band of Christians had worshipped with the Methodists, but we now began holding services in the hospital chapel; until now we had had no chapel of our own.

At the close of 1894 M. Isabella French, a member of Ohio Yearly Meeting, was accepted as medical missionary, and at once began her preparation, under the care of the board. She graduated from the Ohio Wesleyan University in 1897, and reached Nanking, Twelfth month 22d of that year.

As a mission we had for some time been impressed that the time was near when our forces should be scattered, carrying light to some of the many cities and villages that are still lying in almost utter darkness. Early in the year 1898 a number of itinerating visits were made in Luh-hoh, a city of 30,000, situated north of the Yang-tsi River, twenty-five miles from Nanking. The Lord graciously went before, making it possible for us to rent a house in a pleasant part of the city, and among a class of people that are proving most friendly.

The building was rented in Fourth month. From

that time until Tenth month regular trips twice each month were made, clinics held, and the Gospel preached. The latter part of Tenth month of this year two of our number, Margaret Holme and Dr. French, removed to this place to make it their permanent home, and at present medical and women's work are opening as fast as study of the language and the newness of the place will permit.

To resume briefly: The mission just entering its eighth year enrolls two medical and four evangelistic missionaries, two native evangelists (men), five Bible women, one nurse, one druggist, two medical students, and four teachers—all of these Christians. Our evangelistic workers have been trained in the Woman's School; indeed, the active members of the church have almost all of them spent more or less time in the Training School.

The average yearly attendance in this school has been about fifteen, eighty per cent. of whom have been converted.

The Girls' Boarding School enrolls twenty. The instruction and discipline is almost entirely in charge of two native young women, with a missionary in general charge. All the older girls are Christians, and many of the younger ones. The healing, helping and evangelistic power of the medical work has grown from 1,000 patients the first year to 5,500 last year. From the day of small things, in a room 12x14, to a large hospital having accommodations for 40 patients on the upper floor alone. In the two years since it was opened for in-patients there have been 510 received. Nine clinics a week have regularly been held. At all of these the Gospel has been preached, and portions of Scriptures distributed. The ward work is under the personal care of a missionary. There have been many souls saved in this work, but it would be impossible to give numbers. It may be of interest to note that notwithstanding the increase and extension of this branch, the amount asked from the Society for running expenses every year grows less. A number of children have been converted in the day schools. Some are now in our own and other boarding schools. At present there are fifty scholars in these schools. There are both Junior and Senior Christian Endeavor Societies. The former has twenty members; the later numbering forty, includes a large per cent. of the church members—indeed, it is the working missionary department of the church. A large proportion of them are very poor, not having enough to obtain even the few comforts that Chinese life demands. However, they have pledged \$60 for the coming year; have a good proportion of it already in hand, and are now renting a building, expecting to open a preaching place, a school, and perhaps a clinic on their own account. The actual membership (50) of the church does not increase correspondingly with the general advance of the work. The main reason is the work is so largely women for women, which is very decidedly the side of lesser influence in any heathen country. Very many of the women who are converted are not allowed to join church, because the

father has not been reached. From Luh-hoh, the new station, two persons, a man and wife, have already been received into membership. A number of others are inquiring. Faith for great blessing is in the hearts of both the foreign and native workers, for He hath said unto us, "My grace is sufficient for you; for my strength is made perfect in weakness. Most gladly therefor will we rather glory in our infirmities, that the power of Christ may rest upon us."

OUR CHRISTIAN ENDEAVOR SUPERINTENDENT OF MISSION WORK.

A short time ago our Christian Endeavorers had an opportunity to become better acquainted with our Christian Endeavor Union President. If you will come with me to Penn College, Oskaloosa, Iowa, we will all get acquainted with our Missionary Superintendent, Gilbert Bowles. During the day we can usually find him in the class-room of the Biblical De-



MISSIONARY SUPERINTENDENT GILBERT BOWLES.

partment of the college, as he has charge of this work during the temporary absence of Dr. William L. Pearson. Our questions soon bring out the fact that our Superintendent was born in Iowa, but spent the most of his boyhood days on a farm in Jewell County, Kansas. From 1888 to 1894 he spent the greater part of his time in North Branch Academy, teaching school between times to pay expenses.

During the summer of 1894 he went to Tunassasa, N. Y., where he was engaged as a teacher in the Indian School.

The fall of 1895 he entered Penn College, and was soon identified with the active Y. M. C. A. and Christian Endeavor work of the institution. Although he completed the Biblical Course in three years, and supported himself, he always had time for outside literary and Christian work. He was editor of the "Penn Chronicle" one year, and while chairman of the Y. M. C. A. Missionary Committee he gave especial attention to the missionary literature, mission study classes, and plans for the college to sup-

port a missionary. Thus we see that during his active college work he always had plenty of time for missionary work.

Since becoming an assistant professor his work has been redoubled. He has had general supervision of the missionary work in the college, leader of a noon-day mission class, and leader of the faculty class.

During the fall term four study classes were conducted, one of which was made up of the professors and their wives. The most of the students in these four classes are active Christian Endeavor workers. They also have a regular Christian Endeavor study class, and forty books were ordered for last term's work.

From the above we see that our Superintendent is not only a theoretical missionary enthusiast, but also a practical worker. He believes in missions so much that during the holidays he married an ex-missionary from Japan, Minnie Pickett. They are now very pleasantly located at 630 North B Street.

Below we give a full outline of the scope of the mission work:

MISSIONARY DEPARTMENT OF THE FRIENDS' INTERNATIONAL C. E. UNION.

Purpose—The purpose is: (1) To act as a bureau of information, (2) to increase the interest in missions, and (3) to suggest methods for transforming awakened interest into practical results.

Methods—The means of accomplishing these ends are the Endeavor Column in *THE AMERICAN FRIEND*, notices in other papers, personal correspondence and visits, where practicable. Much of the success of these efforts depends upon the freedom and promptness of missionary superintendents and committees. Each Yearly Meeting Superintendent is urged to send in reports of the conditions and work done.

Suggestions—To missionary committees and superintendents: Besides planning for public meetings, increasing the interest in giving, and circulating tracts and papers, there are two things which ought to be done. First, start a missionary library and keep adding to it. Send to Fleming H. Revell Co., Chicago, Ill., for a catalogue of missionary books and ask for special terms for starting a library. Also send to Flora P. Mills, Knightstown, Ind., for a list of our W. F. M. A. publications. Get a list of missionary books in each home and find out if any of these can be placed in the library for exchange. Second, organize and maintain a mission study class. The Friends' Union is now following the Student Volunteer course. It has been selected because of its excellence and its thorough supervision. It is supplemented by articles in *THE AMERICAN FRIEND* on our denominational work. Methods of organizing classes will vary with conditions. Present the subject publicly, giving a chance for questions, then take names and follow up with personal work. Let time and place of meeting be left to the members. Weekly meetings in private houses are best. A good leader (with the mission committee as advisory), by careful preparation, will do good work with a class of two, but personal invita-

tions will bring in a class of six or eight in almost any society. The best results are obtained where each person studies the entire lesson and comes prepared to recite as in school. The next best is to assign sub-topics to be reported at class, supplementing them by questions and discussions. A map of the country studied should always be at hand. It is well to have a questioner appointed at the beginning of each meeting. The last five minutes may be given to this review, each one being held responsible for everything said during the hour. The ideal mission class is a combination of Bible study, devotion, sociability, curiosity, intellectual pleasure, intercessory prayer, and holy resolutions.

Personal correspondence is earnestly solicited by the superintendent, Gilbert Bowles, 630 North B Street, Oskaloosa, Iowa.

M. Z. K.

LINES WRITTEN IN ILLNESS.

Throw back the curtain wide, and fold the screen,
And let the light of day stream o'er my bed of sickness.
Long have mine eyes been hid, in darkness and in pain,
And as they open, thoughts will steal across my mind,
I fain would write.
Bring now my paper and my pen, that I may write with
Trembling hand the thoughts I may not speak.
Not of the long and weary days and nights of pain;
Not of weeks that seem to come and go unchanging,
These have been mine: but more than these have come to me.
Dear kind, beloved friends, who through these darksome days
Have been as ministering Angels at my bed.
Of you I speak (of gentle Mother's care), you who have helped
To lull the raging pain, and bathed my aching brow with
Watchful care. Dear friends who here in my absence
Offered prayer for me, I speak of you. When it was said to me
That prayer was made in my behalf, mine eyes were filled with
Grateful, hopeful tears. "I will lift up mine eyes unto the
Hills, from whence cometh my help." Our prayers shall thus
Unite, for God hath said, "Where two or three agree, it
Shall be done." Such prayer hath healed the sick and caused
The lame to walk. So I rejoice in hope, that I might
Rise and walk, and work, as in the other days. Then came
The message from the Meeting, sent by voice and vote, all
Pregnant with fraternal sympathy, and writ by friendship's
Well-known faithful hand (letters from friends, with kindest wish
Expressed, in thoughtful, hopeful words, in hours of pain,
Are helps almost divine). Beloved, you did not wait until
Mine eyes were closed to all earth's beauty, before you brought
The flowers. Mine is the joy in life, to know of your
Esteem. Mine to have, to hold, to see the things of beauty
Sent to me. How exquisite they seemed, what joy they brought
Within the same four walls, on which I had to look,
With eyes all dull with pain, for many weeks. Too weak
With pain I was, too full my heart, to justly thank you then,
And now too weak my words. So much to tempt my appetite,
To make me well. Husband and children sweet beguile me into
Smiles; more than my heart could ask has come to me.
Friends and Physicians both have faithful been. No wish
Been unfulfilled. My words shall be of praise and not complaint;
I'm trusting Him who does all things well, and "Though He
Slay me, I will trust in Him." And so I bide my time, dear
Friends, to know His will, if I may walk again. Meanwhile,
I thank Him for your works of love, and
Ask His richest blessing on you all.

New York City.

ANNA M. C. BARTON.

I am the Lord thy God which teachest thee to profit,
which leadeth thee by the way that thou shouldst go.

News from the Field.

KANSAS YEARLY MEETING.

Independence, Kansas.—Anna Z. Strange of Tonganoxie Monthly Meeting, began a series of meetings at Bolton, in the limits of Elk River Quarterly Meeting, First month, 30th, and closed Second month 12th, 1899. Twenty-one sessions in all were held. There were nine renewals. The church was strengthened and built up, and outsiders wonderfully awakened in regard to the religion of Jesus Christ.

ELIZABETH LINDLY.

Edson, Sherman County Kansas.—Revival services were begun here first month 14th, 1899, by D. H. Dillon, of North Branch, Jewel County, Kansas, assisted by our pastor, R. C. Smith, and continued three weeks, resulting in eight conversions and twenty renewals, and the church was strengthened and built up. Sherman Monthly Meeting is held at Edson the second Seventh-day in each month. A visit from any Friends would be highly appreciated.

WILLIAM F. DUBRE.

Haviland, Kansas.—Edward Woodard, a minister of Bloomingdale Monthly Meeting, Indiana, arrived at this place Monthly Meeting morn, Second month 4th, 1899. He attended the business session of that meeting, which in reality was the beginning of a series of meetings at this place, twenty-five sessions in all. It can truly be said this was a time of refreshing from the Lord. Our Brother was highly favored in declaring the plain Gospel truths as they were presented to him. Saint and sinner each received his portion, and we are glad to note that many heeded the admonition given, and sixty or more were converted or reclaimed. A few made application for membership. Brother Woodard has been suffering from la grippe for several days past. As soon as he is able he will go to Emporia, Kansas, for revival work.

M. M. W.

Ottawa Mission.—Immediately following Grand River Quarterly Meeting held at Lowell, Kansas, Second month 4th and 5th, Fred L. and Olive Ryon came to Ottawa to hold some special meetings. Weather was very cold on their arrival and continued to grow more severe until it was thought advisable to discontinue the meetings after the middle of the week. The cold continued something over ten days; the mercury registering at 24 to 28 degrees below zero at one time, the coldest known in the Indian Territory since it was settled by white men. Brother and Sister Ryon were much worn from continued evangelistic labor in the Territory for the past two months, and received by reason of the storm a much needed rest. On the return of milder weather the next week they went to Hillside (formerly Skiatook) to engage in gospel work.

W. P. HAWORTH.

WESTERN YEARLY MEETING.

Sheridan, Ind.—John L. Kittrell, the noted evangelist of Tennessee, accompanied by J. W. Brann, of Wilmington, Ohio, has just closed a two weeks' series of Gospel meetings at this place. Much interest was manifest at the beginning of the meetings, which increased throughout the series, there being twenty-seven meetings in all. The church was greatly strengthened and many took a more decided stand for God; backsliders were reclaimed and sinners converted. Brother Kittrell's strong preaching on the line of repentance and conversion, and the baptism of the Holy Spirit, was Scriptural and unquestionable. These Friends won the love of many whose prayers will follow them for their preservation and success in other fields of labor.

SAMUEL BARKER.

Coloma, Ind.—Flora Holiday and Calvin Schoate, of Vermilion Grove, Ill., commenced a protracted meeting at Coloma, Parke County, Ind., on the 5th of Second month, which held for two weeks, closing on the 19th, and it is safe to say that in many respects it was the most remarkable religious awakening that has ever taken place in our vicinity, or as a local paper states, "In the history of Parke County." The evangelists were assisted by Ruth Barrett, Ida Heller, and Mrs. Thompson, of Ohio, whose loving words and service of song was greatly appreciated and blest

in the salvation of souls. The preaching and praying of the evangelists brought conviction and contrition on sinners, professors and non-professors alike, and many open confessions were made on the Bible line, many men and women falling down and crying for mercy, and acknowledging their sins and transgressions against God and man; reconciliations were made between neighbors, and restitution for financial wrongs (in some cases reaching backward many years). Judgment upon evil doers seemed manifest, as in apostolic times, and later as in the days of Fox and Wesley, and Whitfield and Finney. There were a number of true conversions and renewals, and also a goodly number received the witness of the Spirit of entire cleansing and anointing.

There are a great many false reports in circulation about the meeting and the workers, a Kansas City paper, "The World," printing an article from a correspondent at Terre Haute, signed "S. M. T.," in which there are greatly exaggerated statements made of what did occur, and positive falsehoods about the evangelists and converts. No one has gone insane on account of the meetings (as stated in the paper referred to), nor are they in any danger of it by submitting to the mind of Christ. There was no "hypnotic power" used, as stated by this correspondent, but the power of the Holy Spirit caused sinners to fall like Saul of Tarsus did, and like the Philippian jailor did, and cry for mercy and ask what they should do to be saved. We think nothing was done at these meetings but that would tend to make men and women better citizens, better Christians, and better members of the church. A loving interest in each other's welfare is abundantly more manifest. New joys and new strength have come to the church, and the standard of purity in life is being exalted in its beauty. Nine free-will offerings were made to the Monthly Meeting asking forgiveness for offences committed, some of them many years ago, and all were accepted and pardon freely given. Bloomingdale Quarterly was held on the 18th and 19th inst., and our dear Sister, Flora Holiday, was enabled to preach a powerful sermon on the prevailing sins of the day, which was backed by the power of the Spirit, and the testimony of many witnesses who have recently received new light. Praise the Lord; to him be all the glory.

S. B. WOODARD.

Superintendent Evangelistic and Pastoral Work.

INDIANA YEARLY MEETING.

On First month 24th, Margaret Ann Craig, of Mercer County, Ohio, came to Portland, Ind., and began a series of meetings which continued thirty-four days—forty-four sessions in all. A week later A. J. Collins came and stayed one week. Many members had prepared themselves for a revival and it had already begun. The meetings were at no time large, but the power of the Lord was greatly manifest at most of the sessions. There were eighteen professed conversions, and four renewals; so far there are six requests for membership; six were already members; two of the remaining six are Lutherans. At Monthly meeting in First month six persons in Portland were received into membership, one of whom died on his way to meeting two days later.

Some weeks ago a Ladies' Aid Society was formed to help in the finances of the church.

At the close of the series of meetings steps were taken to organize a Christian Endeavor Society, beginning with sixteen members, with more to come.

We ask for the prayers and sympathy of the whole church that our meeting may become a great power for good in the community.

CALIFORNIA YEARLY MEETING.

Whittier, California.—Whittier Quarterly Meeting was held at Whittier, Second month 17th, 18th and 19th. We had in attendance Professor Charles E. Tebbetts, of Pasadena, Irvin G. Tabor, of El Modena, and Rhoda M. Hare, of Los Angeles. The sessions throughout were well attended and abounded in harmony, Christian fellowship, and intense spiritual interest. On Seventh-day the meeting listened to a very practical sermon on the "Parable of the Lost Coin," by Professor Tebbetts.

The Quarterly Christian Endeavor Meeting was held on the evening of the 18th, at 7 o'clock. This is a large and flourishing society with a membership of about one hundred. Miriam Harri-

son is the local president, and they not only hold a large enthusiastic meeting on Sabbath evening, but remain for the preaching service which follows, and add much interest by their presence and help.

This Quarterly Meeting occasion was rendered especially interesting and profitable by an excellent address by the Pastor, Andrew F. Mitchell, on the text: "And the leaves of the tree were for the healing of the nations." He gave a clear scientific description of the development of the leaf in the vegetable world, and then drew a practical parallel in spiritual life.

The usually large congregation on Sabbath morning was increased by visitors from other meetings, so that the college auditorium was well filled. The meeting was conducted by the pastor, Rhoda Hare, John Bond, and others taking part in the devotional exercises. The theme of the sermon was that of the morning Bible lesson, "I am the bread of life." The services of Andrew F. Mitchell are greatly appreciated by the Friends of Whittier Meeting and by others as well, so the attendance is always good. He is very much in sympathy with the younger as well as the older members of the congregation, and his gentle spirit appeals to all.

A wave of sadness passed over the entire community at the news of the death of David Lewis, of Long Beach, on the 16th. During the series of meetings held at Whittier just a year ago, which continued four weeks, he greatly endeared himself to the hearts of the many who heard him. He seemed to possess the power of the Holy Spirit to a remarkable degree. Though frail physically, and suffering from a disease that was the cause of his early death, his energy never relaxed in God's work. He was an indefatigable reader, and his sermons revealed the vast store of information, grasped and held by a keen intellect. His burning words will remain indelibly fixed on the lives of the many helped to a higher life by his influence. The funeral services held at Whittier, at Friends' Church on Sabbath afternoon, conducted by Thomas Armstrong, were very impressive, and so many were present that there was not room inside for all. The interment followed at Whittier cemetery.

The closing services on Sabbath evening were conducted by the pastor, followed by Mary V. Brown, of Long Beach, and Thomas Armstrong, of Alimitos. The feeling was universal that the Spirit of the Lord was with us and that He had given us a good Quarterly Meeting.

We may say also that Whittier College is doing excellent work under the efficient management of Professor J. J. Jessup, assisted by Susan Johnson, Anna Moore, and the Misses Morgan.

The College is well equipped in its various departments for the work that is being done; the building is paid for, the teachers are popular and efficient in their departments, and accomplishing much good. Whittier and her churches, schools, and people are up to date in character, enterprise, and all that makes it desirable for home life.

IOWA YEARLY MEETING.

B. B. Hiatt is engaged in pastoral work in Spring Bank and Elk Valley Meetings in Northeastern Nebraska. It is a very interesting field of labor and there are many young people in each meeting. They are situated about six miles apart.

BALTIMORE YEARLY MEETING.

Eli G. and Mary V. Parker, of Iowa, spent about a week in Richmond, Va., and held several meetings both at the meeting house and at the Friends' Chapel, a building recently rented by Friends in Richmond, at 611 S. Belvidere Street, for Gospel work. It is situated in a needy section of the city, and work has opened there with great interest, eighty-three being already enrolled in the Bible School. Mary Parker, owing to an accident to her knee, was unable to go about much, and the severe weather prevented a large attendance at the meetings, but a Friend from Richmond writes that it was felt that their coming was of the Lord, and that their work was much blessed.

They went forward to Baltimore, on Second month 11th, and remained there a week. This was the week of the blizzard, and, besides attending the regular meetings in course, it was possible

to hold but one appointed meeting in South Baltimore, and to make a few family visits. They left for the north on the 27th, having been laboring almost constantly in this Yearly Meeting since early in Eleventh month. Their work has been felt to be timely and helpful.

Dunnings' Creek Quarterly Meeting was held in Bellefonte, Pa., on First month 27th. Samuel R. Neave, Richard H. and Anna B. Thomas were in attendance from a distance. In addition to the regular meeting, four parlor meetings were held at the house of a member, at two of which the subject of Baptism and the Supper were helpfully considered. The most important business that was transacted was the establishment of a new Monthly Meeting at Curwensville, Pa., where, during the past few years, there has been an increase both in membership and activity. The distance between this place and Bellefonte is such that the division of the Monthly Meeting seemed to promise increased efficiency in the work.

WILMINGTON YEARLY MEETING.

Olive Branch, Ohio.—Our pastor, R. H. Luttrell, closed a twelve days' meeting at this place First month 31st, holding twenty-one meetings and visiting ten families. The Gospel was preached with great power and under the direction of the Holy Spirit, that resulted in building up of the church and uniting believers; thirty-one were converted, twenty gave their names to become members of our meeting. Our pastor is also pastor at Cuba, Ohio, at which place he is commencing a series of meetings. O. C.

PHILADELPHIA YEARLY MEETING.

On the evening of the 1st, Dr. M. Mesropian, an Armenian, spoke to the Friends in Haddonfield, N. J., on his native country and the customs of the people. His bird's-eye view of the Armenians and their present condition was vivid and graphic. His direct and entertaining manner kept the interest and sympathy of the audience throughout. While not pessimistic of the outcome, Dr. Mesropian feels that the cause of Armenia is almost hopeless. With the present jealousy of the Powers, and the consequent hesitation to intervene on the part of any one of them, there can be no permanent amelioration of the condition of the stricken country.

On Second-day, the 27th ult., very interesting Tea meetings were held both at Germantown and Twelfth Street meeting houses. The former was addressed by James Wood, whose subject was, "Reformation in the Christian Church." Isaac Sharpless spoke to the members and attenders at Twelfth Street upon "The Discipline of Philadelphia Yearly Meeting." Both meetings were well attended and were very profitable occasions.

FOREIGN MISSION.

Thinking the readers of THE AMERICAN FRIEND would like to hear something of the mission work at Doug's Island, Alaska, I send some extracts from letters recently received:

C. N. Repogle writes: "The snow is piled half way up against the back doors, and we have to tunnel our way out. The two precious boxes sent by the Yearly Meeting, arrived last night. We are truly thankful for all the things sent, everything so nice and durable, just suitable for this country: new dishes, new carpets, blankets, comforts, window-shades, curtains and aprons, children's playthings; knives and neck-ties for boys; dolls, pin-cushions, handkerchiefs and ribbons for girls. All the things were so thoughtfully prepared! Our meetings have been a source of comfort to us since our return. They have gradually increased in numbers and spirituality. We are much encouraged with the present prospect of the new church being built in the spring. Freight rates are so cheap now, and the snow is so deep that I wish we could purchase the lumber at Seattle now, so we could haul it on a sled from the wharf to the church site, which would save about one-half of the cost that it will take later on when the snow is gone, when we should have to carry it on our shoulders. Then we would be ready when spring opens to begin work on the buildings. We have the promise of some work on the church the coming summer from two men, if they are successful in their mining claims located on Pine Creek. I hope they may be.

"Now that there are but two children boarded in the home, we have re-modeled the house, making it much more comfortable and convenient for a small family.

May Replogle also writes under the same date: "We are all excited over the arrival of the boxes. We have expected them so long. And everything is so nice. The carpet is just a beauty. I think we appreciate things up here a great deal more than we do at home, I know I do. Erne jumped up and down when the pink fascinator was brought from the box and given to her. As to that, we all acted likewise. I know it would have done the donors good to have seen us unpacking the nice things."

Jennie Lawrence writes in reference to the work: "Sabbath School averaged for the last quarter eighty-six. The meetings all held regularly, with twelve extra meetings. The average attendance of the latter being fifty. Sunday School teachers' meetings held weekly. The families have all been visited by Charles, since their return in November, besides daily visits to the homes in the interest of the day school."

The boxes referred to in these letters were conveyed to the mission from the wharf in a very different way from the ones carried from Jerusalem to the Ramallah Mission, as per the account in the Second month, second number of THE AMERICAN FRIEND. The one on camels, the other on sleds drawn by men, as the snow was deep; otherwise they would have been carried on the shoulders of the men.

HANNAH E. SLEEPER.

Newest Tracts by Women's Foreign Missionary Union of Friends.

"Gideon's Three Hundred," by Eliza C. Armstrong.

"How to Distribute Missionary Tracts," by Elizabeth T. Larken.

"Catherine's Resolution," by Anna E. Hill.

Price, 10 cents per dozen. Send for them to Flora P. Mills, Knightstown, Ind.

The Woman's Foreign Missionary Association of Knightstown and Raysville, Indiana, held its regular meeting First month 12th, at the home of Mary Charles. The parlors were well filled with women, who listened to an address by Mahalah Jay, of Richmond, on "Mexico and Her People." It was very instructive and added to our interest in the work. She showed samples of beautiful needlework done by Mexican women. This work proves that the Mexicans, in spite of their degradation, are capable of much improvement and refinement if they are only given an opportunity. Phariba W. Stephens, President of the Yearly Meeting's Board, was also present. She has organized a number of societies in the past three months.

"The Missionary Advocate" of First month, contains a concise history of the work of Indiana Yearly Meeting's Committee on Foreign Missions.

Died.

ALLEN.—At West Newton, Ind., Solomon Allen, aged 78 years, 11 months and 9 days. For fifty years he was afflicted with rheumatism, and although a great sufferer, he was diligent in attendance at meeting until a few weeks before his death. He was an elder and member of Fairfield Monthly Meeting.

BRAY.—John Milton Bray fell asleep in Jesus after a little over two weeks of very painful sickness, which was borne with much Christian fortitude, Second month 8th, 1899, aged 54 years 4 months and 21 days. He was a member and elder of Westfield Meeting, Ind. He was converted to Christ in early manhood, and in addition to being naturally of an amiable disposition, he manifested the Christian graces of tenderness and love to a remarkable degree, so that his life was a living epistle, known and read of all who knew him. He was very much attached to the vital principles as held by his church, especially those of peace and temperance. He was a great lover of the Bible school, and faithful attendant of the same.

His friends have the comforting evidence that their loss is his eternal gain.

DAVIS.—Ada J. Davis, daughter of Arvine and Phebe Beck,

and wife of Alfred Davis, died Second month 16th, 1899, aged 48 years and 6 months. She was a member of Bangor Monthly Meeting, Iowa, and a member of the W. C. T. U. She took a lively interest in Christian work.

DAVIS.—Thomas C. Davis, son of Henry and Huldah Davis, died at his home near Leesburg, Kansas, First month 18th, 1899, aged 75 years. He was a man of good judgment, very helpful in the affairs of the church. He was given to hospitality. He was a member of Pleasant Valley Monthly Meeting. He was a consistent Christian, having the assurance that our loss is only his gain.

News and Events.

The Fifty-fifth Congress adjourned at noon on the 4th inst. The last week of the session was crowded with business; many bills and nominations were of necessity left unconsidered, notwithstanding an all-night session on the 3d. The most important bills, which were passed only a short time prior to adjournment, were those relating to naval appropriations, the army reorganization, and the river and harbor appropriations. All opponents of militarism will rejoice that the army is to remain practically on a peace footing. The final bill, which passed both House and Senate and which is a distinct compromise of all others, provides for an army of 100,000 men until July 1, 1901; this army to be composed of 65,000 regulars, and 35,000 men to be enlisted at the discretion of the President from the natives of the islands or elsewhere. After this date the army is to be reduced to a peace basis. The Navy Personnel Bill provides that the limit of cost of armor plate shall be \$300 per ton. Twelve battleships are to be constructed at a cost of \$43,000,000. The grading of officers has been changed and the rank of Admiral created. George Dewey, it is unnecessary to say, is the first to hold this new honor. Tremendous expenditures have characterized this last Congress, the excess over the appropriations of the previous Congress being due almost wholly to the war. Yet our government is run, without doubt, on an expensive and oftentimes extravagant system. The total appropriations of the retiring Congress amounted to about \$1,500,000,000. This is vastly in excess of the cost of the English government, whose expenses would properly be supposed much heavier than ours.

The Miles Court of Inquiry continued throughout the past week. Evidence is accumulating to prove that the beef furnished the army has been wholly unsuitable and nauseating. One witness stated that he had condemned 42,000 pounds of the canned roast beef at Jacksonville. The evidence further shows that the beef killed on the islands and then refrigerated was superior to any other. The Court is now expecting to devote some time to an inspection of the meat concerns which furnished the beef to the army. It will begin its investigations in Chicago this week.

The Filipinos, it has been asserted, are showing signs of wavering. Many of the rebels are dissatisfied—and, in fact, 8,000 in front of Manila have expressed a desire to surrender. For the most part, however, events in the Philippines last week were remarkably quiet. Our casualties to date amount to about 85 killed and 350 wounded. The Filipinos have circulated a false report that they hold 600 of our soldiers as prisoners, but this is utterly false. Not more than a half a dozen of the United States troops are in their possession, if there are even this many.

Germany has shown a remarkable spirit in withdrawing from the Philippine waters all her war vessels and placing under the care of the United States the property and lives of her subjects in the islands. This is a signal manifestation of good-will and removes a fertile source of suspicion of Germany's designs. Her supposed unfriendly attitude toward this country now becomes one of marked cordiality. The troubles in Samoa, however, remain to be settled, but there is no doubt the outcome will be satisfactory to all concerned. It is generally recognized that the tripartite government of Samoa has for a long time been unsatisfactory, and a new regime will perhaps replace the present system.

SHORT PARAGRAPHS.

An antique ledger has been discovered belonging to an old Edinburgh merchant living in the sixteenth century. It was similarly solid and heavy to those used to-day, but in the top corner of the inside board were inscribed these words, "God blis this Buik, and keip me and it honest."

An old Arab proverb hath it thus: "Men are four. He that doesn't know, and doesn't know that he doesn't know, he is a fool; leave him. He that doesn't know, and knows that he doesn't know, he is simple; teach him. He that knows and doesn't know that he knows, he is asleep; awake him. He that knows and knows that he knows, he is wise; follow him."

The Belfast (Me.) "Journal" says: "During the recent heavy snowstorm a flock of sheep, owned by David Young, was left on the mountain. After the storm was over he went to gather in his flock, and, finding one missing, began a search. After five days he succeeded in finding her under five feet of snow, alive and not in bad condition. She had traveled around under the snow until there was a beaten track on several feet."

Elmwood is saved, and the home of James Russell Lowell will be turned into a memorial park. The enthusiastic men and women who had the matter in hand had to raise a good many thousand dollars within a given time, and the money came in so slowly that they were in despair; but now they have the full amount and a little over.

A knowledge of the Abstract.—"What is an abstract noun, Nellie?" asked the teacher of a bright little girl. "Don't know!" was the answer. "You don't know!" exclaimed the teacher. "Well, it's the name of something you can think of, but can't touch. Now can you give an example?" "A red-hot poker," was the surprising and prompt reply.

Praying for Him.—The following is from the autobiography of Dr. Newman Hall: "Dr. Enoch Mellor, one of Dr. Hall's chief friends, was constantly invited to preach in distant places. His people at home loved him dearly, but felt that his popularity elsewhere was somewhat of a drawback. In praying for him one day, a good man said: 'O Lord, bless our Enoch! We love him dearly. But, O Lord, tie him by the leg, tie him by the leg!'"

At the time of the discovery of the Philippines, in 1521, there were found in the islands the brown Malaysians, who are now in the great majority, and the small black Negritos, of whom only about 10,000 survive. Dr. Brinton, of the University of Pennsylvania, believes that these two races are ethnographically distinct, and that their ethnic and historic relations offer some interesting problems in anthropology.

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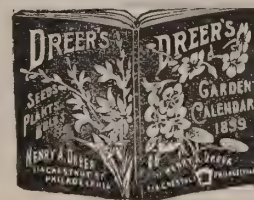
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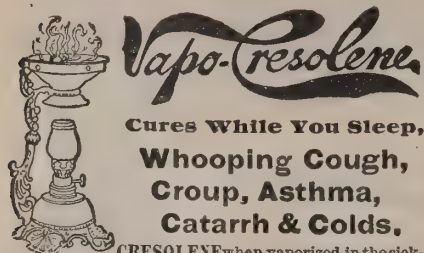
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tails for \$15.00.



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tains, storm apron and shafts, \$75. A grade
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AND TIMES OF HOLDING
RELIGIOUS SERVICES.**

Boston, Mass., Townsend Street near
Warren (Roxbury District). Meetings
for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East
20th Street, Gramercy Park, Meetings
for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except
first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meet-
ing House, corner of Lafayette and
Washington Avenues. [Take Gates or
DeKalb Avenue Cars at Brooklyn
Bridge and get out at Washington
Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20
South Twelfth Street. Meetings for
Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Washington, D. C. Corner of First and C
Street, N. E. (Provisional) Arrange-
ment of Hours:

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Y. P. S. C. E., in the evening, at 7.30, unless
some other arrangement is made.
Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House,
corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting
House, corner of First Avenue, South
and 14th Streets. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House,
28 Pembroke Street. Meetings for Wor-
ship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House
is situated on the corner of Alabama and
13th streets. (Alabama Street Car Line).
Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor . . . 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W.
corner 8th and Mound Streets. Meet-
ings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 p.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House,
Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-
day 7.30 p.m.
There are also two other Friends' Meetings
and two Friends' Missions in Cleveland.

Chicago, Ill., Friends' Meeting House is
located on Indiana Avenue, south of
44th Street. Reached by Elevated
Railroad or Indiana Avenue Street
Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Kansas City, Mo., Friends' Meeting House,
No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Denver, Col., Friends' Meeting House,
41st Avenue and Arlington St., take
17th Avenue Car on 16th St., north.
Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-
day of the month 2.00 p.m.

Quaker Oats with Apples.

Core an apple for each dish of Quaker Oats
Porridge; peel and fill the centre with sugar
and a little cinnamon; then bake the apples.
When ready place an apple in the centre of
each individual saucer of porridge, and serve
with sugar and cream.

Any kind of fresh or baked fruit can be
used in the same way as apples.

THE TRAMP'S PRAYER.

There had been a railroad wreck; two
passengers were killed and five or six in-
jured, and among the latter was a pro-
fessional tramp who had been stealing a
ride. To the doctor who examined his in-
juries he said, smiling feebly, and with
that manner peculiar to his class, "Well,
pard, what's the verdict of the jury?"
"You are very badly hurt," was the reply.
"Are my legs off?" "No; you are fatally
injured, however." "That means I'm a
goner. My pard was on the car ahead.
Is he hurt?" "No; here he is." At that
moment a ragged, unkempt and typical
vagabond came forward, and, bending over
the victim, said: "Well, Jim, they say you

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why it is the Modern Stove
Polish. You will not have
to move out of the house
until it "burns off," if you
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shines in the night," a lady
writes. Put up in paste,
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other has so large a sale.

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have to go. How are you feeling over it?"
"Sorter! No use to kick, Tom." Kin I do
anything for you?" The dying man gazed
at him a moment in silence, and then
whispered: "Tom, you are the only pard-
ner I ever has as knowed the Lord's
Prayer. Just say it over to me." The old
tramp pulled off his cap and knelt down,
and, as the bystanders uncovered and
bowed their heads, he repeated the prayer
word for word, and with such feeling as
astonished everybody. When he had fin-
ished, he rose up, and said, "That's it,
Jim; and kin I do anything more?" "No-
thing more for him," answered the doctor,
as he looked down upon the pale face.
"Your partner is dead."

Who will say, after reading this incident,
that there is no hope for the tramp, and
that it is useless to work for him? Why,
the very tramps themselves would put us
to shame if we did,—as in this instance.

For our part, we would rather be the
ragged wretch kneeling by the side of his
dying partner, and holding just before him
the faintest rush-light of a hope to illumine
the darkness that was settling down upon
him, than to stand in the pulpit of the
near-by church and preach a gospel of
good taste to a congregation of a hundred
and fifty pious souls who had made their
calling and election sure.—"The Mission-
ary."

Baron Farrer Herschell, the eminent
English publicist, died suddenly in Wash-
ington on the evening of the 1st. He was
president of the Joint High Commission
appointed to settle the points of difference
between this country and Canada, and was
one of England's most prominent jurists.

"Is it true," asked an acquaintance of a
girl who returned from Boston, "that there
is an air of culture and educational refine-
ment plainly noticeable in the speech of
Boston residents?" "My dear," she re-
plied impressively, "even owls around Bos-
ton hoot 'To whom!' instead of 'To whoo!'
as in the west."

A WOMAN'S LIFE WORK.

Including Thirty Year's Service on the Underground Railroad and in the War.

BY LAURA HAVILAND.

This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union Soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the State Public School, at Coldwater, Mich., an institution which was the first of its kind in the world. The Industrial School for Girls at Adrian Mich., almost utterly owes its first existence, and especially its name to her efforts. Haviland Academy at Haviland, Kansas, was named in her honor, as also the town in which it is located. At the World's Fair she was introduced by President Palmer as "The Mother of Philanthropy," and well she deserves the title. Her experience as told in this book will be read with thrilling interest.

This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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208 Central Union Block,
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HULDA:

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BY BYRON J. REES.

152 Pages. Bound in Cloth. Price, 50c., postpaid.

A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

ADDRESS:

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JOTTINGS.

The Bluefields revolution in Nicaragua has been virtually terminated by the capture of Chili Mountain and Agua Calientes by President Zelaya's troops.

The Senate has confirmed the nomination of Wm. R. Merriam, ex-Governor of Minnesota, for the position of Director of the coming census.

The trial of Senator Quay, which was slated for the 27th ult., was postponed by the District Attorney until April 10th. The reason for this has not been given.

It is said that every thread of a spider's web is made up of about 5,000 separate fibers. If a pound of this thread were required it would occupy 28,000 spiders a full year to furnish it.

Alarming reports have lately been sent out regarding the health of the Czar. These appear to be without foundation. For years Nicholas has suffered from fits, but the attacks are now much less severe than formerly.

A frightful explosion of a naval powder magazine near Toulon in France, on the 5th, resulted in the death of sixty soldiers and many more wounded. The country was shaken for miles around.

Richard Croker, in a burst of patriotism, announces his determination to celebrate Jefferson's birthday with a grand banquet. It will emulate the Home Market Club banquet in Boston, and will cost \$16,000. "Expansion" will be the motto of the occasion.

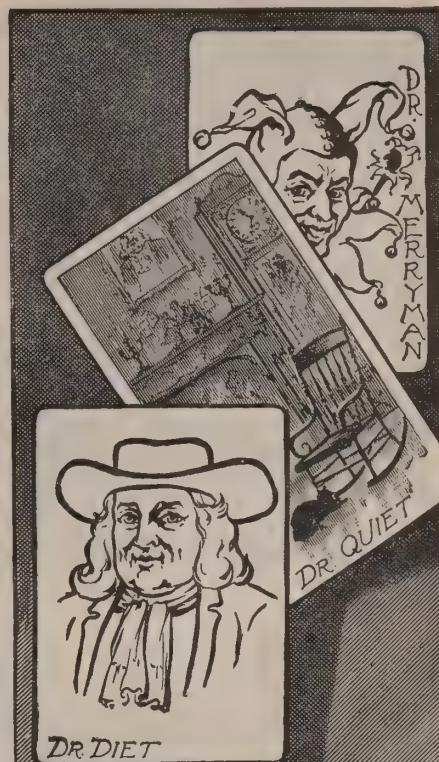
The Illinois legislature has passed a bill appropriating \$9,000 for the purpose of placing a statue of Frances E. Willard in the rotunda of the Capitol Building at Washington. This will be first statue of a woman thus honored.

A reunion of the alumni of the Massachusetts Institute of Technology was recently held in Chicago. Telephonic communication was established in a remarkable manner between this gathering and similar ones in Boston, New York, St. Louis and other cities, so that each was aware of what was transpiring in all the others.

Rudyard Kipling, who has been prostrated in New York City with pneumonia, is now improving. For a time his life was almost despaired of and his expected recovery is a source of satisfaction to the whole English-speaking world.

It is reported that the American capitalist, J. Pierpont Morgan, has arranged to light St. Paul's cathedral, in London, with electricity at a cost of \$25,000. The innovation of electricity in this ancient shrine and the friendly gift to such an English institution by an American are equally worthy of note.

The Queen of England starts to-day for the Riviera on her outing. Her monthly expenses at the Riviera for hotel accommodations only amount to \$15,000. The Paris papers blame Victoria for the Fashoda incident and do not look upon her sojourn in their country with complacency.



Popular Physicians

"If not feeling well, let these three be your doctors: Dr. Diet, Dr. Quiet and Dr. Merryman." Dr. Diet should be consulted first, as he can do most for you. Diet, indeed, is the all-important thing in gaining and retaining health.

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WANTS.

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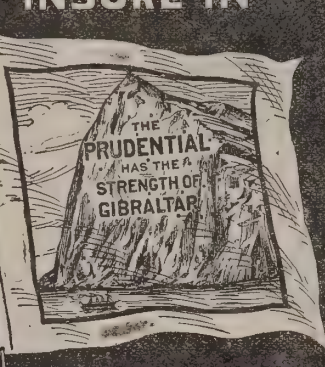
A FRIEND of intelligence and refinement wishes position as companion, mother's help, or to do any light work not menial.

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WANTED.—An intelligent young woman as pupil nurse in private sanitarium. None but Friends need apply.

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Making it Worth While.—An Irishman walking over a plank sidewalk, in counting some money, accidentally dropped a nickel, which rolled down a crack between two of the boards. The Irishman was much put out by his loss, trifling though it was, and continued on his way swearing audibly.

Early the next day a friend, while walking by the spot, discovered the Irishman in the act of deliberately dropping a dollar down the same crack through which he had lost his nickel. The friend was, of course, much astonished at what he saw, and, desiring to learn why Pat should deliberately, to all appearances, throw away money, inquired his reasons, and was fairly taken off his feet by the following lucid (?) explanation:

"It was this way," said Pat. "It's yesterday I was for passin' this way when I lost a nickel down that hole. Now I reasoned that it wasn't worth me while to pull up thot sidewalk for a nickel, but last night a scheme struck me, and I am dropping down the dollar to make it worth me while."

THE WRONG SIDE.

You have heard that old story of the gentleman who went into the Gobelin tapestry works in Paris, and, standing behind the scenes, saw the skilled workman busy making a splendid piece of tapestry. He saw them with threads of all colors in their hands weaving what seemed to him a great, ugly piece of patchwork, and he said, "I do not detect much beauty in that yet." The director of the loom replied, "No, not yet, but come again in a month and see it when it is finished." The man came back and saw the great piece of tapestry stretched out on the loom just as the finishing touches were being put to it. He said, "I do not see any great artistic

beauty in that." "No," said the master workman, "I dare say you do not, but come with me." He then took him round to the other side of the loom. Oh, how wonderful, what a mingling of colors, what beauty of light and shade, what an exquisite design! To-day we are looking on the wrong side of the loom, but "in the morning" the Master will take us round and show us the completed design from the divine side. Do you not see that to-day the Master has hold of the threads and is weaving in the warp and the woof according to the pattern which he alone knows? The dark and awkward patches that we see in our life, which seem to mar its beauty, will, in that morning, be seen in their true light, and we shall find them all to be a part of a divine plan and purpose.—"The Commonwealth."

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New innovations do not as a rule meet with prompt public approval. While the American people are famous all around the world for their business acumen and general aptitude to think out and bring into action new inventions and new methods, we often show a disposition of positive lethargy when it comes to changing so-called fixed principles and methods.

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A youngster of eight was taken to a service in a Roman Catholic church, having previously been warned to leave all his playthings at home and be very quiet while in church. As they left the building he said, in an injured tone: "Mamma, you told me I musn't play in church. What was that lady next to me doing with marbles, then? She had a whole string of white alleys."

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.

Index tells.

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"Na, na," responded Geordie, "I sair doot if ever we'll get another like him; he was a powerfu' preacher, na doot o' that, Tammas. The short time he labored amang us he dang five Bibles oot o' the binding, an kicket the fronts clean oot o' three pulpits."

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A golden cloud drifts back from her face
Like the tress of her yellow hair;
And the stars come out of their hiding-
place
To bask in her beauty and feel her grace—
To woo her, she is so fair.

Her answers are soft as adagios,
Yet wayward and coy as she;
When the petals close of the western rose,
Evading them all, she silently goes
Over the edge of the sea!

—Lloyd Mifflin.

Hayes and the Farmer.—It is told of ex-President Rutherford B. Hayes that, while attending school at Kenyon College, he was in the habit of taking daily walks into the country. These trips were shared by two intimate companions, who were of a fun-loving disposition, which frequently got them into trouble. On one occasion they more than met their match at repartee in an old farmer, whom they met on the highway. The long, white beard of the farmer gave him a patriarchal appearance, and while he was approaching the students, they arranged to give him a "jollying," which eventually terminated in the discomfiture of the youths.

One of them doffed his hat with great reverence and respect as he said, "Good morning, Father Abraham!"

The second saluted the old farmer and said, "Good morning, Father Isaac!"

Mr. Hayes, not to be outdone in affability and politeness, extended his hand as he said, "Good morning, Father Jacob!"

Ignoring the outstretched hand of Mr. Hayes, the old farmer replied, "Gentlemen, you are mistaken in the man. I am neither Abraham, Isaac nor Jacob, but Saul the son of Kish, who was sent out to seek his father's asses, and lo! I have found them."

A little girl who is the happy possessor of a doll and a cat was asked which of these two friends she loved the better. The answer was not forthcoming directly. She reflected for at least thirty seconds;

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then she said, with an air of great seriousness: "I am afraid I like Tabby better than Jane, but I must beg of you not to mention it to Jane; it would make her sad."

A teacher in one of the Cleveland public schools said to the class in English composition: "I wish every member of the class would write out a conversation between a grocer and one of his customers, introducing some pathetic incident or reference." Among the compositions handed in was the following by a sweet little girl: "What do you want?" asked the merchant. The lady replied, "A pound of tea." "Green or black?" asked the merchant. I think I'll take black," she said: "its for a funeral." —Exchange.

Among the crowned heads Louis XI. of France was one of the firmest believers in superstition. He it was who had an unfortunate astrologer brought before him who told him that a beautiful woman, a friend of the King's, would die, and Louis, enraged at the verification of the prediction, sent for the astrologer, and when he was brought before him ordered his couriers to throw him out of a window of the palace. Before the order was obeyed he asked the astrologer with a sneer if he could tell him (the King) the hour of his own death. "Sire," replied the quick-witted astrologer, bowing low, "I shall have the honor of dying just three days before your Majesty."

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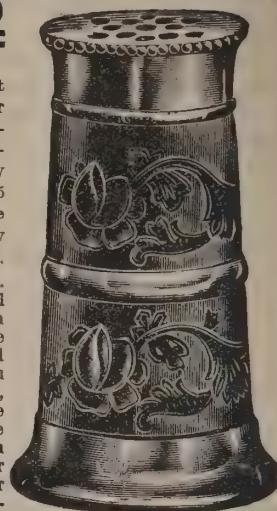
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The American Friend

Vol. VI

THIRD MONTH 16th, 1899

No. 11

IMPRESSION OF SIBYL JONES' PREACHING.

At the first word she loosed the fastenings of her bonnet, and as she spoke handed it down to her husband with a grace indescribable. There was something very impressive in the act, as well as the manner in which it was performed, as if she uncovered her head involuntarily in reverence to that vision of divine truth unsealed to her waiting eyes. And in her eyes it seemed to beam with a heavenly light serene, and in her heart to burn with holy inspiration and meekness, and to touch her lips and every gentle movement of her person with an expression eloquent, solemn, beautiful as her words fell upon the rapt assembly from the heaven of tremulous, flute-like music with which her voice filled the building. Like a stream welling from Mount Hermon, and winding its way to the sea, so flowed the melodious current of her message, now meandering among the unopened flowers of rhymeless poetry, now through green pastures of salvation, where the Good Shepherd was bearing in his bosom the tender lambs of his flock; next it took the force of lofty diction, and fell, as it were, in cascades of silvery eloquence, but solemn, slow, and searching, adown the rocks and ravines of Sinai; then out, like a sweet-rolling river of music, into the wilderness, where the Prodigal Son, with the husks of his poverty clutched in his lean hands, sat in tearful meditation upon his father's home and his father's love. More than a thousand persons seemed to hold their breath as they listened to that meek, delicate woman, whose lips appeared to be touched to an utterance almost divine. I never saw an assembly so moved, but so subdued into motionless meditation.—Diary of Elihu Burritt, London, May 21, 1852.



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VOL. VI.

PHILADELPHIA, THIRD MONTH 16, 1899.

No 11.

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BEATITUDES IN THE GOSPEL.

THERE is a great spiritual law, that it is impossible to get something for nothing. This seems at first to contradict the teaching that "grace is free," that "whosoever will, may come," and that salvation is "without money and without price." But the moment we look a little below the surface, we find that there is no contradiction here.

In many of our institutions of learning in America "education is free," but that does not mean that education is conferred upon the student without effort and co-operation on his part, or that he can sit with folded hands and "receive" an education. In the same way character is free—i.e., it does not cost a man any money-fee to have a good character; but, nevertheless, no man can "receive" a character ready made, or have it supplied to him, without moral effort and a struggle with, and victory over, temptations.

All the beatitudes of the Gospel are of this same nature. In one sense the "blessings" are as free as air and sunshine, but we see at once that they come only when a certain spiritual state, or condition of life, has been realized. In other words, it is impossible to have the wider view until the mountain is climbed, though the view above is just as "free" as it is below, on the ground level. Look at the beatitudes and see how they all illustrate that spiritual law of which we spoke at first.

There is the beatitude of seeing God, but it is

granted only to "the pure in heart," which means, of course, that seeing God is the normal result of getting the heart pure; it becomes then "second nature" to see God. God does not confer this beatitude as a free gift. What He does give freely is the opportunity of making the heart pure; and the spiritual eyes open to see God, just as fast as we climb up into the life where such vision is possible. The blessedness comes with the quality of life.

There is again the beatitude of being filled, but it comes only to those who have been feeling the sorrows of emptiness and the pangs of hunger and thirst. It is the passion for righteousness which God blesses, and without the passion, the beatitude which attaches to it cannot be received. There is the beatitude of "having the kingdom of heaven," but there is a spiritual state required first which is called "being poor in spirit." You get the blessing only as you enter the state. "Poor in spirit" does not mean being depressed, or despondent, or of no account in the earth; but it does mean coming to the condition where we realize our poverty of soul and our need of God and His riches. It is the sense of incompleteness and worthlessness, followed by the incoming flood of God's completeness and fulness. When God comes, of course the kingdom of heaven comes.

Then, too, there is the beatitude of being "comforted," but it comes only to those who have gone down into the baptism of some hard experience. It is "light after darkness, peace after pain." It is not

too much to say, that God never could be fully known or enjoyed by one who had never been in a furnace of trial. Love is never fully revealed, so long as its "course runs smooth." It is when Love comes to comfort that we catch its real heart and meaning. It is when God comes in to heal and bind up our wounds and to fill a great void in our lives that we learn the meaning of this beatitude. Every experience has its own beatitude. At each point on the slopes of Pisgah we get the vision according to our height.

"THE BEST GIFTS."

THERE have always been some persons in the Christian Church who have shown an ambition for "gifts" of rather doubtful value. In Corinth there was an undue craving for the "gift of tongues," as it was called, which was the ability to fall into an ecstatic state in which unintelligible words came from the lips—a flood of speech which had no meaning either to the speaker or to the listeners, until some other man with a gift of interpretation "translated" it into sense. This proved to be rather a dangerous luxury in the infant church, and Paul had to tell his friends in Corinth that the best gifts are the ones that edify the church, and not merely the speaker; and he adds that five words which make sense are better than ten thousand words, from an ecstatic tongue, which make no sense (1 Cor. 14: 19).

There are some among us to-day who covet the gift of astonishing, rather than the gift of edifying. They want the unusual to happen. They are not satisfied with the ordinary gift of speaking the truth, and with building up the church by the slow methods of spiritual life and growth. They want to make saints by some short cut, and get the victory without the battle.

We hear almost every winter of a meeting or of meetings in which astonishing things have taken place, such as persons falling down on the floor as though they were dead, or of suspended animation, or trances. Such things have happened in almost every age. They occurred under the preaching of Tauler, at Bristol during the first meetings which Friends had there, and they were not uncommon in the days of the Wesleys. Such things occur still more frequently during the exercises of so-called heatthen religions. It is no indication of great spiritual power, but it is a physical state which some persons fall into under high emotion, and it is always a condition to be regretted. In fact, everything which is

abnormal and leaves a disastrous after-effect is cause for regret, and weakens rather than edifies in the end. The true "sign" of spiritual power is not to be sought in astonishing physical phenomena, but rather in changed, redeemed lives, and in the upbuilding and solidifying of the church. If, in the course of proclaiming the message of truth and life, unusual events do occur, and some person of abnormal nervous condition is strangely affected, let it be cause for regret and care rather than for glorying, and let every effort be made to avoid the spectacular and all that tends to bring religion into disrepute. What we condemn in the "seance" of the spiritualist does not become holy when it occurs in a religious meeting.

There is one question to be asked regarding the exercise of every "gift." Does it edify? Does it build up individuals in the holy faith, and does it increase the power and weight of the whole church? If it does, it ought to be coveted as one of the "best gifts"; but a gift which brings satisfaction only to the possessor of it, which runs into the abnormal, which merely astonishes or startles, is hardly to be coveted or desired. We do not expect the victories of God to be without some powerful overturnings, nor can the work be done without some unusual displays; but let us not make the mistake of supposing that there is more power in hysterics than there is in calm, spiritual expression of the Love and Truth of God in Jesus Christ.

EDITORIAL NOTE.

THE editor of THE AMERICAN FRIEND has been deeply touched by the many expressions of sympathy which have come to him from the readers of this paper, and though he cannot answer them personally, he wishes to express his appreciation. It is impossible to speak much of such deep experiences, but every human soul loves to feel the comfort of human sympathy, and it is Christlike to help another bear his hard trial.

It is useless to pray for a forgiving spirit while cultivating a memory for injuries. God never quenches a fire for a man who persists in feeding it with oil. He that really desires to keep malice out of his heart will try to keep inflaming thoughts out of his head.

The only final comfort is God; and He relieves the soul always in its suffering, not from its suffering—nay, He relieves the soul by its suffering—by the new knowledge and possession of Himself which could only come through that atmosphere of pain.—Phillips Brooks.

GENERAL CHURCH NOTES.

Dr. Henry Van Dyke, of New York, seems to be firm in his determination to remain in the pulpit. He has just refused the call to a chair of literature in Princeton University.

In one of the smaller islands of the Philippine group, Sula, there is a fierce and warlike tribe known as the Moros. These people are Mohammedans, and are governed by a sultan who has paid but little regard to the Spaniards. Their beliefs are similar to their co-religionists, though they hold to many grotesque and unique opinions. They hate the Christians, and are as ready as any of the Mohammedans to inflict injury upon the followers of Christ.

The eighth annual Tuskegee conference was held on Washington's birthday, at Tuskegee, Alabama. These conferences, which have been brought about by Booker T. Washington, are true missionary enterprises. They bring together the colored people of the state for the consideration of practical means for the betterment of their lot and for the report of progress during the year. Over 1000 farmers were present. The statement was made during the conference that there are at least 5,000,000 negroes in the South unable to read and write. Recommendations were urged advising radical reforms, and the adjustment of standards to higher ideals and insisting upon more useful and self-supporting lives.

A letter has recently been circulated among ministers and laymen of New York State canvassing the advisability of holding biennial religious conferences of the different denominations. It may be said to be an outgrowth of the World's Parliament of Religions, and seeks "reciprocation in religion and of inter-religious co-operation." The letter has been signed by W. S. Rainsford, of the Episcopal Church; A. P. Gifford, of the Baptist; J. Emendorf, of the Dutch Reformed; James R. Day, of the Methodist, and Josiah Strong, of the Congregational Church.

There has been in existence in England for some time an institution known as the "Labor Church," which has aimed particularly at meeting the needs of the workingman. On the assumption that the evangelical churches fail in their mission to the masses, John Trevor, of the Unitarian church, a few years ago, established a church in Manchester along the lines of what is called natural religion in opposition to revealed. He believes that the religious instincts in man are deeply rooted, but that the religion of the orthodox churches is hostile to the best interests of the laboring man. There are now eighteen "labor churches" in Great Britain. It is significant, however, that the latest reports are not encouraging, and there still appears to be much more good accomplished by the evangelical churches in improving the condition of the working classes than by any other organization.

FOR THE AMERICAN FRIEND.

"LETTING THE LIGHT SHINE."

BY BISHOP E. R. HENDRIX.

The best commentary on the Bible the world has ever seen is a holy life—it even illuminates and beautifies the sacred text.

Said John, the Golden-Mouthed [Chrysostom], "Nothing makes a man so illustrious as the manifestation of virtue; for he shines as if clad with sunbeams." But one cannot shine unless he be luminous. All theories of light require a luminous body. Light is part of that kind of energy known as radiant energy and possesses a marvelous velocity where the conditions are favorable, but there must be a luminous body whence this radiant energy comes. The light must first be in the body before it can be transmitted. The Christian's light is alike constant and far-reaching according to the graces which make him luminous.

He who said, "I am the Light of the World" also said "Ye are the light of the world." The source of the world's light in either case is the same; for ours is a derived, a reflected light. Our graces of character are like the rays which illumined the face of Moses when he came down from the mount of God; they are but a reflection of the light of the knowledge of the glory of God shining in the face of Jesus Christ. Our graces come from His grace. Like the stars [planets] our light comes from looking upon the glorious face of the sun. If we have any power to illumine the pathway of life, it is because the Son of Righteousness hath risen upon us with healing in His rays.

We grow in grace, in all graces, as we grow in the knowledge of our Lord Jesus Christ. He that hath the Son hath light as well as life, for in Him was life and the life was the light of men. Beholding as in a glass the glory or character of the Lord we are changed from glory into glory. A Christian shining on earth tells of a Saviour reigning in Heaven and filling all things.

The light which shines from Christian character reaches the heavens whence it came. We are a spectacle unto angels as well as unto men. "To the extent that now unto principalities and powers in Heavenly places might be made known by the Church the manifold wisdom of God." The Church is God's prism, which shows the manifold grace no less than the manifold wisdom of God.

Our Lord never bade His disciples to let their light shine until He had shown them the sevenfold rays which make the white light of Christian character: Humility, Contrition, Meekness, Mercy, Purity, Peace, Endurance. Each is "blessed." Peter, who heard the Sermon on the Mount, reproduced it in a sentence when he said, "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise, blessing; for hereunto were ye called, that ye might inherit a blessing."

It is this inherited blessing which we are to share

with the world and which blesses him that gives it as well as him that receives. Truth first embodied in a personal Saviour and then in saved persons saves others.

The unanswerable argument against unbelief is the life of the believer. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." The stars [planets] no more tell us that the sun is shining somewhere than these "living epistles" tell of "a light that never was on sea or land" save as it shines in the face of Jesus Christ. No marvel that city hath no need of the sun or of the moon to shine upon it, for the Lamb is the light thereof. There can be no night there where each face is bright with the joy of the Lord. Nor can there be any night here if we obey our Lord's command to let the light shine and are ourselves luminous with His presence, the power that worketh in us mightily.

The influence and responsibility of believers were as clearly taught by our Lord as were their characteristics and privileges. The sea and the sun—the one the great reservoir of salt and the other of light—are no more important to the earth than are believers who have beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

"I am no longer in the world, but these are in the world." To find suitable receptacles and vehicles of the words which the Father gave Him was the consuming thought of the Saviour during the last year of His ministry. "I pray for them."

Our Lord's first and last command, given alike on the Mount of Beatitudes and on the Mount of Ascension, was to let the light shine. "The hope of the world's salvation is that the salt lose not its witness unto me." It is by letting the light shine that the world is to know the truth of Christianity as well as the possibility and enjoyableness of a Christian life. This is the very purpose, and not simply the result, of the command to let the light shine.

The last time our Lord was ever seen by mortal eye was when He was walking amid the golden candlesticks to see if this command were obeyed. The churches are His golden candlesticks, whose office it is to send afar the light, the beautiful light of God. This is serving the Lord in "the beauty of holiness," when piety in both natural and appropriate ways—the light on the candlestick and not under a bushel, as if in very shame—gives light unto all in the house.

It was because the Pharisees were not luminous with the graces of character that they were incapable of good works. All their attempts to do their works before men to be seen of them received our Lord's just rebuke. They were willing to be esteemed for what they did not possess, a true righteousness or beauty of character. It was a saying in our Lord's day, "If only two persons entered Heaven one would be a scribe and the other a Pharisee." Jesus said, "Except your righteousness exceed the right-

eousness of the scribes and Pharisees ye can in no wise enter into the Kingdom of Heaven."

Good works which being seen of men may cause them to glorify our Father in Heaven are morally beautiful as well as morally good. The very language of Jesus was *kala erga*, "beautiful works." Deeds thus becoming to a believer and inspired by love to God and man become as natural and common as breathing.

The surprises of "that day" will be in having recounted in our hearing countless beautiful works, radiant with comfort and love, of which the believer has no recollection because it had become second nature to do good to all men, especially to them of the household of faith. Equally surprising will be the command, "Depart from Me, ye workers of iniquity," given to those whose supposed good works were their passport to the skies, but whose righteousness was simply that of the Pharisees. Moses, the meekest of men, knew not that his face shone even when he had spent forty days and nights with God, but the beauty of the Lord God was upon him. It was what he was that made him God's spokesman to the nations, although, like Paul, he deemed himself "Less than the least of all saints," or with the Baptist, "I am not that Light, but am sent to bear witness of the Light."

Kansas City, Mo.

LORENZO DOW.

During pioneer days in East Tennessee, while protestant bodies were banding themselves together that they might organize churches and erect buildings in which to worship, and where the Baptist and Methodist clergy and officials were speaking with a great deal of certainty upon the subject of "falling from grace," Lorenzo Dow, a minister noted for wit as well as wisdom, gave out that he would preach on that subject at a certain time and place. The day came; the people were there irrespective of prejudices or rigid creeds. "We must hear Dow, no matter how." The hour had come; piercing eyes were bent that if possible they might catch a glimpse of him who would dispel the disappointment settling down upon them. Presently a whisper went the rounds—"He's coming; he's coming." Drawing his reins in the shade of a spreading oak, hitching his horse, the parson climbed into the tree, and swinging from a limb, cried, "Shall I fall! Shall I fall! Shall I fall! Presently some one remarked, "If you let go you will." "Yes," said Dow, "But I'm not going to let go." Climbing back, he got down into his saddle, announced his next appointment, pronounced the benediction, then quietly rode away.

More I can neither wish nor pray nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the might and worth of the incomparable excellence of Christ. We know not half of what we love when we love Christ.—Samuel Rutherford.

FOR THE AMERICAN FRIEND.

THE UNIVERSAL BROTHERHOOD OF DOUKHOBORS.

BY JOSEPH ELKINTON.

So much has appeared recently concerning these spirit-wrestlers of Russia—4,000 of whom are now on this continent—that it might seem unnecessary to offer anything about their past history, but as some readers of THE AMERICAN FRIEND may not be familiar with their rise and characteristics during the one hundred and fifty years or more of their existence as a sect, the few facts herewith submitted may be of interest.



GROUP OF DOUKHOBOR WOMEN AND CHILDREN, AT HALIFAX, SECOND MO. 17.

"Early in last century three Cossacks of the Don obtained a copy of the Scriptures, and from reading it came to the conviction that the doctrines and practices of the Greek Church did not represent those of the New Testament. They refused military service and their followers underwent persecution."—John Bel-
lows, a Friend, of Gloucester, England, who visited them in 1893.

In 1816 Alexander I said: "All the measures of severity exhausted upon the spirit-wrestlers during the thirty years up to 1801 not only did not destroy this sect, but more and more multiplied the number of its adherents."

Nicholas I had less patience with them and had their colonies removed from the Crimea to the Trans-Caucasus, especially to parts southwest of Tiflis. This was in the years 1840 and 1850, and it was thought between the Turks and the climate their extinction would be the more rapid and certain; but during the last half century they have spent in the Wet Hills, continually subject to the cruel treatment of wild and warlike tribes, they have transformed that wilderness into flourishing colonies.

Being very thrifty, they accumulated considerable property, and, as has frequently happened, wealth proved a greater enemy than either the hillsmen or disease, and their moral force was somewhat abated, so that when universal military service was introduced in the Caucasus, in 1887, they submitted to it for a time, but presently, through the exhortations and faithfulness of some of their own community and the encouragement of Prince A. D. Hilkoff, who was banished to that country in 1892, they became more loyal to their ancient testimony against all war, and also renounced tobacco, wine, meat, and every kind of excess, dividing up all their property, and so supplying the needs of those who were then in want. In 1895 they burnt their firearms, which precipitated a general attack on the part of the government.

Four hundred families of these inoffensive peasants in one district were torn from their prosperous holdings, and after a forced sale for a mere trifle banished and separated among the Georgian villages; and so, abandoned to their fate, innumerable outrages followed, so that during the past three years 10,000 out of 20,000 have perished, and, as we know, about half of the survivors are now beyond the reach of Russian tyranny.

As to their faith. It consists primarily in the belief that the Spirit of God is present in the soul of man and directs him by its word within him. They lay stress upon the inward Christ, whose coming, teaching and sufferings is fulfilled in and through them by living out the gospel of divine love.

Worship in spirit cannot be dependent upon an outward organization, and so they discard all church forms and requirements.

"They pray inwardly at all times and assemble frequently for prayer-meetings, at which they read prayers and sing hymns or Psalms, as they call them, and greet each other fraternally with low bows, thereby acknowledging every man as a bearer of the Divine Spirit. Their teaching is founded on tradition. This is called among them 'The Book of Life,' because it lives in their memory and hearts. It consists of Psalms, partly formed out of the contents of the Old and New Testaments, partly composed independently."—"Christian Martyrdom in Russia," pp. 3, 4.

The hymn of gratitude sung upon arrival at Halifax, in which a thousand voices rang out the melody of their hearts upon sea and sky:

"Know all men, God is with us. He has carried us through.
We uplift our voices and sing His praises.
Let all people hear and join us in our praises of the Almighty.
They that planned our ruin did not succeed.
We never feared them, for God was with us and gave us strength.

Our Lord had strength to save us. Why should we fear?
They that put their trust in Him are never forsaken.
They that do not know Him now shall know Him hereafter.
The light shines in the darkness and will dispel it."

They confess their sins in prayer to the heavenly God, good and merciful, who forgives all our sins. If they sin against their brethren, they confess before all, and ask their brethren to forgive them. When a man has fallen he should immediately recover himself, ask God's forgiveness with a humbled heart, and with all his might strive not to fall again into a similar sin.

As to the communion, they partake at all times of the sacred, life-giving, eternal sacrament, in the forgiveness of their sins spiritually, through the inward acceptance of the Word of God, which is Christ; and such a communion, they say, penetrates the understanding of man, as it were, to the marrow of his bones. The communion of the body and blood of Christ in the form of bread and wine they do not accept, saying that bread and wine enter into the mouth like ordinary food, and are of no avail to the soul.

Concerning baptism, they say that they are baptized into the Word through the Father, Son, and Holy Spirit. This baptism takes place when a man repents with a pure and willing heart, and calls upon God, and then his sins are remitted and he turns to God and not to the world. This is the only baptism for the remission of sins which they profess.

Their industrious, abstemious manner of living has made them a remarkably robust looking people. Many of the men are six feet six inches in height and well proportioned.

They are distinctly "a peculiar people"—in living apart from the popular vices and amusements of the vast majority of their fellow-men. Their cleanliness and courtesy among themselves and to all is proverbial.

They are perhaps the most striking illustration of what the apostles intended to introduce into the world of believers when each sold his possessions and distributed the proceeds among their fellows. Their educational advantages have been meagre, so comparatively few can read or write, but another generation, under Canadian freedom and schooling, will doubtless be better educated.

The New Testament in Russian and Greek is being distributed among them by those who have taken the most active interest in their coming to America.

Their response to the welcome extended to them by Friends was most cordial, and somewhat on this wise: "We thank Christ and your brethren for sending you to greet us." A conference with forty of their leading men in the cabin of the "Lake Superior" en route from Halifax to St. John, gave them opportunity to ask many questions about our Society, and the reverent spiritual character of their remarks was very gratifying. While no "ordained" or "acknowledged" ministry obtains among them, both men and women speak in their assemblies and under the influence of the Spirit of Truth.

The severe test of their principles during the last decade has doubtless strengthened the best life among them, and any one who will come into sympathetic touch with them will be well assured of their genuine Christian faith and devotion.

The un-Christian conduct of the "Orthodox" Greek Church has driven these disciples of Jesus Christ to an extreme, but with the opportunity to learn and see the blessing of the Saviour coming outwardly as well as inwardly in the lives of those who illustrate His teachings, we believe there will be no hesitation on their part in recognizing and accepting in its entirety the gospel of love, peace and salvation.



GROUP OF DOUKHOBOR WOMEN, AT HALIFAX, SECOND MO. 17.
GATHERING SNOW (WATER WAS SCARCE).

One word as to their Society and domestic discipline. No officers are appointed to rule in their community, neither are there any written regulations, and yet order prevails to an extent rarely equalled.

Marriage, while not regarded as sacred, is kept inviolate, and performed without ceremony. The education of the children is provided for by a simple and uniform system of instructing them in their religious tenets and such trades as are practiced among them. The spirit of the parent, together with his way of thinking, soon passes into the rising generation and is strongly encouraged by good example. The father cares for the needs of his family, watches the conduct of his children, corrects their faults and teaches them the law of God, and in the event of his death the older brother takes his place.—Vladimir Schertkoff, in "Christian Martyrdom in Russia."

"Each one, when considering any question, is guided exclusively by his own spiritual understanding. That is why they are so energetic, joyful and free. Their conduct is looked upon by them only as the outward manifestation, as the result of continual inward spiritual force. . . . Therefore there are no vain

actions, as nobody will praise them; there are no actions from fear of censure on the part of the brethren, as no one will blame them; there are no actions out of blind submission to the majority, as none either expects or demands anything from another."

If this description shall hold good, there appears on earth one illustration of the saying, "If the truth make you free, ye shall be free indeed." And now the word seems going forth for them: "As for thee also, because of the blood of thy covenant. I have sent forth thy prisoners out of the pit wherein there is no water. Turn you to the stronghold, ye prison-

SELF-CONTROL.

To see his life as he might make it, man must go up alone into the mountains of spiritual thought as Christ went alone into the Garden, leaving the world to get strength to live in the world. He must there breathe the fresh, pure air of recognition of his divine importance as an individual, and with mind purified and tingling with new strength approach the problems of his daily living.

Man needs less of the "I am a feeble worm of the dust" idea in his theology, and more of the conception "I am a great human soul with marvelous pos-



LANDING OF THE DOUKHOBORS AT HALIFAX.

ers of hope." May neither Cyprus nor America spoil them of their simplicity, as worldly success and maxims have given degeneracy to another once spiritual people, of whom we might say, Quakerism made their wealth, and their wealth unmade their Quakerism, or that of their posterity. The worldliness of mammon will continue to do this, save where we hearken unto the Lord, both in all other things and in His saying, "Make to yourselves friends by means of the mammon of righteousness, that when it shall fail, they may receive you into the eternal tabernacles."

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—J. F. W. Ware.

sibilities" as a vital element in his daily, working religion. With this broadening, stimulating view of life, he sees how he may attain his kingship through self-control. And the self-control that is seen in the most spectacular instances in history, and in the simplest phases of daily life is precisely the same in kind and quality, differing only in degree. This control man can attain, if he will; it is but a matter of paying the price.

The power of self-control is one of the great qualities that differentiates man from the lower animals.

Every step in the progress of the world has been a new "control." It has been escaping from the tyranny of a fact, to the understanding and mastery of that fact. For ages man looked in terror at the lightning flash; to-day he has begun to understand it as electricity—a force he has mastered and made his slave. The million phases of electrical invention are but manifestations of our control over a great force. But the greatest of all "control" is self-control.—

FRIENDS' WORK IN MANITOBA.

The writer of the following letter is a valued minister of Canada Yearly Meeting, well known to many Friends, who will be interested in hearing of her work.

During the past few years many members of Canada Yearly Meeting moved from the older settled Province of Ontario to make homes for themselves and families in our great Northwest Territory.

This isolated position, scattered over the prairie Province of Manitoba, away from fellowship with those of like faith, brought the Yearly Meeting into close sympathy with them. Way did not open to extend much help till the summer of 1897, when William I. Moore, chairman of the Home Mission Committee, spent two months visiting and holding meetings among the Friends in Manitoba. Alma G. Dale went later, their visits encouraging our members to retain their membership among Friends.

As a result of this visit, Alma G. Dale removed from her home in Ontario, Fourth month, 1898, settling at Hartney, Manitoba, devoting her time entirely to the Lord's work in that land in the interests of the Friends' Church. In entering upon this service our sister had the full unity of the Home Mission Committee, which pledged her support in the work.

The Yearly Meeting of 1898 endorsed their action and granted her liberty to establish monthly meetings as she saw best in the interests of the Friends.

H. A. DALE,
Home Mission Secretary,
Canada Yearly Meeting.

"Hartney, Manitoba, First month 20th, 1899.

"To the Friends of Canada Yearly Meeting: —

"Dear Friends:—Grace, Mercy and Peace from God our Father and Jesus Christ our Lord be with you all.

Since writing my last quarterly letter to you the Lord has encouraged my heart and strengthened my courage and faith. It is not all sunshine in the Lord's work even in Manitoba, with its days of brightness and clear blue skies. One must be here for a time to appreciate this beautiful climate. The very air we breathe puts life and courage into the heart as well as the body. The last letter was written on a lovely fall day and the doors and windows were all open to let in the cool air. Now all that is changed. We shut close to the door, put a rug up close to the bottom, and sit with our feet up on the lounge or stove to keep them warm. In our room—for we are forced to live in one room now—we have a huge coal stove which throws out a great heat, but it is scarcely perceptible in the room. On the floor we have a thick oilcloth, and over that a heavy carpet, and yet it is almost impossible to put our feet on the floor, it is so cold. Everything freezes up at night. Nothing but a furnace will keep the floors warm in this country. Through all this our hearts go up to God in glad rejoicing and songs of thanksgiving, because He has

kept us in health and given strength to do the work which lies all around our door.

"Shortly after writing my last letter, I drove out to visit families in the neighborhood of Chain Lakes, where our meetings are held. About noon I drove up to the door of a small house and was invited to stay for dinner. I might say here, that you are always sure of an invitation to stay for dinner at any place in Manitoba if you are there at dinner hour. A more generous people cannot be found outside this province. After dinner the lady of the house said she had long wanted to talk with me about my visit to this country in Ninth month, 1897. Before that time Sabbath at their house was the day they took to do the odd jobs that were left undone through press of work during the week. In 1897 they came to a meeting I held in Chain Lake schoolhouse, and heard me speak from the words, 'Remember the Sabbath day to keep it holy.' 'Now,' said she, 'all that is changed, and thanks to that sermon, backed by the Holy Spirit, we endeavor to keep the day holy unto God and to His service.' I need not try to tell you, dear friends, how my heart and lips thanked God for that visible result of my visit. At times I have feared that the results of that visit would not equal the outlay of time and money. One soweth and another reapeth, but God granted me both the sowing and the reaping. To Him be all the glory.

"In Eleventh month I visited Carberry and was entertained by George Rogers, who is the son of Stephen Rogers, of Newmarket Meeting. Here I found some fruit of the trip taken in Ninth month, 1897. I went from there to Douglass. Here I found what should have been a strong settlement of Friends. James Muir and his dear wife (since gone to her reward) came to the province in 1880 or 1881. Their first act, after being settled in their home, was to gather in the children and hold a Bible School. This was carried on for some time, and then a Methodist minister came and held meetings there, and eventually all our people joined that church. We have been too slow in looking after our people in the past. I trust it is not wrong for me to say I covet these people for our Society. I cannot tell the exact number of Friends at this point, but there are sufficient to have had a good meeting.

"In Twelfth month we had a very successful entertainment in connection with our school, which is a Union school.

"During one of my house to house visiting trips, I came to the home of a dear old couple by the name of Moore. During the warm weather these people were regular attendants at our meetings. Now the cold weather has come they are housed in for the winter. After an hour's talk on the things of God, and after a time of sweet communion with the old people, I read a chapter and prayed. When we rose from our knees I noticed the daughter's eyes were filled with tears. While waiting for my horses to be hitched, I asked her if she loved Jesus and was serving Him. With a choking voice she said, 'No, but I want to do so.' I pointed her to the Lamb of God and had the joy of

seeing her trusting in Christ before I left the home. My next three visits were to homes where the inmates do not attend any place of worship. The mothers are shut in from the middle of October until the middle of April. The little children would not come near me, as they are unused to seeing a woman in their homes. To these hungry hearts God helped me to break the bread of life, and in every case the prayer was, 'Come again soon; oh, do come soon.'

"Hurrying home from one of these visits, I noticed a shanty across the prairie and said to myself, 'Next time I must visit that home.' The Holy Spirit said, 'Do it now.' The sun was rapidly sinking in the west, and I was a mile away from the shanty and eight miles from home, but I turned the heads of the horses and drove up to the door. A lad came and held the horses for me, and as I went up to the door the woman opened it and said, 'Come in; I am so glad to see you; all day I have been wanting some one to pray with me.' Fifteen minutes in that home comforted that poor woman who had lost her only little girl a few months before. And in the darkness, as I drove home, I felt that God was guiding my faithful team in the right trail. It is so easy to lose one's way here, for in the fall there are tracks crossing and recrossing each other in every direction. There are many such homes in this land, and reading matter is very scarce. One Friend, Martha Walker, of Beaconsfield, has sent me two packages of tracts, which are very acceptable to the people. If I had such papers as "Zion's Watchman" and "Gospel News," I could place them to good advantage.

"On First-day 8th, I hitched my team, and, in the face of a strong wind, and with the glass showing 35 degrees below zero, I started for meeting. The house was very cold when I got there—ten at meeting. In the afternoon I drove seven miles—thirteen out. Home another seven miles and thirty out. By the time I had attended to my horses for the night, I had to confess I was tired, and that is something I am unwilling to confess.

"On the first Third-day of this month eleven Friends met at my house to talk over the advisability of establishing a Monthly Meeting. We first had an hour for worship. It was a solemn time to all present. We waited in silence upon God, which, after fifteen minutes, was broken by vocal prayer. Then our dear friend, Henry James, preached a powerful sermon on 'Abiding in Christ,' founding his remarks on the fifteenth chapter of John. To all present it was a time of precious memories. Our thoughts went back to the monthly meetings in the old home places, and the tears overflowed our eyes. I would say to the Friends at home, be faithful in attendance upon your meetings. The time will come when, situated far from them, as we are, you will look back with longing looks upon the past neglected duties and wish for the privileges so often lightly thought of.

"After looking at the difficulties and the reasons for encouragement, we were united in heart and judgment and proceeded to establish a monthly meeting

by reading the yearly meeting minute, No. 29, signed by John R. Harris. We next appointed a clerk for the day, and committees to bring forward names to fill the different positions in the monthly meeting. Pray for us, all ye who read this letter. Now, what we need and must have, if we are to maintain our foothold here, is a meeting-house. The schoolhouse is seated with very small desks, and grown people cannot sit in them with any degree of comfort. It is too small, in warm weather, to hold the people, and in visiting I have found several who attended for a few times and had ceased coming when they could not get inside. Others sat under the windows which were open. The building, in the winter, is not warm enough to sit in. Very often we find it below the freezing point. Friends in their warm meeting-houses should not forget to thank God for them. Think of us here, and come to our help in this matter. Ask God what you can do to help us.

"I would like to write more, but my letter is already too long and I must not trespass on your time any further. I would like to hear from all of the meetings—a few lines. I have had but one communication which has spoken of the Quarterly letter and thanking God for our work and faith here. Send a line, Friends. A word of encouragement to Friends here would be appreciated.

"In the love of the Gospel,
"ALMA G. DALE."

Hartney, Manitoba.

FOR THE AMERICAN FRIEND.

LIFE.

Oh, Life!—mysterious thing—
The slender thread that binds
To earth—and yet again to heaven,
Canst thou reveal thy source?
"I am the gift of God," it said,
"And Christ has come, that thou might
Know the better way, the rich,
Abundant life,—and Christ Himself
Is everlasting life."

ELEANOR C. BIRDSALL.

Brooklyn, N. Y.

A THOUGHT FOR THE HOUR.

In all spheres of life—the political, the social and the ecclesiastical alike—our prominent questions are not those of individualism, but of socialism in the true sense of the word. Society is contemplated in its corporate life; in its rights over the individual; in the great eternal principles which it truly embodies and partially represents; and, moreover, this contemplation has a breadth of scope which refuses to be confined within the limits of family, or nation, or age. Humanity itself, both historically and philosophically, is only the highest element in the order of the universe, which is itself bound together in a unity of unbroken connection and continuous. It is asked, What has Christianity to declare as a Gospel to society at large and as a key to the mysterious relation of humanity with creation, and so with Him who created it?.....We need a real and living unity; but it must be such as will preserve the equally sacred individuality of freedom.....the unity of all with God in the Lord Jesus Christ.—Bishop Ellicott.

The International Lesson.

FIRST QUARTER.

Lesson XIII.

Third month 26, 1899

REVIEW.

GOLDEN TEXT.—My sheep hear my voice, and I know them, and they follow me.—John 10: 27.

DAILY READINGS.

Second-day, Third mo. 20.—Christ, the True Light. John 1: 1-14.
 Third-day, Third mo. 21.—Christ's First Disciples. John 1: 35-46.
 Fourth-day, Third mo. 22.—Christ and Nicodemus. John 3: 1-16.
 Fifth-day, Third mo. 23.—Christ at Jacob's Well. John 4: 5-15.
 Sixth-day, Third mo. 24.—The Nobleman's Son Healed. John 4: 43-54.
 Seventh-day, Third mo. 25.—Christ's Divine Authority. John 5: 17-27.
 First-day, Third mo. 26.—Christ Freeing from Sin. John 8: 12, 31-36.

The lessons of the past quarter have been remarkably full of practical and spiritual teaching. The whole Gospel of John seems peculiarly adapted to the needs of the nineteenth century. In this age of investigation and of overturning, of criticism and doubt, one can turn to the Gospel of John and find comfort, encouragement and strength in its treatment and presentation of the eternal verities of God.

Without circumlocution and without hesitation, John takes us directly to the beginning of all things, and pictures to us in language simple, yet full of meaning, the life and teachings of Jesus Christ. "These things are written," he says, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Whatever else the Gospels may teach; whatever of history or customs, or biography, or church order, or doctrine, they may set forth, their primary object is to reveal Jesus Christ as the Saviour, the life giver, the revealer of God as our Heavenly Father, full of love and compassion.

A review of the lessons in John shows us God revealing himself in the word—the Logos—Christ. Through Him we know God, and through Him God speaks to us in a way which we can understand. "The word became flesh and dwelt among us." God expressed himself in terms of humanity.

Christ called men around Him who should tell others what they had known and experienced of the truth in Him. He would have all believers bring others to Him and see for themselves what Christ is. "Behold the Lamb of God."

Devotion to Christ does not mean giving up human ties and affections, or home life or civic duties. Christ blessed by His presence the wedding feast and supplied the need of the entertainers.

To the learned Jew, the teacher of Israel, Christ showed that new birth from above is essential, that new life was within the grasp of every one, the only condition being faith—belief. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." In the cure of the nobleman's son we are taught to use the faith we have; that though our faith may be weak, it will grow by using; that the only way to get strong faith is to use the faith we have.

The Father hath committed authority to the Son, and so close is the relationship between them that the Son cannot think or act contrary to the Father's will. All men should "honor the Son, even as they honor the Father."

The compassion of Jesus leads Him to feed the multitude by a miracle. He might have fed them by a word, but He used the few common loaves and fishes and employed His disciples as agents. So today He would have believers use those means which are at hand, and themselves act as God's personal agents. It is not the loaves and fishes; it is not the instruments that are to be the test of possible efficient work, but the high faith which fails not, and above all, power of God. It is part of God's wisdom and loving kindness that He should make man a co-worker with Him. Jesus provided the food, but He left it to the disciples to gather the fragments. God provides food, but man must eat in order to get any benefit.

The thirst—the longing of the soul, which is the experience of all at some time in life—cannot be satisfied with anything short of that which is spiritual.

Christ says: "If any man thirst, let him come unto me and drink." Christ is the source of spiritual life and power; faith in Christ is the condition of spiritual power; believers in Christ should be channels of spiritual power.

As long as men keep committing sin they are the bond-servants of sin. "Know ye not his servants ye are, to whom ye yield yourselves servants to obey?"

The true test of discipleship is abiding. The promise is discipleship; the condition is living, working, following Christ. The result is knowledge of the truth, and being set free from the guilt and bondage of sin. True freedom comes through the Son, and when He makes us free, we are indeed (essentially, absolutely) free.

In the healing of the blind man we see not only Christ's compassion exercised upon one who had no hope of recovery, but His use of external means for the sake of the sufferer. We are taught also his power to hold that which is incurable—sin; as the blind man could say, "One thing I know, so the forgiven sinner may know, even though he cannot explain the fact, that the Son of Man hath power to forgive sins.

Christ is not only the word, the great Teacher, the compassionate, powerful Saviour, but He is the Good Shepherd that knows His sheep and is known of them. He putteth forth His sheep. He goeth before them and leadeth them in the paths of righteousness. All the way through He is a perfect Saviour.

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life.—J. F. W. Ware.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR THIRD MONTH 26th, 1899.

TRUE PENITENCE.

2 Cor. 7: 1-11.

Second-day, Third mo. 20.—Saul's penitence. 1 Sam. 15: 24-31.

Third-day, Third mo. 21.—Israel's penitence. Ps. 78: 34-43.

Fourth-day, Third mo. 22.—Judas's penitence. Matt. 27: 3-10.

Fifth-day, Third mo. 23.—David's penitence. Ps. 51: 1-17.

Sixth-day, Third mo. 24.—The prodigal's penitence. Luke 15: 17-24.

Seventh-day, Third mo. 25.—Peter's penitence. Matt. 26: 69-75.

In Paul's first letter to the church at Corinth he had found it necessary to sharply rebuke them for flagrant sin on the part of one of their members, in which all had become involved because of their failure to administer the necessary discipline. He sternly commanded them in the name of the Lord Jesus to cast the offender out of the church lest the whole lump should be leavened with evil. In our lesson for this week we have Paul's equally earnest commendation of this church for their godly zeal in obeying his directions, and incidentally a definition of penitence is given that forms the subject of the lesson.

What is godly sorrow? It is sorrow according to God. God sees sin, not in its consequences merely, but in itself, a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery. There is no true penitence for sin until we hate it as a loathsome thing in itself. It is, of course, needful to see it as a vice—that is, as an evil against ourselves; also as a crime—that is, as an evil against society, but true repentance brings us to say, "Against thee, thee only, have I sinned, and done that which is evil in thy sight."

Remorse is not repentance. Remorse may bring us to consider how we have robbed ourselves; it is a bitter wail; it is conscience lashing a perverse will; it is bitter tears falling in a parched desert; it is the wrathful muttering of a lion against his prison bars; it tends to moral and sometimes physical death: it is a sorrow that worketh death, but all this is not penitence. Judas was filled with remorse and hanged himself. Peter wept tears of penitence and was restored to Christ's favor.

The original, simple meaning of repentance was, a change of mind. To a Greek it always meant some kind of a conversion—that is, a change of mind, purpose, or attitude. The nature of the change would be indicated by the connection in which the word was used. In a Christian sense it was readily understood to mean such a change in one's habits of thought, feeling, and conduct as constituted a necessary preparation for the heartfelt reception of Christ as both Saviour and Lord.

Paul's method of dealing with this offender is a lesson for all ages. He made him undergo public shame and humiliation. Thus only could the lesson be learned that would never be forgotten. Thus only could a higher standard be set up for the Corinthian Church and the purity and dignity of the Christian

life be maintained. Painful as it was, Paul had courage to go through with it. We may consider from this that it is a misfortune to escape detection. Undetected and unjudged sin is a soil out of which fresh sins will grow. Better the shame and pain of public condemnation, confession and judgment, than the danger of repeated failure. Shame and sorrow do their work for God. Concealment only blights the soul. It may leave the guilty with his gifts, and forms of godliness, but the power of his spiritual life is gone.

True penitence carries us far beyond comparisons with others, save this, that of all "I am chief." Sin is a broken relation between us and God. No considerations of others can have anything to do with restoring that relation. Only a Pharisee could say, "I thank God I am not as other men are." A true penitent says, "God be merciful to me a sinner." A small sense of sin brings a little love for him who forgives.

There is no other ancient literature like that of the Hebrews in its definitions of sin. Its law provided no forgiveness or atoning sacrifice for willful, presumptuous sin. For all hasty, impulsive, careless or ignorant transgressions an elaborate ritual was provided—all of a nature to deepen the sense of guilt, cause full confession by the guilty, and clearing of the congregation of all defilement by the sin of the one or the many. It was not left to mere consequences of sin to teach a man that sin was hateful to God. He must also learn it by sacrifice, and in the death of his sacrificial victim see his own deserved death. So Jesus Christ on the cross reveals to us the deadly character of sin as no natural consequences can do. At the foot of the cross learn the lesson of true penitence.

WILMINGTON Y. M. C. E. UNION.

The reports received from the Quarterly Meeting Superintendents, after the second Quarterly Conventions, shows this Union to have a membership of 1,087 an increase of 38 during the quarter. At the convention in Fairfield Quarterly Meeting, Emma S. Townsend made a most excellent address on "The Riches of God's Kingdom." Samuel Beck, of England, who for several weeks has been visiting in this Yearly Meeting, was also present and gave a very profitable talk. \$151.96 have been raised this quarter.

As a Union the Endeavorers have not contributed any money to Foreign Missions, but this year they are endeavoring to raise \$150 to aid the Yearly Meeting in the support of Martha Hadley, an active member of the Christian Endeavor Society at Wilmington, who, by the joint action of the Y. M. F. M. Committee and the Woman's Board of Foreign Missions, will be sent to Alaska soon to work in the Mission that is under the control of California Yearly Meeting.

Christian Endeavor Day was observed in the Sabina Society by M. C. Pearson, pastor of the church, delivering a brief, but instructive address on Chris-

tian Endeavor work, instead of his regular Sunday evening discourse. He told something of the origin of the movement, and traced the wonderful work it has accomplished up to the present day. He spoke of the different departments of the Society, dwelling at some length upon the Sabbath Day of observance and the Good Citizenship movement; how active Endeavorers of our own denomination have been in the promotion of this part of the work.

The Christian Endeavorers at Friendsville, Tenn., are certainly loyal to the cause, for discouragement came to them in the removal of several of their active members from their midst, and their meetings were losing interest and largely decreasing in attendance, when they were offered a better house in which to hold their meetings, and more pleasant surroundings, if they would drop the name "Christian Endeavor." But the earnest, loyal workers met and decided to reorganize and try again. Since that time their meetings are increasing in interest, and conspicuously their Christian Endeavor banner bends in benediction over their little prayer circle. MYRTLE S. LIGHTNER.

A TRIBUTE TO FRANCES E. WILLARD.

BY ESTHER TUTTLE PRITHOCHARD.

John Burroughs suggests that if we could play the same tricks upon nature in the human species that the nurseryman does upon trees when he grafts them, the world would be stocked with Newtons and Shakespeares. Had he been writing on this anniversary of our great bereavement, I think he might have added the name of Frances E. Willard, since she, beyond any woman of her time, has filled the century's ideal of a noble womanhood. But there will never be another Frances Willard, for God makes no duplicates. His providential leaders are each fashioned by a fresh design suited to the era and the moral crisis to which they come. She whose memory we delight to honor was not the product of the age in the sense that the century's civilization made her, but she came to her sphere by divine appointment, the ordained propheticness of a great cause—called to show our nation the guilt of its darkest sin and the church of Christ its complicity with it.

It was in her twenty-third year that the death of her sister Mary awakened her to serious thoughtfulness. That sister's dying message—"Tell everybody to be good"—wrought itself into the aims of her opening womanhood and turned her face toward God; but it was not until she lay on a bed of pain in a crisis of typhoid fever, with death staring her in the face, that she really gave her heart to Christ. When He raised her up from that illness it was to lead her out into an ever-widening field to eventually take the foremost place among women reformers. Her life work brought with it opposition and criticism, but it brought also a joy of comradeship with noble souls that compensated for it all. "I give up much," she said, "in literature and art and things I

love that seemed so necessary once, but now I think there will be time enough in heaven. The world is waiting; souls must be redeemed."

Some ten years or more ago there came to her a great deepening of her spiritual life, in which she was given to see she had not yet fully learned the lesson of self-effacement; and I think she never did a nobler thing than when, in her annual address, she confessed how strong had been the subtle spell of selfhood, and testified that Jesus had led her to desire such absorption of her self-centred spirit into the Spirit of God, that instead of standing out so plainly in the thought of those with whom she was rejoiced to work, her disappearance might be so complete that they should say, "She was not, for God took her." Thus it was that the Master bestowed upon her the grace of true humility and afresh anointed her with "His odorous oil" to be a priestess of humanity.

For more than a quarter of a century her now silent voice has spoken, first for "God and home and native land," and then for "God and home and every land." In her ceaseless activity she has burned life's candle at both ends. Flying, like a shuttle, from east to west, and from north to south, crossing and recrossing our great continent again and again, writing books and letters and articles for the public press on the trains as she traveled, and lecturing at night in cities and towns, the amount of her authorship and of her work, including her official burdens and labors in Great Britain, was simply immense.

At the front of the world's toilers there are both drivers and leaders; the drivers, by aggressive force, goad on their workers with whip and spur, but the true leader draws his constituency after him by cords of love, and inspires them to do their best by his own noble personality. Such, to a marked degree, was Frances E. Willard. Of her it could with emphasis be said, "Thy gentleness hath made thee great." It doesn't take much ability to be a church or party scold, denouncing everybody who does not see with us, but it takes real greatness to lead the van far in advance of the age, and be generous and patient toward all, keeping a single eye, a steady step and a tender heart.

Frances Willard was superior to all meanness. Ambitious she doubtless was, as perhaps all great natures are, but it was of the most harmless sort—the ambition to be the best-loved woman in the world. I have never known her to do an unworthy act toward any woman. She plotted against no one in order to elevate herself. Marching at the head of our white-ribbon column, under the banner of total prohibition of the liquor traffic, equal suffrage, and a "white life for two," she had to encounter a formidable amount of opposition, but she never uttered an unwomanly tirade, or denounced either parties or party leaders. She denounced error and plead for truth, and called out to her "big brothers," as she was wont to say, to "Come on!" To every climber up the mountain side, however far below her, she extended a sister's hand, rejoiced in the ground already

* Inscribed beneath her marble bust in Willard Hall.

won, and bade him come up higher. She strongly believed in what she termed the "gospel of commendation," but while she was generous she was absolutely uncompromising. Not for an instant did her stand waver. Truer or more dauntless leader never bore a banner. As was said, a year ago, in the public press, "There was no temporizing, no beating about the bush. All was fearless and in the direct line."

As a general rule, Miss Willard avoided needless friction. Acting on the principle that "'Tis easier taking hold of hands," she utilized every point of contact to strengthen our forces. Personally, I have thought she carried this a trifle too far, so desirous was she of affiliating with organizations and leaders that she might mass them, at need, for the success of the cause. A fearless pioneer, she could blaze a path through any forest of difficulties to open the way for the exercise of special gifts. She could discern ability like a seer, cut a channel for it and turn it loose. It was hers to fashion the springs that set in motion many wheels, and to inaugurate beneficent agencies that will long live after her. Who but she could have brought Jennie Cassaday, the sainted founder of the Flower Mission, within touch, from her couch of suffering, with all the jails and penitentiaries of our land? British women questioned the wisdom of her "do everything" policy, but she sought to utilize the possibilities of our great organization to the limit of its capacity.

Her vantage ground enlarged as the years moved on until the circle of her influence well nigh included all lands. She cheered and encouraged the gifted Pundita, and so left the impress of her hand on the Poona work for Hindu widows. She touched the life of Lady Henry Somerset through "Nineteen Beautiful Years," her first book, and at length this titled woman became her friend and yokefellow for a blessed union of effort, and stricken Armenia felt their united touch of healing.

Frances Willard was womanliness all compact. Hers was a marvelous balance of heart and brain. Her quick sympathies responded to every call of suffering, and yet with the power of a statesman she grappled with the living issues of her time. How tenderly did she put her heart beside that of the workingman, and how impartially did she put her best thought into the problem of capital and labor.

She became an advocate of woman's suffrage, not because she was ambitious to figure in politics, but because she coveted for good women the right of franchise as a power for justice and morality. As an agitator of this question she was an example to be commended for the sweet reasonableness of her words and ways. Never did we hear her brand men as "tyrants." On the contrary, I hear her say, "Of all graceless sights this is the most graceless, the unseemly wrangle of a man against women, or of a woman against men." As a basal principle, she strongly maintained that the mind of man and the mind of woman are complimentary, and that the union of both is essential to the full-orbed thought of human-

ity on any question. But for the temperance cause she was driven to ask the privilege of suffrage by the logic of events. When the great prayer movement, known as the "Crusade," swept over the land, closing saloons and rescuing drunkards by the hundreds, it looked as though the hour of deliverance had come. But in time it was found that only five per cent. of the reclaimed inebriates stood—that while we met to pray the re-opened saloons, under the safeguards of law, were alluring our poor drunkards back again. She saw that, humanly speaking, the mightiest weapon in the hands of a sovereign people is the ballot, and, naturally enough, she and her fellow workers came to feel that women who bear sons have a right to be heard at the ballot box for a pure atmosphere in which to rear them; that reformers who spend and are spent for the salvation of the drunkard and the uplifting of the fallen, are entitled to use their moral power at the polls for the suppression of dens of vice and the closing of the saloon.

Giving her life, with all its energies, to the weal of humanity, we must concede that she was in the highest sense a patriot. The Chicago dailies are by no means reform journals, and yet one of them said, when she left us, "The homes of America have lost their best defender." How much she did, by her winsome power, to help heal the breach between the North and South! Said Mrs. Chapin, one of South Carolina's gifted daughters, "Your Grant and Sherman came down and captured our cities, but Miss Willard came and captured our hearts."

Again, I thank God that this woman, so brilliant and so cultured, who was welcomed as an honored guest in the first circles of England and America, was so loyal to the unworldly standards of her mother church. Writing in the third volume of "Friends' Missionary Advocate," of the leisure that is coming to women compared with the household toil of our pioneer mothers, she falls to wondering how we shall be occupied later on. "Shall it be in fashionable folly, the german, the ball, the progressive euchre party, the dreary sound of ceremonious calls and pitiable flirtation? Shall it be in the coldly intellectual pursuits of the elegant and classic club, or shall it be the earnest, helpful and blessed life of associated philanthropy?" These queries fall upon our hearts at this time, emphasized by a life that was redeemed to noblest ends—that of our uncrowned queen, who, beyond any daughter of a republic that ever lived, has been honored in her life and her death for her work's sake.

It was her lot to figure in the activities of a period that was rich with brilliant gifts, but it seems to me she scarcely had her peer among her eminent contemporaries. Among them all, two conspicuous figures press to the foreground for a comparative notice—Catherine Booth and Frances Ridley Havergal. They, with the subject of this sketch, may fairly be termed the towering trinity of the century's greatest women; each of them has made herself felt far beyond the limits of her mother tongue, and each of

them was a preacher whose voice has reached the utmost limits of the Christian world; but, if I may be allowed to judge, neither Mrs. Booth nor Miss Havergeral had a mission so many-sided—one that called for such versatility of talent—as that of Miss Willard. As the cultured scholar, bearing from no mean university the degree of Doctor of Laws, the eminent teacher, author, lecturer, journalist, philanthropist and Christian reformer, she communicated herself helpfully through manifold channels to all conditions of life. She was the Wendell Phillips of the temperance reform, but much more. She was the silver trumpet through which the Spirit of God blew stirring blasts to arouse the conscience of more than one nation. Hers was a prophet's mission to pour such a flood of light upon the moral aspects of the liquor question as should leave her native land without excuse.

It is quite possible that the prohibition of the liquor traffic will never come, as she desired it might, by legislation, but we all know it ought to come that way. We had our prophets in slavery days—our Sumner, Whittier and Garrison—to rebuke, to warn and to plead; but their message was unheeded, and when the emancipation came it was as a war necessity. God grant that this question may not find its solution by similar means; but if it should be so, if God shall deal again in judgment with our land for a national sin, Frances E. Willard and her collaborators will be clear. Her witness was fully and faithfully borne, and none can doubt the verdict of heaven on such a life.

And then I think it has never been given to any woman to have had such a following, and by this I mean not merely in numbers, but in character. For when God called the women of Christendom to witness in His name against the criminality of the liquor traffic, it was the veterans that responded, the earnest women who could be counted upon for Christian work and the weekly prayer meeting—public-spirited women, who believed that we really are our brother's keeper. Long years have succeeded, but I believe that still the heart of the world's best and bravest womanhood beats beneath our white symbol.* These hundreds of thousands of white-ribboners have enshrined their leader and precious friend in their hearts' affections so fully and so widely that there is scarcely a spot of earth lighted by Christianity anywhere that has not held for her a sincere mourner.

Are any asking, What shall be Frances Willard's monument? I answer, it is already built. Marble and bronze are perishable beside it. It is a solid shaft whose foundations were laid by her gentle hand, in the lowest depths of sinful and suffering humanity and through stratum after stratum of society it has risen, touching life at every point to bless it, until at last its finished and polished apex shines in the clear light of God's "Well done."

* The Society of Friends has had from the first a large representation in this movement, and among the national officers, state presidents and national and world superintendents, are such names as Esther Pugh, Mary Woodbridge (virtually ours), Hannah W. Smith, Mary W. Thomas, Mary C. Woody, Margaret Hillis, Hannah J. Bailey and Mary Jane Weaver.

News from the Field.

CALIFORNIA YEARLY MEETING.

John Henry Douglas is spending a short time in Southern California attending to business, and visiting Friends.

Thos. Armstrong and wife, of Alomitos, have been attending revival services at Whittier.

Levi Gregory, Superintendent of Evangelistic Work in California Yearly Meeting, has been helping in church work at Wildomar for a few days.

The wife of Cyrus Way, who was called to Dakota City, Nebraska, on account of the illness of her father, reports his health improved.

A birthday party was recently given to Jonathan Bailey by his children on the completion of his 80th year. The Friends congratulated him on having recovered from his serious illness, and wished him added years of happiness and usefulness.

Jos. H. Smith, of New Castle, Indiana, has just finished a series of revival meetings at Whittier College.

OREGON YEARLY MEETING.

Rosedale, Oregon.—Salem Quarterly Meeting was held at Salem, Second month 17th to 19th, inclusive. There was good attendance from all the monthly meetings. All the ministers belonging to the quarterly meeting were present. Particularly would we mention the presence of our friend, John Henry Douglas, who obtained a minute for gospel service in California and the East. Herbert Cash and wife were also present. It was a time of great spiritual blessing.

A temperance meeting was held Sixth-day evening, missionary meeting Seventh-day evening, Bible School Conference Sabbath afternoon, and Y. P. S. C. E. Sabbath evening.

The church is active in all the lines of work represented.

CHAS. TOWNSEND.

NEW ENGLAND YEARLY MEETING.

An interesting and profitable series of meetings has recently been held at South China, Maine, and a number of the young people were reached and helped. Perrine Reynolds and Belle Harrington were in attendance.

NEW YORK YEARLY MEETING.

A tea meeting was held in Twentieth Street Meeting-house, New York city, Third month 8th, which proved to be a very interesting and profitable occasion. The attendance was large and the spirit of good fellowship was very manifest. Rufus M. Jones addressed the meeting on the subject, "The Quaker Ideal and the Present Situation."

INDIANA YEARLY MEETING.

Richsquare, Ind.—William J. Thornberry, of Winona, Ohio, began a series of meetings here Twelfth month 29th, 1898, continuing four weeks day and night,—57 sessions in all. The Gospel was preached clearly, with unction and power. Thirteen were definitely blessed, some reclaimed, and others sanctified and filled with the Holy Ghost. Also an increased life and activity were visible in all who were in regular attendance among the members. Wm. J. Thornberry remained a few weeks in pastoral and evangelistic work here and at Hopewell.

E. B. M.

KANSAS YEARLY MEETING.

Barclay Hampton, of Wichita, Kansas, has been appointed to solicit and receive contributions to build a Friends' House at Wichita. All desirous of helping build up a good stronghold of Quakerism at that point, where we now have the grand university donated by James M. Davis, with a flourishing school now in progress, will please send their contributions direct to Barclay Hampton at that place.

BARCLAY HAMPTON.

Tonganoxie, Kansas.—Springdale Quarterly Meeting was held at Stanwood, Second month 25th and 26th. Friends of that quarter were very glad to have with them Nathan Ridgeway, who has been in other fields of labor all winter. He preached very

spiritual and helpful sermons. Springfield Quarterly Meeting is the oldest quarterly meeting of Friends in Kansas. Mary Jones, the present clerk, has been clerk for twenty years. The next meeting will be held at Tonganoxie.

OHIO YEARLY MEETING.

Centre, Ohio.—N. A. C. Leonard commenced a series of meetings here on Second month, 19th, 1899. She was joined on the 21st ult. by Deborah Lloyd, of Spring Valley, Ohio, who continued with us to the close. Our dear sisters were very faithful, coming through rain, snow and mud to attend, and with the aid of the Spirit and with great earnestness presented lovingly and efficiently the Gospel of Christ. The manifest presence of the Spirit was felt, and we who were enabled to attend were edified and built up in or most Holy Faith. Many testified to the blessings they received, and with a large audience of attentive listeners our meeting solemnly closed on Third month 5th, 1899.

Tecumseh, Mich.—Memorial services for David J. Lewis were held at the Friends' Meeting house in Tecumseh, Mich., on First-day morning, Second month 26th, 1899, his death having occurred at Long Beach, Cal., Second month 16th, where he went about a year ago on account of his failing health. He moved with his family to this place nearly eight years ago, and their home has been here nearly ever since, having retained their membership here.

He served as our pastor several years, but his gift in the ministry being more especially as an evangelist, he was often away for weeks at a time, even when his family was here.

The house was full, and many eyes were suffused with tears, for he was universally beloved. A very impressive sermon was preached by our present pastor, Lida G. Romick, from Rev., 14th chapter, 13th verse. Others followed, giving tributes to his memory as a minister of the Gospel and as a Christian man.

M. C. WOOD.

WESTERN YEARLY MEETING.

Demming, Ind.—A revival meeting lasting nearly two weeks, held at West Grove, Ind., has just closed. The meeting was conducted by Irena Jay, of Back Creek Meeting, Fairmount, Ind., and Maude Milner, of Fairfield Meeting, Leesburg, Ohio. The preaching was clear, convincing and with power, and conviction deepened until twenty-five persons were pleading for pardon, and others for the baptism of the Holy Spirit.

Our meetings have been increasing in life and power ever since our revival last winter, which was conducted by Charles D. W. Hiatt, of Fairmount, Ind., and John Shackleford, of Leesburg, Ohio. We believe our meeting has reaped a lasting benefit from the labors of these women of God.

Annapolis, Ill.—Miles and Diantha Martin, of Marshall, Ind., moved into the limits of Pleasant Grove Quarterly Meeting after yearly meeting, having served as pastors in West Union and Pleasant Grove meetings, these two preparatives constituting Pleasant Grove Monthly Meeting.

A series of meetings were held by Brother Martin and wife as follows: at West Union, commencing about Twelfth month 15th, 1898, and closing First month 5th, 1899. Number of sessions, 43, with some definite results.

At Pleasant Grove Meeting, a series of meetings commenced First month 7th and closed First month 29th, 1899, with encouraging results.

Pleasant Grove Quarterly Meeting was held Second month 24th and 25th, at Pleasant Grove Meeting-house. On account of much sickness and unclement weather there were no visiting delegates outside of Pleasant Grove Monthly Meeting. Our pastors, Miles Martin and wife and Abram Guyer, resident minister, did the preaching. As we came together on quarterly meeting day, the Lord did wonderfully pour out His Spirit upon the few who had been privileged to gather in His name. Sermons were preached, the bread and water of life were supplied to hungry souls, who gave evidence that they were abundantly satisfied. Request was granted for the establishment of a new monthly meeting to be known as the "West Union Monthly Meeting."

ADOLPHUS GUYER.

Second Month 19th, marks an era long to be remembered in the history of Blue River Monthly Meeting, Washington County, Ind., as it was the commencement of a blessed revival. The watchword in the beginning was, "Moses commanded the people to stand still and see the salvation of God," and "God said, speak unto the people that they go forward." The young people took it up and went forward, the membership working without any outside help. Willard O. Trueblood, Principal of the Blue River Academy, Edwin N. McMillan and Noble C. Trueblood were the principal workers. A pentecostal visitation came down on the entire community. Strong, hardened men wept and cried for mercy and received pardon, and little children as well. The school was not adjourned, but the scholars were so interested that, by permission of the teachers, many attended the sixteen sessions held.

There were between 35 and 40 conversions and renewals, 5 requests for membership with more to follow.

A mid-week prayer meeting was established and everybody seems full of thanksgiving and praise esteeming it a special blessing from the Divine hand.

SAMUEL TRUEBLOOD.

INDIANA YEARLY MEETING.

Winchester, Indiana.—We began a series of meetings at this place First month 22d, and continued until Second month 17th, holding two sessions a day. On the 23d and 24th of First month we had the presence and help of Mattie Commack, of Marion, Indiana. On the 25th Minnie Bassett, of Cleveland, Ohio, came to us and remained until the close of the services. She was enabled to deliver the Gospel message clearly and with much power, and God owned and blessed the work in large measure. Many were prevented from attending the meetings on account of the prevailing sickness in our midst, and others were kept away by the extreme cold weather, yet the interest kept up well and a good work was accomplished. There were about thirty-five persons professed definite blessing, being either converted or reclaimed. The work also proved a great strength and blessing to all Christian people who were able to attend the meetings, and some who did not come out fully on the Lord's side were brought to more thoughtful consideration of their need of Christ. Minnie Bassett remained with us to attend the quarterly meeting which was held Second month 17th and 18th. She was much favored in the ministry of the Word on Seventh day, and the power of the Lord came down upon us in a wonderful manner, so that indeed it was a time of refreshing from the presence of the Lord. Many testified that it was the most precious quarterly meeting they ever attended.

C. E. H.

Van Wert, Ohio.—The second revival meeting at Antioch chapel has just closed with most gratifying results. In the latter part of Twelfth month, Jonathan Jay, assisted by A. L. Everitt, held a sixteen day meeting with but little visible result.

Some weeks later he felt a clear and distinct call to hold more meetings, and he announced a meeting for the next night. The church rallied to his support, and inside of twelve days there were 22 conversions and renewals and 16 accessions to the church, and we believe others will follow. It was a meeting of great spiritual power. Its effects were felt and talked about for miles around. Many remarked that it was the most powerful meeting they had ever attended, especially the day meetings which were held at private houses in homes that needed salvation. The result was that quite a number of parents between 35 and 50 years of age were saved. The church has been greatly revived and strengthened. We shall organize a C. E. Society in the near future.

PHILADELPHIA YEARLY MEETING.

A joint debate between the Philomathean Society of the University of Pennsylvania and the Logonian Society of Haverford College was held in Alumni Hall, at Haverford, on the evening of the 10th. Ex-Governor R. E. Pattison presided over the discussion. The question for debate was: "Resolved, That except in cases involving capital punishment, the rule requiring unanimity in the jury system prevailing in the United States should be changed." The Logonian defended the negative. Three members from each institution spoke for their respective sides. The decision was given in favor of Haverford.

IOWA YEARLY MEETING.

Charles Stalker has been holding meetings in the new meeting-house in Denver, Col., with good results.

The meeting at Wright, Iowa, is growing in membership and general interest. Truman C. Kenworthy is pastor. His work in the neighborhood of Cedar, three miles south of Wright, is also being greatly blessed. They have money secured for a new meeting-house that will be built in the early spring.

The work at Central City is growing in interest and gives promise of resulting in the establishment of a church in the near future.

Daniel H. Martin is quite feeble, being confined to the house and most of the time to his bed. He is 78 years old and has been engaged in the ministry about 50 years.

The Friends of New Providence are planning to build a new meeting-house this summer.

The Muscatine meeting is increasing in attendance and interest.

Wm. Penn Angell has moved from Minneapolis, where he has served as pastor for seven years, to Muncie, Ind.

Motor, Iowa.—The meetings held at Motor, conducted by Edwin Loft and wife, continued three weeks. Thirty-six souls were converted, renewed or sanctified; 16 united with Friends. Brother Loft went from here to Ills. Grove, Honey Creek Quarter, where he held meetings one week. Several souls were blessed in the meeting. He is now holding a meeting at Albia, Iowa, where the Lord is blessing his labors. In four days no less than 26 souls have been reached.

Ackworth, Iowa.—Ackworth Quarterly Meeting was held here at Ackworth on the 17th, 18th and 19th of Second month, commencing with meeting of ministry and oversight on the 17th. On the 18th, the quarterly meeting for business was held. This meeting was the largest we have had in this month for several years. On First day, our large room was well filled; it was all from the revival spirit that is prevailing in our different meetings. We had the company of Evi Sharpless, from Salem County, Alvin Coppock, of Oklahoma Territory, and B. B. Hiatt, of Nebraska, who were all enabled to preach the gospel with power.

We had also, with those above mentioned, our home ministers—Levi Marshall, pastor of Ackworth and Motor Meetings, Joseph Sophor, pastor of Indianola Meeting.

STEPHEN MOSHER.

On Second month 27th, White's Indiana Manual Labor Institute, under the direction of Indiana Yearly Meeting of Friends, and situated near Wabash, Ind., was visited by a disastrous fire, the result of which is a total loss of the large brick administration building, which includes the Girls' Home, sewing room, dining rooms, kitchen, pantries, laundry and cellars. Also the wood house, carriage house, smoke house and large work shop were burned. The origin of the fire will remain unknown. When the last call was made for dinner, an examination was made in the laundry to see that all was safe, and just before leaving the dining rooms dense smoke was seen issuing from every opening and crevice of the laundry and chimney thereof. The children, sixty-five in number, marched out in order. A few minutes were spent to see if there was any opportunity to check the fire. It was soon discovered that was useless, as it was spreading so rapidly. All hands began moving contents of building, and succeeded in saving most of the clothing, beds and bedding, furniture, records, and important papers.

The loss includes the winter's supply of provisions grown on the farm of 760 acres, among the lot being 250 bushels Irish potatoes, 100 bushels sweet potatoes, 15 bushels beans, 150 bushels beets, 400 quarts canned goods, turnips, etc. Also a lot of groceries, contents of dining rooms, kitchen, pantries, laundry, milk cellar, and a few rooms in the girls' hall.

The Boys' dormitory, a two-story frame building, was badly blistered and scorched by the heat, but not seriously damaged.

Before night the beds and bedding were arranged in the spacious chapel, being the upper story of the brick school building, and the superintendent and matron, three lady helpers and

twenty-one girls were comfortably lodged, where they will remain until other provision is made. One school room is excellent for kitchen and the other for dining room. The basements serve for laundry, milk and provisions. We are still a thankful people.

The loss on buildings is about \$15,000; on contents, \$1,500; insurance on same to amount of \$8,000. It is the intention to rebuild on a modern plan as early as practicable. We are still receiving children, and the work will not be hindered. Our numbers are now 72.

LEVI BINFORD, Superintendent.

LOVE.

Love itself can never be defined. Light is a something more than the sum of its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its elements—a palpitating, quivering, sensitive, living thing. By synthesis of all the colors men can make whiteness: they cannot make light. By synthesis of all the virtues men can make virtue; they cannot make love. How then are we to have this transcendent living whole conveyed into our souls? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. Love is an effect. And only as we fulfill the right condition can we have the effect produced. Shall I tell you what the cause is?

If you turn to the Revised Version of the first epistle of John you will find these words, "We love because He first loved us," "We love," not "we love Him." This is the way the old version has it, and it is quite wrong. "We love because He first loved us." Look at that word "because." It is the cause of which I have spoken. "Because He first loved us." The effect follows that we love; we love Him, we love all men. We cannot help it. Because He loved us we love everybody. Our heart is slowly changed. Contemplate the love of Christ's character, and you will love. Stand before the mirror, reflect Christ's character, and you will be changed into the same image, from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as He laid down Himself, all through His life and upon the cross of Calvary, and you must love Him. And loving Him you must become like Him. Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for the time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us and gave Himself for us, and you too will become a permanent magnet, a permanently attractive force; and like Him you will draw all men unto you, and like Him you will be drawn unto all men. That is the inevitable effect of love. Any man who fulfills the cause must have the effect produced in him. Try to give up the idea that religion comes to us by chance, or by mystery, or by magic. It comes to us by natural law, or by supernatural law, for all law is divine.—Professor Drummond.

Married.

GOODENOW—MARSHALL.—At the home of the bride's parents, Levi and Irene Marshall, Ackworth, Iowa, Harvey Goodenow to Estella Marshall, on Second month 22d, 1899.

GRIFFITHS—HAWORTH.—On Second month 22d, 1899, at the Ottawa Mission, the home of the bride's parents, Alice Haworth, daughter of W. P. and A. C. Haworth, to Clarence Griffith, son of Thomas and Elizabeth Griffiths, W. P. Haworth solemnizing the marriage.

PYM-JONES—ROWNTREE.—On Second month 7th, 1899, at the Friends' Meeting-house, Malton, Yorkshire, England, I. Pym-Jones, of Lymington, to Lilian, youngest daughter of Henry (deceased) and Charlotte Rowntree, formerly of Bradford, now of Chicago, U. S. A.

Died.

HINKLEY.—Ebenezer D., son of Ebenezer and Mary Hinkley, died in Portland, Ind., First month 31st, 1899, aged nearly 49 years. He was married to Sarah E. Mitchell in 1887. About twelve years ago he joined the Friends and was a member at the time of his death. His health had been failing for some time and the end came suddenly. At his last attendance at meeting he gave a testimony for Christ.

HOBSON.—Ruth Hobson, daughter of Josiah and Dinah Kemp, and wife of Josie Hobson, died at her home near Monrovia, Ind., Second month 16th, 1899, aged 83 years and 7 days. She came with her husband and four children from North Carolina to Indiana in 1864, and settled near Monrovia, where she has resided ever since except about 10 years' stay in Iowa. She was a lifelong member with Friends, and at the time of her death was a member of West Union Monthly Meeting.

HOLWAY.—George N. Holway died peacefully, at his home in Los Angeles, Cal., Second month 27th, 1899, aged 72 years. He was one of the early settlers at Hesper, Winnisheik County, Iowa, where he held positions of trust and honor. He leaves his aged companion and three sons and their families to mourn his loss, with many friends who knew him but to love him. "Blessed are the dead who die in the Lord."

TOMLINSON.—Allen, son of Robert and Lydia Tomlinson, died at his home, near Westfield, Ind., First month 12th, 1899, aged 71 years, 11 months and 23 days. He was a life member of Friends' Church. He was converted in early manhood and lived a consistent Christian life. Although greatly afflicted for many years, he exemplified such great patience that his life was a benediction to all who knew him. His last words rest upon our heart as a sweet benediction—"Be faithful in the work which God has called thee, my son." To which my heart answers Amen, by Thy grace, we will.

O. C. T.

News and Events.

The Cuban Assembly, apparently moved by spite, have deposed Maximo Gomez from his position of Commander-in-Chief of the Cuban army, and at the same time have severely censured him for accepting from Robert E. Porter the offer of \$3,000,000 for the payment of the disbanded soldiers, and for not rather demanding \$12,000,000. Gomez takes the insult philosophically, and appears pleased with the opportunity to retire to private life. The Cuban army is made up of 40,000 men, and presents the anomalous condition of possessing 25,000 officers. This silly band now seems to be the main obstacle to a return to absolute peace and prosperity in the island, but there is danger that it will, with its dissatisfaction, yet make trouble for the United States. We have already incurred an expense of \$452,562,053 on behalf of the Pearl of the Antilles, and to be subjected to continual harassment by the Cubans, with their petty grievances, and

quibbles, would appear the height of ingratitude. And now the news comes that the hitherto apparently mild and peaceable Porto Ricans are clamoring for independence. They probably see no reason why they have not as much right to eventual self-government as their brother islanders.

Major-General Otis has announced an aggressive warfare against the Filipinos, and is beginning his advance upon the rebel lines. For a long time Filipino sharpshooters have annoyed our soldiers almost incessantly. They are armed with the Mauser rifles, which have a longer range than the Springfield, with which the Americans are armed, and it is said that the rebels' effectiveness at this kind of warfare is thus hampered only by their poor marksmanship. Considerable fighting occurred between the two forces last week, mostly of a desultory nature. An attempt by the Filipinos to seize the water works of Manila resulted in their utter discomfiture. General Lawton has arrived at Manila from New York, on board the Grant, with 1,600 men. He will probably take a very active part in the campaign now beginning. General Otis has declared that Manila is not a safe place for women, and emphasizes the fact that the war is really a very serious matter.

Advices from Samoa indicate that the island is still in a somewhat troubled state over the late disagreement relative to the appointment of a king. Mataafa, at the time of the decision of Chief Justice Chambers against his election, was undoubtedly the more popular of the two candidates, but recently there appears a disposition to favor the neglected Malietoa Tanus. The latter, it is interesting to know, is a mere boy, and without much influence, being only fifteen years of age. Mataafa has been a prominent figure in Samoan politics for years. He was a very intimate friend of the late Robert Louis Stevenson, who had his home at Vailima, in Samoa. The German Consul lately received a cablegram from Germany directing him to recognize the authority of Chief Justice Chambers, and to withdraw from the stand he and Dr. Raffel had taken in regard to the Supreme Court. Dr. Raffel arrived in San Francisco, from the scene of contention, on the 8th. His version of the affair implicates the London Missionary Society rather seriously. Mataafa being a Catholic, he says it was the effort of the Society to place Malietoa Tanus, a Protestant, upon the throne even in opposition to the people's wishes.

The recent demand by Italy for a door in China was curtly refused by the Tsung Li Yamen. What Italy wished is the port of San Mun, and she demanded it, evidently as have all the other powers, as hers by right of might. The insult—as the Tsung Li Yamen's attitude was interpreted by Italy—has been greatly resented by the latter country, and her bluster has resulted in a perfunctory apology from the Chinese Minister at Rome. It seems safe to predict that the demand will in time be granted. The Chinese question is still an open one, but it is cheering that England and Russia are now on an amicable understanding as to the Hong Kong and Niu Chwang grants, Russia having withdrawn her objections against these concessions to her rival.

The Miles Beef Investigating Board spent some time last week in visiting the packing houses in Chicago. It is needless to say that everything was found perfectly satisfactory. If the packers had anything to be ashamed of in their establishments prior to the announced visit, they had ample warning, and would not hesitate to take the means necessary to make a proper showing for the Board. The members of the Board were given a luncheon by the Superintendent of the Armour Company, and were greatly pleased with the canned beef served on the occasion. There is danger to be feared of another whitewashing of the army scandals.

No fool is greater than he who would see the vision from the heights of life without making the effort to climb.—Francis G. Peabody.

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Boston, Mass., Townsend Street near
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First-day 10.30 a.m.

Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

New York City, Meeting House, 144 East
20th Street, Gramercy Park, Meetings
for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except
first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meet-
ing House, corner of Lafayette and
Washington Avenues. [Take Gates or
DeKalb Avenue Cars at Brooklyn
Bridge and get out at Washington
Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20
South Twelfth Street. Meetings for
Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Washington, D. C. Corner of First and C
Street, N. E. (Provisional) Arrange-
ment of Hours:

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Y.P.S.C.E., in the evening, at 7.30, unless
some other arrangement is made.
Mid-week meeting, . . . 5th day, 7.30 p.m.

Baltimore, Md., Friends' Meeting House,
corner of Eutaw and Monument Streets.

First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Minneapolis, Minn., Friends' Meeting
House, corner of First Avenue, South
and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

Toronto, Canada, Friends' Meeting House,
28 Pembroke Street. Meetings for Wor-
ship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Indianapolis, Ind., Friends' Meeting House
is situated on the corner of Alabama and
13th streets. (Alabama Street Car Line).
Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor . . . 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Cincinnati, O., Meeting House, N. W.
corner 8th and Mound Streets. Meet-
ings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 p.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House,
Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-
day 7.30 p.m.

There are also two other Friends' Meetings
and two Friends' Missions in Cleveland.

Chicago, Ill., Friends' Meeting House is
located on Indiana Avenue, south of
44th Street. Reached by Elevated
Railroad or Indiana Avenue Street
Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting . . . 8 p.m.

Kansas City, Mo., Friends' Meeting House,
No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Denver, Col., Friends' Meeting House.
41st Avenue and Arlington St., take
17th Avenue Car on 16th St., north.
Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-
day of the month 2.00 p.m.

Quaker Oats Fried Pudding.

Take the cold breakfast porridge, cut into
slices, dip into egg, and fry on the griddle
like Indian Pudding or Hominy, and serve
with butter or syrup.

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JOSIAH M. BACON.

BROAD AND CHESTNUT STS., PHILA.

A writer in the Boston "Record" says
that last Saturday he was in a Boston &
Maine smoking-car, and so was Thomas B.
Reed, of Portland, Me.; and so were two
persons unknown, who were discussing the
Philippine question volubly. At last one of
them spoke of the duty resting upon us to
diffuse the blessings of liberty. Then Mr.
Reed looked around, and spoke. "Well,"
he said, "there are people in this country
who seem to think we can furnish canned
freedom for all the heathen."



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1 " Alyssum, Little Gem. [mixed].
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1 " Forget-me-not Victoria.
1 pkt. Diamond Flower.
1 " Petunia Hybrid Mixed.
1 " Phlox Drummondii.
1 " Poppy Double Carnation.
1 " Sunshine Pansy.
1 " California Sweet Peas.
1 " Lovely Butterfly Flower.
1 " Verbena, mixed.
1 " Impomoea, Northern Light.
1 " Washington Weeping Palm.
1 " Japan Morning Glory, on which
we offer \$25 in Cash Premi-
ums for Largest Flowers.

22 BULBS—1 new **CANNA LILY**, "Crimson
Queen"; 1 double Tuberosa; 1 Silver
Leaf do.; 2 Hybrid Gladiolus; 2 Butterfly do.; 3 Span-
ish Iris; 2 Climbing Wisteria; 10 lovely mixed Oxalis.
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JOTTINGS.

Literary Berlin has been honoring Germany's greatest novelist, Friedrich Spielhagen, with a celebration of his seventieth birthday. Spielhagen is little known outside his own country, but there he has been famous for forty years or more.

A Pennsylvania volunteer in the Philippines has recently written, in a letter to the Pittsburg Post, his view on expansion. Though a loyal soldier, he does not believe in our imperialistic policy, and says that 90 per cent. of the troops are opposed to it.

Rudyard Kipling continues to improve. His daughter, Josephine, however, who had been sick with pneumonia since the day after her father was taken ill, died on the 6th inst. Josephine, who was six years of age, was the oldest of Kipling's three children.

A dinner was given last week in New York City in honor of Carl Schurz's 70th birthday. Over 600 German Americans were present to celebrate the occasion. Carl Schurz has identified himself with everything that is best in American institutions, and while not hesitating to warn the country of impending dangers, he has made himself popular with a large class of citizens.

Considerable alarm has been expressed over the announcement that Admiral Dewey is shattered in health as a result of the severe nervous and physical strain to which he has been subjected. The report appears to lack confirmation, and though beyond middle life Dewey is likely to resist the ravages of anxiety and care for many years.

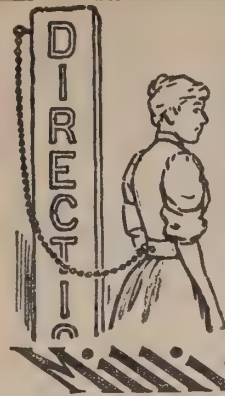
Cecil Rhodes, the violent English "expansionist," has strongly advised the United States to "take up the white man's burden," and he sees in the future of this country a great colonial government. South America, he predicts, will eventually be absorbed by the United States. Nevertheless, he seems perfectly willing to leave Canada to England's care.

Forty-seven ballots have been cast for a United States Senator to succeed Matthew Stanley Quay. None of the factions are ready to yield, and the deadlock may be carried over to the next term.

By a special act of the French Parliament, the united sections of the Court of Cassation are to hear the Dreyfus case. It is claimed that a decision from the Court of Cassation, as a whole, will have greater weight with the people than that of one section alone.

According to the latest incoming steamers from Hawaii, Princess Kaiulani, who, at the time of the overthrow of the monarchy was heir-apparent to the throne, is very ill with rheumatism of the heart. She is the daughter of an Englishman, was educated in England, and is a woman of culture.

The nomination by the President of ex-Congressman Barrows to the position of Librarian of Congress failing to be ratified, the name of Herbert Putnam, of the Boston Library, is now suggested as a possibility. The person in question would fill the position most creditably, but since



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577

Millions NOW USE Pearline

the emolument attached to the position is materially less than that paid by the Boston Library, his acceptance would be doubtful.

The House of Representatives of the present Congress has passed 1635 bills and resolutions, against 1200 by the 54th, 951 by the 53d and 892 by the 52d Congresses, respectively.

HULDA:

The Pentecostal Prophetess.

BY BYRON J. REES.

152 Pages. Bound in Cloth. Price, 50c., postpaid.

A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

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The Publishing Association of Friends,
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The fourth of the present series of Pennsylvania Railroad three-day, personally conducted tours to Washington, D. C., will leave Tuesday, March 28. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, include all necessary expenses during the entire trip—transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information, apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A WORTHY CAUSE.

There is in Philadelphia an institution, well-known to many of our readers, which is doing a splendid work in bettering the condition of the city. We refer to the Christian League. This league is working aggressively for a nobler and purer environment for citizenship, for the suppression of vice of every kind, and the removal of temptations that seem yearly to increase in all large cities. It has met with abundant success, and should have the support of all who are interested in seeing the municipality improved in moral and civic tone. Contributions should be sent to John H. Converse, Treasurer, 500 N. Broad Street, Philadelphia.

There are 2,200 daily and 15,000 weekly papers published in the United States, and twenty-three different languages, other than English, are represented in the newspaper press of this country.

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WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

PERSONS visiting Washington can obtain good accommodation in private home. Convenient, by electric cars, to all parts of city. Rates reasonable. LAURA W. WILSON, 1456 Corcoran St., Wash., D. C.

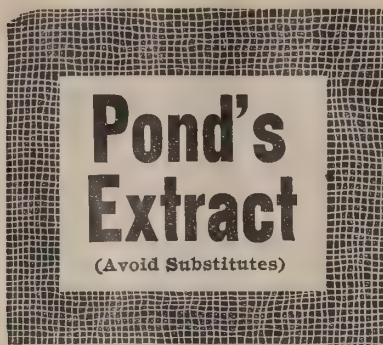
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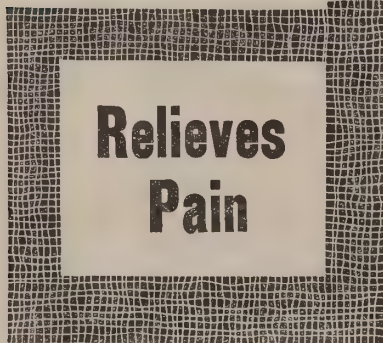
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141 Benefit St. Providence, R. I.

WANTED.—A woman Friend who is a college graduate, to teach Greek and Latin. One who has had some experience in teaching and governing girls preferred.

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1025 Arch St Philadelphia, Pa.

Mrs. K— had engaged a robust, middle-aged colored woman to do some house-cleaning. During the progress of the work Mrs. K— said:

"A colored man came along here one day last week and wanted work, and I let him wash some windows, but he did not do the work at all well."

"What fo' lookin' man was he?" asked the helper.

"Well, he was a big, strong fellow, and he had but one eye. He said that his name was White. He did very poor work."

"I specs he did, lady. He's de wus no'count in dis town."

"Oh, then you know him?"

"Know him? Why, lady, I's mah'ied to 'im!"—*"Harper's Bazar."*

A LOAD OF HAY.

A load of hay in the crowded street,
A whiff of the scent of clover,
A change of thought,—vague,—incomplete,—
A living a young life over.

A day in August and clouds of white,
A shifting of light and shadow,
The hum of bees and the martin's flight,
The meadow-larks and the meadow.

Strong arms of men and the yellow green
Of the swaths, the steady swinging
Of forms of laborers, strong and lean,
The scythes with their steely ringing.

The roar of trade, and the newsboys' call,
And the dream of a moment's over;
'Twas a brain-wave came through the nose,
and all

From a whiff of the scent of clover!
Chicago "Tribune."

Christ says, "I am the way." Wherever you are, at whatever point of experience, at whatever stage of sin, this way begins where you are, and you have but to take it and it leads to God. From your person, as you are at this moment, there leads a way to the Father.—*Marcus Dods, D.D.*

He who helps a child helps humanity with a distinctness, with an immediateness, which no other help, given to human creatures in any other stage of their human life, can possibly give again.—*Phillips Brooks.*

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*John Ruskin.*

A SOAP TRUST CANARD.

The recent report of the combination of soap manufacturers is absolutely untrue in so far as it referred to The Larkin Soap Mfg. Co., of Buffalo. The unique Larkin idea—"Factoryto Family"—will continue to serve, and to stand by, the whole people, and The Larkin Company does not need, and will not form, an alliance with any other soap company.

Ted was invited out to tea with his mother one day, and among other delicacies a saucer of orange gelatine was set before him. It was a new dish to the little fellow, and he eyed it disparagingly a minute, then he said, very politely, "If you please, 'um, thank you. I rather guess you can have it back—it keeps wagging so."

One day an Irishman was taking a walk in a small town near Glasgow when he met an old friend. After walking along the road together talking, Pat's friend said to him: "Have you heard the latest news?" Pat—"No; what is it?" "There's a penny off the loaf." Pat—"Bedad, and I hope it is off the penny ones."

You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one.

Get the Index.

Write Macbeth Pittsburgh Pa

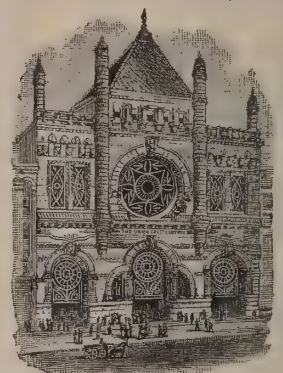
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DOING THE NEXT BEST THING.

Paul du Chaillu, the veteran traveler in tropical climes, advises our soldiers to abstain from intoxicants. British army officials have forbidden the use of intoxicants by all soldiers in the Soudan expedition, and the British Tommy Atkins bids fair to be a tea-drinking warrior in the future.

If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

THE MARCH FROSTS.

The little leaves that tip the trees
With palest greenery everywhere,
O bitter nights, that blight and freeze,
And hurtling winds, and icy air,
Forbear! Forbear!
Have you no tenderness for these,
Nor any care?

No pity for the buds that break
And fringe the maples rosy red,
The starting apple-sprays that make
A silver fret-work overhead?
When these are dead,
How shall the April for their sake
Be comforted?

Oh, all my heart is full of pain!
The hurt they feel is hurt to me!
The helpless little leaves! I fain
Would cherish them so tenderly,
It might not be
Such cruel grief should fall again
On any tree!

The Christian life is a going to the Father. Some travel swiftly, some are long upon the road, some meet many pleasant adventures by the way, others pass through fire and peril; but though the path be short and winding, and though the pace be quick or slow, it is a going to the Father.—Professor Drummond.

A WOMAN'S LIFE WORK.

Including Thirty Year's Service on the Underground Railroad and in the War.
BY LAURA HAVILAND.

This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union Soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the State Public School, at Coldwater, Mich., an institution which was the first of its kind in the world. The Industrial School for Girls at Adrian Mich., almost utterly owes its first existence, and especially its name to her efforts. Haviland Academy at Haviland, Kansas, was named in her honor, as also the town in which it is located. At the World's Fair she was introduced by President Palmer as "The Mother of Philanthropy," and well she deserves the title. Her experience as told in this book will be read with thrilling interest.

This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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National Lead Co., 100 William St., New York.

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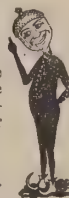
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Incorporated Third month 22, 1865.

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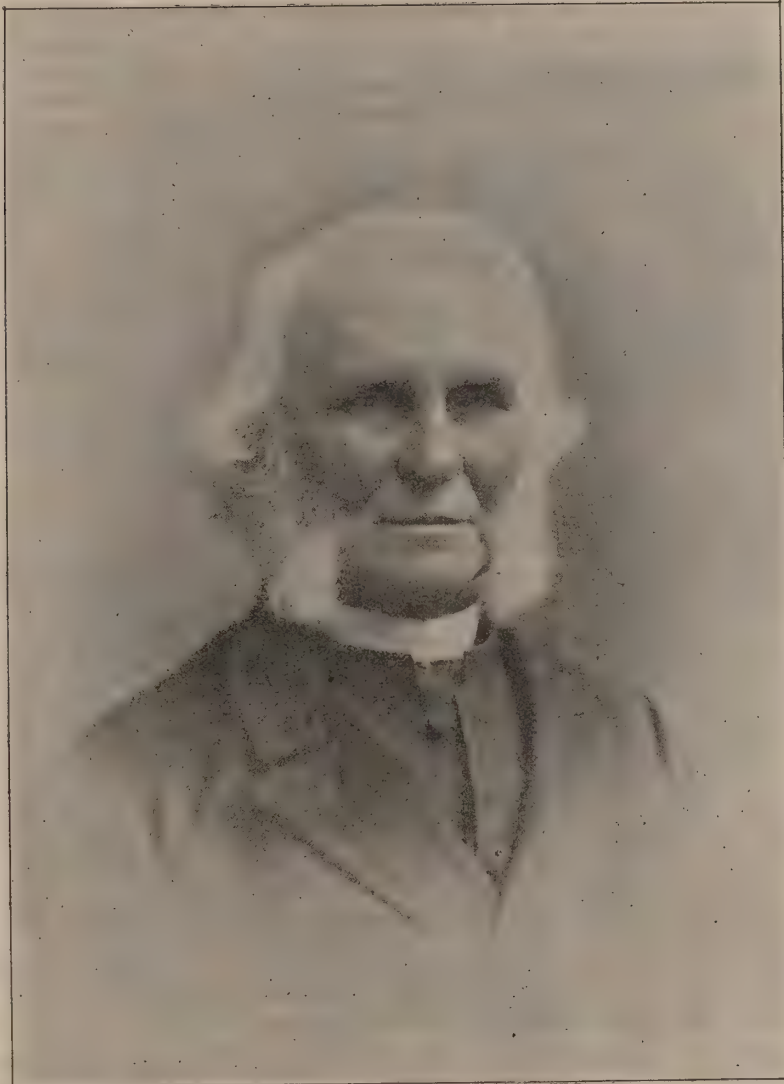
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Vol. VI

THIRD MONTH 23d, 1899

No. 12



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IF CHRIST CAME TO THE HOME.

"SAY the word, for I am not worthy that Thou shouldst come under my roof." We can easily appreciate the centurion's modesty and his feeling that he was not worthy to have the Master come into his house; but is there not something besides humility in the request? Suppose that Christ should come unexpectedly into any of our homes and sit among us as our guest, would He find our homes all ready for His presence, or should we need to spend some months beforehand preparing for His coming? There were a few homes in Judea to which He went, though it is plainly evident that He did not feel at home in them all, as He did in the one at Bethany. He found much that had to be changed in Simon's house and in Zaccheus's house before He could abide there and be at home. Even in Bethany the odors from the broken alabaster box do not cover up the notes of strife between the sisters over the questions of service and housework.

The foxes had holes and the birds of the air had nests, but there was no home in Palestine for the Son of Man. We find Him praying on hill tops, in the wilderness, in the garden; never once in some harmonious, congenial family circle. We read again and again of His spending the night under the sky, generally alone; but never once of His being comfortably housed under a roof where loving hearts made

the Great Burden Bearer feel that He was at home with them, and His cares and burdens lightened by sympathy. Perhaps He did find shelter and rest and loving sympathy and true communion in some unnamed homes in the so-called "Holy Land," but we can only imagine the scenes; they are not in the picture preserved for us. There is something peculiarly touching in the request of this old Roman soldier who wants his boy healed, but who is conscious that his home is not just the place for the Saviour to go to. The desired work is to be done, if possible, at long range. It is an old story. We go to the church or the meeting-house to meet the Lord, but too often we do not expect Him to come to our homes. Things are not in shape there for Him. We have our thousand perplexing home cares and fretting problems. We mean to be sweet and loving to each other; we know we ought to make our homes altars on which the vestal fires of love are never extinguished—but, but, but! Well, we fail to do it.

If Christ should come to-day we should probably want Him to help us at long range, at least until we could get the home fixed over so that He would not find it jarring upon His calm and peaceful spirit. Think what it means to have a home where Christ could rest and refresh Himself and of which He could say, as He began His journey again, "These same are My mother and My brothers and My sisters"!

A MESSAGE TO YOUNG MEN.

JESUS CHRIST was thirty-three years old when His earthly life came to an end. He was young Himself and He loved young men. His gospel is peculiarly a message for the young, and the greatest results are realized when those who are young come under His influence and grow up in the atmosphere of His life. The truest, strongest, completest life is the one in which Christlikeness has become most habitual and natural. It is very hard, in fact almost impossible, to reconstruct the life and thought after one comes to maturity. It is during the plastic years of youth that the character and nature and disposition are formed, and it is then that a man's whole after-life is being determined.

Most of our bodily activities, our every day manners, grow to be unconscious, or, at least, sub-conscious. We act before we think. Our gestures, our movements, our ways of looking at things are no more consciously thought out than is our walking or our breathing. The largest part of our life becomes "second nature," and we run along the grooves which we, ourselves, have slowly formed.

Now, in the light of these undeniable facts, it is of supreme importance that the life be formed in the right way from the beginning, and that it shape itself so as to be at its best. Some one asked the artist, Holman Hunt, how long it would take to learn to draw by free-hand circles as perfect as those which he drew, and the answer was, "Forty years, working eight hours a day"

We knew, recently, a young man who went to a great musician to train himself to become a violinist. The teacher asked how old he was, and when he found that he was seventeen he said, "You have come too late. To become a great violinist you must begin as young as ten."

The way to become a complete Christian is to make it a life business from youth up. If the artist must train himself from youth, and if the musician must begin in early boyhood, how much more ought the whole nature to set itself to be trained by the Master of Life before it is warped and twisted, and set into wrong grooves!

Nothing on earth is so important as the attainment of noble manhood; everything else is secondary, and the only way to attain it is to train for it. It is no more possible to be a good skater or cricketer without practice than it is to be a Christlike man without practical training under the Master's eye. "Put on Christ." This is the only method.

Now, most serious young men believe all this and accept it in theory, but they often have a great fear of seeming hypocritical, and they are just a little ashamed of being thought religious, or, perhaps, more religious than they really are. The result is that they avoid and fight shy of every thing that would identify them with positive Christianity. They even go farther than they mean to in the opposite direction. They act as though it were a little "unmanly" or "not quite the thing" to be counted as a Christian—at least not until youth is over.

There can hardly be any more unfortunate idea than that it is "unmanly" or "not quite the thing" to be a Christian, or to be identified with the life and work of a church. Why, to be a Christian means merely TO BE AT ONE'S BEST morally and spiritually. A young man who cares for good looks and good clothes and good form ought surely not to care less for a good self, a good spirit, a good will; and these are the very things that Jesus Christ produces in a man.

GENERAL CHURCH NOTES.

The announcement that Dr. Henry Van Dyke would not accept the invitation to a new chair of literature in his alma mater, Princeton University, proved to be based on unreliable information. The endowment for the professorship has been raised, and Dr. Van Dyke has accepted the position thus founded. His services in his present field of labor, as pastor of a New York church, will be sincerely missed. A splendid opportunity, however, awaits him as a teacher. He will carry with him to Princeton his high ideals of Christian manhood, and his influence will be none the less powerful than that of his previously more direct religious instruction.

T. De Witt Talmage, who has been pastor of the First Presbyterian Church, of Washington, for nearly four years, has sent his resignation to the Session. He intends in the future to devote his time to journalism and lecturing, believing that he will thus have a greater opportunity to reach the masses. He states in his letter of resignation that the many calls which he constantly receives from outside have interrupted the regular work of the church. Dr. Talmage, through his published sermons, has become widely known throughout the country, and as a popular speaker he will undoubtedly meet with a warm reception, and a successful career should await him in his new sphere.

Many of our readers who remember the frequent references to the Doshisha in the letters of Dr. Henry Hartshorne to THE AMERICAN FRIEND, and who with him deplored the tendency of that institution to a unitarian or rational form of government, will rejoice that the old constitution has been restored and the col-

lege returned to the principles of its founder. The Doshisha was founded by Neesima, a Japanese convert to Christianity, and maintained by the American Board. The rational element finally secured control and invoked the law forbidding alien trusteeship, thus removing the college from evangelical influences. A new board of ten members has now been appointed, all in harmony with the evangelical teaching, and with the renewed support of the American Board the efficiency of the college and the general cause of missions will be wonderfully promoted.

The noted evangelist, Dr. F. B. Meyer, the successor to Dr. Newman Hall in London, is engaged in preaching and holding religious conferences in India. He is doing a grand work among the poorer classes. During the month of January he held four meetings each day in Calcutta, and a similar record may be expected from him in other cities.

On the evening of the 14th, Josiah Strong, the noted reformer and Congregationalist minister, of New York city, lectured at the Central Congregational Church in Philadelphia upon the subject, "The Greatest Menace to Modern Civilization." This menace is the disproportionate growth of the material prosperity of the nation to the physical, intellectual and moral.

The lecturer dwelt upon the increasing materialism of the day, its dangers and its undoubted tendencies to concentrate and centralize labor and populate the cities at the expense of the country. The evils are apparent, but their remedy obscure. Dr. Strong, however, has faith in the ultimate solution of the problems facing us, and he is one of several engaged in preparing and distributing small manuals called "Truths for the Times." Information regarding these leaflets may be had by addressing "Truths for the Times," Room 511, United Charities Building, Fourth Avenue and Twenty-second Street, New York city. They are well worthy of a large field of usefulness.

FOR THE AMERICAN FRIEND.

WILL vs. FEELING.

One of the great underlying difficulties in living the religious life is the fatal habit we have of depending upon our feelings. Feelings are the most obvious things in our experience, and we think, therefore, that they are the most important, although, if we would only think a little, we would all of us be forced to confess that, as a matter of fact, our feelings are the most variable and the least dependable things we know of. Feelings are affected by all sorts of physical conditions, by the state of one's health, by the circumstances of one's life, by the direction of the wind, by the rise or fall of the barometer, by everything, in short, that affects our bodies or concerns our lives. It would be hopeless, for instance, to expect the right sort of feelings from a confirmed dyspeptic, or from a victim of liver complaint. We must have a more stable foundation for our lives than our feelings, if we are to live them out in peace and comfort.

The question then arises as to what this more stable foundation is to be. And to this I answer most emphatically, that, to my thinking, it can only be found, not in the state of our feelings, but in the attitude of our will. Fenelon says, "True virtue and pure love reside in the will alone"; and again, "The will to love God is the whole of religion." And I believe that in these sentences lies the whole secret. The will is the governing power in our nature; it is the king within the man, to which all the rest of the man must yield obedience. It is, in short, the man himself, the "Ego"—that personality in the depths of his being which he himself recognizes as his real self.

The common thought is that religion resides, not in the will, but in the emotions; and the emotions are looked upon as the governing power in our nature; consequently, all the attention of the soul is directed towards our "feelings," and as these are satisfactory or otherwise, the soul rests or is troubled. But the moment we discover the fact that true religion really resides in the will alone, we are raised above the domination of our feelings, and realize that so long as our will is steadfast towards God, the varying state of our feelings is a matter of very little account, and does not in any way affect the reality of the divine life in our souls. It is a great emancipation to make this discovery, and I cannot but think that a little common sense applied to religion would soon reveal it all. For we must each one of us know that there is something within us, behind our feelings and behind our wishes—an independent, interior self—that after all decides everything and controls everything; and that nothing is really authoritative in our lives, unless it emanates from this interior being. The Bible calls this central self "the heart," and declares that out of it are the "issues of life." By whatever name philosophers may call this "heart," out of which are the "issues of life," I am convinced that it means, not the emotions, but the real inner self, or, in other words, the will. And our right concern, therefore, must be, not to see that we have the right feelings, but that the attitude of our will is right.

I will take a familiar case as an illustration. A great trial confronts a child of God. He knows he ought to say "Thy Will be done" in regard to it, and the purpose of his will is to say this. But his feelings are all in rebellion, and it seems to him, when he tries to say it, as if he were a hypocrite, and would be telling an untruth should he persist. Now the real fact is, that all this rebellion, being only in the emotions, is not worth the slightest attention. If in his will the sufferer really chooses the Will of God, then he himself really chooses it, and he is no hypocrite when he says, "Thy Will be done." The real thing in your experience is not the verdict of your emotions, but the verdict of your will; and you are far more in danger of hypocrisy and untruth in yielding to the assertions of your feelings, than in holding fast to the decisions of your will.

If your will is at the bottom on God's side, then you yourself are on God's side, no matter how you may feel.

HANNAH WHITALL SMITH.

FOR THE AMERICAN FRIEND.

NEAL DOW.

BY JOSHUA L. BAILY.

The 95th anniversary of the birth of Neal Dow (Third month 20th) brings to mind some incidents of this time two years ago, when I had the privilege of being his guest. I had accepted an invitation to be one of the speakers at the public celebration of his ninety-third birthday in Portland, and promptly there came from him a very kind letter asking me to make my home at his house.

It did not seem to me right to look for such a privilege at that time, knowing that he would be likely to have many callers and other friends to entertain, and I so wrote him. But a message came back at once over the wires, "Come directly to my house." A message as characteristic as it was peremptory. I say characteristic, for this word "directly" was one he fre-

never discouraged him, but were rather stimulants to renewed exertion.

Among many interesting objects shown me at his house on his ninety-third birthday, was a gold medal, on one side of which was this inscription, "Presented to Neal Dow by the Juvenile Washingtonians, April 23d, 1846," and on the other side were these words, "Never give up." This was indeed the motto of his life, adhered to with undeviating pertinacity.

On this last anniversary occasion I found him seated in an armchair near the parlor window, reading a book. His full head of silver hair hung in graceful curls—a fit setting to a countenance aglow with his accustomed sprightliness. He seemed feeble in body, but vigorous in mind, and had lost none of that geniality and vivacity which always made his company and conversation so charming. There were many callers on that day, and scores of telegrams and letters of congratulation, but there were intervals which I



NEAL DOW'S HOME AT PORTLAND, ME.

quently employed and acted on. There was no circumlocution about the man. In whatever he had to do, it was characterized by directness.

What he believed to be right for himself he went at at once. He never procrastinated. I have a number of letters from him in which occur the words, "I went immediately." In one letter now before me these words occur twice. The letter was written March 12th, 1894, a few days before the completion of his ninetieth year. He had received a letter from me on the morning of that day, and at once sat down to reply. This letter covers four closely and neatly written pages, and is without an erasure or an error in a single word, and yet it was completed and mailed, as the post mark shows, before noon of the same day.

His persistence was as pronounced a characteristic as his promptness. He suffered nothing to turn him from a purpose once determined on. Impediments which would have induced most men to turn back

gladly availed of to hear him talk of matters which had most deeply concerned his long and eventful life. No failure of memory was observed, and, except an occasional momentary hesitation for a word, his speech had all the fluency of by-gone years.

Neal Dow's library, where most of his home life was spent, interested me very much. It was a spacious room lined on all sides with book shelves, extending from floor to ceiling, and filled for the most part with standard works, well bound. But this was no mere "cold-storage warehouse," as too many libraries are. Neal Dow was a great reader, and his books were his constant associates and intimate friends.

Well posted on general literature, both of the past and the present, and keeping well posted on the topics of the day, he had almost inexhaustible resources on which to draw both in writing and speaking.

A portion of his library was devoted to books in French—a language with which he was quite familiar.

But by far the most interesting and valuable part of the library was a series of twenty-eight large and strongly bound volumes—scrap books containing cuttings from the newspaper press of the world, collected by himself at home and abroad, not only matter relating to the great work to which so much of his life had been singularly devoted, but a great variety of other matter, either of personal or general interest; and all of these great volumes had been carefully and neatly and copiously indexed by his own hand.

I saw him not again. Before another twelvemonth had passed his life work on earth had ended, and he had peacefully entered upon the life beyond.

The autobiography of Neal Dow recently published is an intensely interesting and fascinating record in his happiest rhetoric. Such an example of true heroism should be an inspiration and stimulant to many. With unfaltering step he blazed the way through forests of opposition and difficulty. Who is there now to take up the work with like courage and fidelity?

FOR THE AMERICAN FRIEND.

AN OPPORTUNITY.

BY RICHARD HENRY THOMAS.

It is much to be feared that the lovers of peace in this country are in danger of letting slip the unusual opportunity offered by the Czar's rescript to the powers, asking for an international conference concerning the limitation of armaments, the resort to arbitration before declaration of war, and the lessening of the horrors of war when it is entered upon. In Great Britain, especially, and to a good extent on the Continent of Europe also, great interest has been aroused. Mass meetings are being held, and numbers of signatures are being obtained to a memorial to the Czar endorsing his effort. A Peace Crusade has been organized and there is much enthusiasm. In this country the reception of the rescript has been quite different. It has aroused a languid interest. There has been doubt raised—not of the sincerity of the Czar, which no one seriously questions, but of his ministers. Russia, it is pointed out, is pushing her preparations for possible war as rapidly as if no rescript had been issued. There is also the feeling that we are not seriously concerned in the matter, not having ourselves very large armaments; while the fact that we have just had one war on our hands, and are now carrying on another, has acted as a damper to the thought of taking steps to decrease our military equipment.

None of these reasons at all militate against our moving in this matter. What if the advisers of the Czar have their own reasons for being willing that he should issue his rescript, and what if these reasons be selfish! This does not alter the fact that a conference is being arranged between the representatives of the various civilized nations on the ground that war and military preparations as they exist to-day, are recognized evils, and that some solution of the difficult problem of lessening the evils is urgently needed.

This is of itself a great object lesson to the nations. It shows that the constant labor of peace men, backed by the logic of facts, is at last beginning to tell. Whether much immediate good is to come from this special conference or not, the moral effect of such a conference, and the reports of its discussions in their educational influence upon the great mass of the people, will be immense.

The matter does concern us in this country more than many think. We are embarking, or at least appear to be embarking, upon a course which has but one logical result, if it be continued, and that is the fastening upon us of something very akin to the military system under which Europe is now groaning. The material prosperity of this land—not a little dependent on our freedom from these burdens—will, if such a system be introduced, suffer tremendous loss; but great as the loss will be, it will be as little compared with the moral and spiritual evil entailed. It is therefore as good citizens and as God-fearing people that we are called upon to look far enough into the future to see the dangers ahead, and to guard against them, before militarism becomes too strong for us. Again, we cannot afford to say of any great movement anywhere that it is no concern of ours. The fact that we are not yet clear of war ourselves is no reason why we should not exert our influence for peace and to promote the success of the proposed conference, but a reason why we should do so. I suppose that there is no doubt that a representative from this country will be sent; but it is of the greatest importance that he should go with a sense that the people of the nation are behind him in the desire to make the conference as great a success as it can be made, and the more we can show our feelings in this particular the better.

Again, in endeavoring to get people to give in their adhesion to the plan, there will be a large opportunity to influence them in favor of peace from a standpoint on which their passions have not been aroused.

It is, therefore, from almost every point of view, a wonderful opportunity for putting in some good work for peace. Shall we embrace it?

The American Peace Society has sent a memorial to the Czar endorsing the proposal, and the Peace Association of Friends in America is about to send one. I suppose other Peace Societies have done the same thing in their official capacity. But more than this seems to be needed; and more good could be accomplished if personal signatures could be obtained to a memorial that should be widely circulated. I shall be glad to supply copies of a memorial that may be circulated for signatures.

1718 John Street, Baltimore, Md.

It is useless to pray for a forgiving spirit while cultivating a memory for injuries. God never quenches a fire for a man who persists in feeding it with oil. He that really desires to keep malice out of his heart will try to keep inflaming thoughts out of his head.

For THE AMERICAN FRIEND.

KEOKUK, THE AGED CHIEF.

BY PRES. A. ROSENBERGER.

In the latter part of October, 1898, as the forests were putting on their loveliest hues, it was my privilege to spend a few days in the heart of the Indian country, and to see the noble red man amid his ancestral surroundings. In company with a distinguished Indian Inspector and the Government interpreter, it was my good fortune to visit in his own home the venerable Keokuk, Chief of the Sacs and Foxes. He is a fine specimen of his race, the "noblest Roman of them all," and the most revered Chief in the Indian nation.

More than a quarter of a century ago the Sac and Fox tribe occupied a rather choice reservation in sunny Kansas. Their rights were not so scrupulously regarded then as now. Somehow the white man was quite successful in extracting the lion's share of that which nature kindly bestowed, regardless of the claims of justice and mercy in behalf of these "wards of the nation." Keokuk, a wide-awake, intelligent and conscientious chief, in the prime of life, became aware of the uneven contest going on and was disposed to lay the charge at the doors of the government officials as being open abettors of these frauds and crimes against his people. With true Indian promptness, he concluded to resort to Washington for the purpose of seeking relief and redress.

When the report of the resolution came to the ears of the Indian Agent, he summoned Keokuk and advised him to abandon such a foolish and perilous undertaking. This advice not being effective, he declared that he would degrade him from his position as Chief in case he further persisted in the matter. Failing to intimidate the sturdy warrior, the information was given that a message had been received from Washington forbidding the journey thither. Bonds and imprisonment were threatened in case of further disobedience. Indifferent alike to flattery and threats, Keokuk ended every conference with the declaration, "I am going to Washington."

In due course of time the memorable journey began. Keokuk, his young son, and four companions, including an interpreter, made their appearance at Lawrence for the purpose of taking the train from this point. The Sheriff of Douglas County, accompanied by the Agent, arrested and carried them before the Judge for a preliminary hearing. His Honor sought to dissuade them from their purpose without avail. The Chief said: "Judge, I see a plain road to Washington upon which any honest man may go at pleasure. I have not stolen; I have done no wrong; I have broken no law; I am going to Washington." They were committed to the county jail for the night. Friends rallied to their support, and on the following day they were tried, acquitted, released and permitted to pursue their journey without further hindrance or molestation.

In Washington, Keokuk was welcomed most heartily, and given an audience with the Indian Depart-

ment. He plead the cause of his people with skill, and exposed the doings of the white man with such adroitness and clearness that those in authority recognized the odor from "something rotten in Denmark." There was a change in the officials at the Sac and Fox agency, the wrongs were righted, and the tribe restored to its just possessions.

It now became Keokuk's turn to invoke the aid of the courts for redress of grievances, which he did by instituting proceedings for false imprisonment. A judgment for two thousand dollars was entered in his favor, which sum Keokuk, with a shrug of his shoulders and a broad smile upon his face, said the lawyer stole from him in toto. The generous Chief readily forgave the wrong on account of the eminent service rendered in securing his release from prison on the former occasion.

It was no common courage that sustained Keokuk amid these trials that confronted him at every turn and enabled him to carry to a successful completion his noble purpose in behalf of his people. What obstacles frowned upon him! He, a wild, untutored savage, representative of a dying race, speaking a language unknown in the nation's capital, was dealing with a powerful people, also of strange speech. Persistence in his resolve might lead to degradation from office among his own people, to imprisonment, to death. None of these things moved him. No wonder he is greatly beloved by his tribe.

At the time of our visit the Chief, well-stricken in years, being about ninety, was confined to his room by an attack of malarial fever. It was our privilege to hear him give in his own rich native tongue a recital of the celebrated journey to Washington. As he proceeded with the narrative he arose from his couch and became all animation. His eye flashed with noble passion, his figure became erect, his gestures graceful, his tongue eloquent, and his bearing dignified and commanding. Though we understood never a word of his native tongue, we knew full well what mighty thoughts were surging through the soul of the aged chieftain, and were strangely moved by the impassioned oratory of this unlettered son of the forest.

The interpreter, now grown old in the service, declared it to be delightful work to interpret for Keokuk. His sentences are straight as arrows and go to no uncertain mark. His thought is clear, his language simple, his diction pure, and his deliverance almost faultless.

We left his neatly furnished home feeling that we had been in the presence of a remarkable man, carrying away with us the conviction that there is at least one good Indian who is not yet numbered with the dead.

Oskaloosa, Iowa.

We do not think often enough of what we owe to those who have gone before us, and have given their life in suffering and sacrifice for holy causes. Every blessing we enjoy represents a martyrdom somewhere in the past.—J. R. Miller.

FOR THE AMERICAN FRIEND.

MATTHEW ARNOLD'S "THE LAST WORD."

BY BYRON J. REES.

He was a trifle discouraged—perhaps it would be nearer the exact truth to say that he was almost wholly discouraged. He was wondering, as he leaned against the book-counter and looked out over the tables laden with all sorts and styles of volumes displayed for sale, whether it paid after all to follow one's ideals. Would it not be better sometimes to give in to the prevalent low type of aim and purpose and be like the great herd who charge and lock horns and struggle for name and fame and wealth and comfort in this busy world.

He was just an ordinary preacher; nothing about either his appearance or his gifts distinguished him from thousands of others of his class. He had felt, however, that he had a message, and with an eager and sanguine heart he had leaped to action. But the world is not reformed in a minute and the indifference, coldness, and even opposition with which his earnest yet disinterested attempts at righting things were met by men older and presumably wiser than he, were cruel rebuffs to so young a man.

He had not been miserly of the strength God had given him; recklessly, whole-heartedly, he had thrown himself into his life-work—and now to fail: that was a bitter hypothesis. On this particular Monday morning ("Second-day morning," he was in the habit of terming it) he felt especially down-hearted and depressed.

"I wonder," he said to himself, shifting from one elbow to another for support, "I wonder if these men whose works clutter a place like this were ever in battles and difficulties similar to mine!" His eyes ran over the shelves until they fell on a book of poems with the name "Arnold" in gilt letters across the back. He pulled the book from its place, opened it at random, and involuntarily began to read:

Creep into thy narrow bed,—
Creep, and let no more be said;
Vain thy onset! All stands fast,
Thou thyself must break at last.

Let the long contention cease!
Geese are swans and swans are geese,
Let them have it how they will!

Thou art tired; best be still.
They out-talked thee, tore thee;
Better men fared thus before thee—
Fired their ringing shot and passed,
Hotly charged, and sank at last.

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!"

As he closed the book he pushed his hat over his eyes to hide a gush of tears which sprang to his eyes. The heart of the poet-seer and the heart of the youthful preacher had met and understood each other. As the man walked down the pavement to his hotel, jostled by men hurrying out of offices and shops, the lines kept ringing in his brain:

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!

"Yes, that is the thing to do. Keep charging with the spirit and fire of a last charge. I'll do it, Lord, if Thou," his eyes upwards, "wilt but help me!"

ANNALS OF OUR BIBLE CLASS.

BY ONE OF US.

NO. XI.

It marks an epoch in the ministry of our Lord when He begins to speak to the multitudes in

PARABLES,

and one that coincides so closely with the verdict of the scribes and Pharisees concerning His miracles as to suggest a necessary connection between the two. For when once they took the blasphemous position that His miracles were wrought by satanic agency rather than by the Holy Ghost, they committed an unpardonable sin and barred the door of their hearts against Him forever, and our teacher is inclined to think that the Master, in kindness to them, began at once to veil the truths He taught in this form of speech, that He might not add to their condemnation by adding to their light. However this may be, the parables have opened to us a delightful field of thought with ample scope for all our powers of analysis and research. At present we are only just beyond the first group as found in Matt. 13 and Mark 4, and passing lightly over these three personal parables: those of the developing plant, the hidden treasure and the pearl, we linger with deeper interest than ever before beside the five that have to do with one aspect or another of the future church.

As we have gone over these in our present courses we have been profoundly impressed with their prophetic import in its absolute faithfulness to subsequent history. We wonder if Bible students have given this feature of the parables due weight as another evidence of the deity of our adorable Redeemer. He draws the curtain and reveals the mixed and imperfect state of organized Christianity with an accuracy and fidelity to the facts, only possible to One to whom the future was a panorama unrolled. It was certainly marvelous prophecy and utterly beyond the power of an impostor.

While the introductory parable of the Sower, in its primary meaning, teaches the effect of the word upon four different classes of hearers, in its secondary meaning it shadows forth precisely the variety of membership to be found in our churches to-day. In this, however, the wayside hearers are not included, as they come to the services, sit on the back seats, give indifferent attention, and go away unimpressed. But the light soil hearers who "receive the word with joy" are certain to be numbered among the converts, and taken into the church, though they presently "fall away," and constitute thereafter an element of back-

sliders. Then there are the thorny ground believers—those who have really had an experience, but have allowed it little chance to grow, and little food, except a weekly sermon on which to be nourished. Business cares, whether of the household or the counting room, the pleasures of the world, society claims, the literary club, the daily paper, the latest book, and “other things” have absorbed the time until the prayer meeting, the closet devotions, and the Bible class have been neglected. The spiritual life is strangled: beside the healthy stalk of well-matured wheat, they are comparable to a pale and slender stem that barely exists, and has no strength to head out. They represent what is often considered by unspiritual judges a solid class of intelligent, well-to-do church members,—influential, thinking people, who are up with the times and a credit to the congregations to which they belong. But really they have no vitality that Christ can own, and they are no help to the cause except in their contributions of money. The leaven of the Sadducees and the leaven of Herod finds a congenial element in which to work among this class, and one may expect to find them unsound doctrinally and without moral force politically. In addition to these two classes there is the precious remnant of humble, growing well-saved souls, who hear the word of God and keep it, and bring forth fruit with patience. They have gone not only across the line of Egypt’s boundary, but clear out of its atmosphere. They are voluntary outlaws in the superficial and artificial social realms, and therefore free. They are the salt that saves the church; the living epistles that witness to the reality of saving grace and the indwelling Comforter—the genuine brand of the citizens of the kingdom. Yet it is interesting to note that our Lord leaves room, even among these, for just the varying degress of fruitfulness that we find among equally well-meaning people. Some are twice or thrice as efficient as others, owing to their native ability, advantages and circumstances.

The parable of the Tares and that of the Net naturally fall together as setting forth the presence of both good and bad in the outward church to the end of the age, and also the final judgment and ultimate destiny of the righteous and the wicked.

But when we come to the parables of the Mustard-seed and the Leaven, we are on debatable ground where the ablest authorities differ. Hence we do not presume to dogmatize as to what they mean, though we strongly lean to the opinion that the “fowls of the air” stand for the nations of the earth that have come within the pale of the church by a nominal acceptance of Christianity; and that the “leaven” is in this instance as in every other, a symbol of evil; that it represents a subtle, permeating principle of corruption such as stole into the church in the early centuries of its existence, and never ceased to work until Christianity, as a body, was wholly leavened with superstition and false doctrine. Allowing the three measures of meal to stand for the visible church—since three is a divine number, and the hand of Heresy to be personified by the “woman,” and leaven to have its usual

representative meaning—this parable gives us a true picture of Christendom, whether of the Greek or Latin churches, in the period immediately preceding the Reformation under Luther.

To return for a moment to the parable of the Mustard seed, all must admit that the herb refers to the church, which from the smallest beginning* was destined to grow and grow until its branches should extend to the ends of the earth. Clearly nothing is more foreign to the nature of an herb than fowls of the air; the two belong to wholly different kingdoms; hence the birds like the “leaven” and the bad “fish,” must signify something which in its relation to the visible kingdom is “in it, but not of it.” This interpretation accords with Scripture symbolism as found in the book of Daniel and elsewhere, beasts and birds being used to represent nations and kings. This view of the parable seems remarkably sustained by church history from the reign of Constantine the Great, when the temporal power gained a foothold, and began to blend with ecclesiastical power and exert its secularizing influence upon the visible church of Jesus Christ.

Crude as these expositions doubtless are, they have been a fine drill for our class, and have sharpened our perceptions for more of this sort of exercise further on. But now we turn aside to widely different events and lessons, that refer not so much to the distant future as to the immediate present—events that cluster, not so much about the great Teacher as about the

TWELVE EVANGELISTS

in the very opening chapter of the Christian ministry. It is somewhere in the course of the Master’s third circuit through Galilee that they are commissioned and sent out, in six different directions, as heralds of the kingdom. For months,—some of them for years,—they have been in training for their work in closest companionship with Jesus, seeing His miracles, hearing His teachings, and being moulded by His personality; but now they have to learn that taking in is one thing, and giving out is quite another. Two and two, in yoke fellowship, appointed by the Lord Himself, they take their several ways to return at the end of the journey, knowing themselves and each other far better than when they went out.

Pre-pentecostal preaching, and that, too, without even the anointing which John the Baptist or the old old prophets had, must have been heavy work. They knew Jesus, and there was no doubt as to their call, but they had not had their “upper room,” and we can readily believe they returned from that first evangelistic experience not only tired, but a trifle disheartened. At any rate, there is not the faintest trace of enthusiasm in their report as they tell the Lord all that they have done, and all that they have taught. Of course there had been results; their power to work miracles, if nothing else, would make way for them and give

*A book of pressed flowers and herbs from the Holy Land was present in the class containing a fine specimen of the mustard blossom and seed pod, and the latter was found to be much smaller than that of our mustard.

them a hearing for the truth, yet even their miracles do not seem to have been as marvelous as those of the seventy who "returned with joy, saying, 'even the devils are subject unto us through thy name.'"

We do not know precisely how long they had been in the field, but one thing is certain—they had come home exhausted and needing a change. The quick eye of the Master discerns it, and He proposes an immediate resort to a more quiet spot. It is no use trying to rest in Capernaum, for this is now the high mark of Christ's public favor, and there is such a rush of coming and going as to leave them no leisure even to eat. How unlike the enthusiastic idea that if one is not only spiritual the Lord's work will not tire him is the tender constraint of the Master that bids them "come apart and rest awhile." So they take ship privately and steal away across the head of the lake to a grassy plain near the town of Bethsaida Julias, on the northeast side; but meantime they have been missed, the course of the well-known boat has been discovered, and the throng of west side people and Passover pilgrims run afoot and outspeed them. For they would see and hear Jesus, so difficult is it for the popular preacher to slip away from pursuing crowds, who have no conception of the nervous strain of evangelistic service. In place of relaxation it means for the little boat load another day of hard work. I seem to see the compassionate face of the Son of Man as He moves that day amid the multitude of unshepherded souls, giving to all their sick a touch of healing, and preaching the gospel of the kingdom. For over two years of ceaseless ministry, without a vacation, there has been a draft upon His energies such as no one ever endured before or since, and now as this busy day rounds to its close, the apostles suggest that He dismiss the crowds, and let them go into the villages and buy victuals. The request seems reasonable for all concerned, but in the thought of Christ the hungry thousands need to see His creative power, and twelve young preachers need a lesson for their life-long encouragement. May it not be that Philip had felt the most dispirited of all the apostles when he returned from the work? He was evidently a man to figure on the possibilities of an enterprise solely from the resources that were in sight. I wonder if he had not questioned the reality of his gift, in this late tour, or his natural qualifications for such a calling. Very likely all of them had said to themselves over and over, "If ever I am to succeed as a preacher I must have a better preparation." And so they must, but as yet they little dream what a real equipment means.

It is to Philip that the Master addresses the query, "Whence shall we buy bread that these may eat?" And this he said to prove him. Immediately Philip begins a computation of costs. Probably there were nearly 10,000 mouths in that company to be fed, and 200 pennyworth of bread would not be enough for each one to take a little. Even that much money was doubtless far beyond their ability.

Brought face to face with the need and the inadequate supply, it was the fitting moment for them to

learn, as grand old Bishop Taylor says, that we are called to work on the "high line of human impossibilities." Andrew suggests that there are five barley loaves and two small fishes, but what are these among so many? Really they are nothing unless the touch of Christ shall quicken them. But this is the hour in which to show not only the twelve apostles, but all the ministry of the future church, how our blessed Head can transmute common fare into heavenly food, multiply meagre resources to more than enough for the waiting people, and leave the preacher with a greater store of food on hand than he had in the beginning. I wonder if this symbolic lesson dawned upon the apostles then, as they moved in and out between the well-ordered ranks of the receptive multitude, feeding them with bread supernaturally provided, or did the deeper meaning of the miracle lie dormant until after they had had their pentecost and learned experimentally what it is to preach the gospel with the Holy Ghost sent down from heaven.

The International Lesson.

SECOND QUARTER.

Lesson I.

Fourth month 2, 1899

THE RAISING OF LAZARUS.

John 11: 32-45.

GOLDEN TEXT.—I am the resurrection and the life.—John 11: 25.

DAILY READINGS.

Second-day, Third mo. 27.—Sickness of Lazarus. John 11: 1-16.
Third-day, Third mo. 28.—Death and sorrow. John 11: 17-31.
Fourth-day, Third mo. 29.—Raising of Lazarus. John 11: 32-45.
Fifth-day, Third mo. 30.—Testimony of witnesses. John 12: 12-19.
Sixth-day, Third mo. 31.—Perfect through suffering. Heb. 2: 9-18.
Seventh-day, Fourth mo. 1.—Certainty of resurrection. 1 Cor. 15: 50-58.
First-day, Fourth mo. 2. Resurrection of Christ. Matt. 28: 1-10.

From the concluding verses of chapter 10 we learn that Jesus and his disciples went beyond the Jordan into Perea. (See Matt. 19: 1, 2; Mark 10: 1, etc.; Luke 10). He was at Bethabara (Bethany, Revised Version), where John baptized, when the news of the illness of Lazarus reached him. The household at Bethany appears to have been in more than comfortable circumstances. It is supposed that Martha was the eldest of the three (see Luke 10: 38), and Lazarus the youngest. There is no account given of the origin of the acquaintance of Jesus with the family. All kinds of tradition relative to the family exist. Simon the Leper has been thought to be the father, or possibly the husband, of one of the sisters. Lazarus, by some, has been identified with the rich young ruler (Matt. 19: 16-22). But all except what can be gathered from the gospels is guess work. Nothing whatever is known of Lazarus's life after the resurrection. Poets and novelists, and other writers have pictured what they thought he must have felt. Two of the most notable poem's are Robert Browning's "Epistle of Karshish," and Tennyson's "In Memoriam," xxxi.

Bethany of Judea was on the eastern slope of the Mount of Olives, and therefore only a short distance, less than two miles from Jerusalem. As is so often the case, the site which is now pointed out as that of the tomb of Lazarus is, in all probability, not the true one.

It is thought that the death of Lazarus took place only a few weeks after the incident described in Luke 10. As soon as Lazarus was taken sick the sisters appear to have sent to Christ to come, but there seems little doubt that Lazarus died soon after the messenger left Bethany, and was therefore already dead when the message reached Christ. The whole chapter should be carefully read.

32. The message given by Martha immediately sends Mary to the feet of Jesus. Her language is the same as that of Martha, except that she omits any reference to the resurrection. From the narrative it would appear that while Mary threw herself at Jesus' feet, Martha did not (verses 20, 21).

33. "Weeping." This is in the original a different word from that in verse 35; it means rather "wailing" or "lamenting." "Groaned." This is a strong word, not often used in the New Testament. Strictly it is almost always connected with the idea of indignation. Many explanations have been offered in regard to its use here. It would seem best to take it simply as a word to express deep emotion roused by the sight of Mary's grief, coupled possibly with a feeling of indignation at the professional grief of the Jews who accompanied her.

35. "Jesus wept." Often quoted as the shortest verse in the Bible, and yet one which has been full of the greatest comfort to many a sorrowing heart. The word for "wept," means to shed tears, as distinguished from wailing.

36. "Therefore." Revised Version. So also in verses 32, 41, 45. It is John's favorite particle. It was because they saw the grief of Jesus that they spoke. It is clear from the next verse that all the Jews did not say this.

37. "This man." Literally, "this fellow." Probably, though not necessarily, a contemptuous speech.

38. "Now it was a cave, and a stone lay against it." Revised Version. The burial places, especially of the well-to-do, were often hewn out of the rock on the side of a hill, and large stones were rolled against the openings. Such would seem to have been the grave of Lazarus.

39. The statement of Martha was probably an opinion, not, as some would have it, a statement of fact. "Four days." There is no word in the original for "dead;" "buried" might have been supplied, but as it was customary to bury on the day of death, it makes no essential difference which would be used. Compare Acts 5: 6, 10.

40. "If thou believedst, thou shouldst see." Revised Version. "Men are always desirous to see in order to believe. Martha was called upon to believe that she might see." It is clear that Martha withdrew, perhaps silently, her objection. Had she not done this the miracle would hardly have been performed.

41. "Lifted up." The attitude of prayer. "Hast heard." This does not necessarily imply a previous prayer, it is rather the expression of perfect faith.

42. "Hearest me always." Answer to prayer is not always the granting of the petition. Christ's

words were thanksgiving for the assurance that he was heard. "That they may believe." That they may be conscious of the communion he has with the Father and that they might glorify the Father.

43. "Cried with a loud voice." Almost equivalent to "shout." "Lazarus, come forth." Literally, "Lazarus, hither, out!"

44. "Bound," etc. Swathed, but not so as to stop all movement. "Loose him." Christ gave them something to do, partly to relieve the intense strain of the spectators, partly because it is characteristic of the divine economy to employ human instrumentality.

45. The customary result followed: some believed, and some did not. The reserve of the narrator is striking evidence of the truthfulness of the account. A myth would have given particulars more fully and would have attempted to reproduce the words of Lazarus or describe his feelings, but,

"Behold a man raised up by Christ.

The rest remaineth unrevealed—

He told it not; or something sealed

The lips of that evangelist."

PRACTICAL THOUGHTS.

1. Christ is "touched with the feeling of our infirmities."

2. "The glory of God can only be seen by the eye of faith."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FOURTH MONTH SECOND, 1899.

THE BIRTHDAY OF HOPE.

1 Peter 1: 1-9.

Second-day, Third mo. 27.—Without Hope. Isa. 38: 9-20.

Third-day, Third mo. 28.—The Christian's hope. Heb. 6: 17-20.

Fourth-day, Third mo. 29.—The resurrection and the life.—John 11: 23-26.

Fifth-day, Third mo. 30.—I live, ye shall live. John 14: 19; 1 Cor. 15: 12-19.

Sixth-day, Third mo. 31.—Risen, as he said. Matt. 28: 1-8.

Seventh-day Fourth mo. 1. Christ the first fruits. 1 Cor. 15: 20-26.

(An Easter Meeting.)

The evening darkness of the day of the crucifixion fell upon an utterly disheartened company of disciples in the city of Jerusalem, whose hopes had all perished with the conclusion of the awful tragedy on Mount Calvary. They "trusted that it had been he that should have redeemed Israel," but all hope was now gone, and in fear for their own lives they hid away in private rooms, or crept about in the shadows of the streets. Jesus of Nazareth was fast becoming only a memory to them, and they would soon have returned to their own homes, to their nets and tax gathering. But the resurrection was to them in deed a living hope that re-inspired their faith and courage, and replaced their shattered Messianic ideals with a conception of that spiritual kingdom in which Jesus Christ should still rule, and of which they were to be heralds in all the world. But no such kingdom could ever have formed with a dead Christ in a Jewish tomb as its center and head.

The resurrection of Jesus Christ was the objective point in early apostolic preaching. "Whom ye slew, but God raised him from the dead," was almost an apostolic formula. It was to them a supreme evidence of the deity of Jesus Christ. It was a well-attested fact; too well attested, indeed, for any successful denial in Jerusalem or elsewhere, for the witnesses were yet living.

Had the grave been able to hold the crucified Christ he would never have commanded the faith of the world. His own claims as the Son of God could never have been promulgated throughout the world. His moral teachings would have gone for naught had his claims been spurious,—the mere vaporings of a disordered imagination. His resurrection is the fitting crown of a life like his.

Sin and death are the enemies of the race. The resurrection is the pledge of his victory over them. He whom death could conquer could never have "delivered them who through fear of death are all their life time subject to bondage." Without him we would have still looked into a dark tomb, but he has opened a door on the other side, and henceforth the light of the other world illuminates the narrow passageway.

The resurrection of Jesus Christ has brought a living hope for the Christian's death bed. Read Hezekiah's psalm in Isaiah 38th chapter, and you will see how gloomy was the prospect of an Old Testament saint in the presence of death. He catches no gleam of the blessed life beyond, there are no raptures in the hope of being with his Lord. Now read Paul's triumphant saying in Phillipians, Corinthians and Timothy. To depart is to be with Christ; is to enter a house not made with hands; is to receive a crown of life at that day.

The resurrection of Jesus Christ is the pledge of our resurrection. He is the first fruits—but at the last the whole sheaf of garnered grain shall be waved before the Lord. "The dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

THE FORWARD MOVEMENT.

WHAT is known as the Forward Movement, or the assigning of special mission fields, or missionaries, or of children in mission schools, or of native workers, to churches or groups of churches, Sunday Schools or young people's societies for support, has assumed proportions that make it now a distinctive characteristic of modern mission methods. The American Board has recently engaged L. D. Wishard to act as their special representative in this department, and we may expect to see the same policy inaugurated by all the larger boards. Meanwhile, smaller boards and committees, who find it imperatively necessary to keep down the expenses of administration, must lay heavier burdens on their secretaries. The advantage of this movement lies in the fact that churches or societies thus come in closer contact with the foreign field. It

is giving in the concrete rather than the abstract. True enough, the concrete may prove a failure, where the abstract will always have a measure of success, and the fields or workers who make the greatest show of success may receive more attention than other equally needy—and in the end equally successful—fields or workers, but the trend of affairs cannot now be turned, and until missionary information can be more generally disseminated and assimilated, we must put home organizations or individual givers in close touch with definite fields. All this is of interest to those of us who are studying our own missionary polity. As a matter of fact we have been for years pursuing practically the same policy in the division of our work between the different Yearly Meetings and Young People's Societies. Two hundred people among Friends, to make a moderate estimate, are now actually identified with the management of our foreign missions. A large number of our Endeavors—almost all of them, in fact—have special workers assigned to them for support. The result is an increased sense of personal responsibility and interest in the success of the work. The system is not capable of further extension among us in the matter of the management of missions; indeed, we suffer greatly from the lack of stronger centralization of power, by which we will gain both in experience in management and in ease of dissemination of information. We shall also be able to enter new fields where at present no one organization feels able to meet the expense. But the Forward Movement is capable of vast extension among us in the direction of enlisting meetings, schools, young people's societies or individuals in the support of particular fields, workers or students in schools. There are many Endeavor Societies that now give almost or quite nothing for missions that can easily support a boy or girl in some school or join with other societies in doing so. Our Quarterly Meeting Unions will find it easy to do so when they have not already undertaken similar work in connection with the Yearly Meeting Union, and doubtless many of them can add special contributions for a special object to what they are already giving. But it may be well to add that such work ought not to be undertaken without consultation with the officers or executive committee of the Yearly Meeting Unions.

New York Yearly Meeting Board of Home and Foreign Missions is making efforts to enlarge the Girls' School at Victoria, Mexico, and has been soliciting mission auxiliaries, Sabbath Schools and Endeavor Societies to undertake the support of one or more girls in the school, the estimated expense being \$50.00 per year. Brooklyn Friends' Sabbath School, Ferrisburgh Quarterly Meeting Missionary Society, and Stanfordville Meeting have undertaken such work this winter, and it is hoped that others will pursue a similar course.

Here is an opportunity for every Yearly Meeting Union to push the Forward Movement in the interests of its own work, and to greatly increase the interest in, and the contributions for missions.

MISSIONARY READING COURSE.

The course of study for the Spring term is an exceedingly practical one, and calculated to give students an informing view of actual work in the field.

The text-book is the "Planting and Development of Missionary Churches," by the late J. L. Nevins, D.D., one of the foremost missionaries to China. Probably no one has done more than he to successfully inaugurate and carry forward the plans he describes, and to secure their adoption in many lands. One of the strongest of the American missionary organizations has given each of its missionaries a copy of this book to serve as a manual for personal guidance.

These text-books are now ready and can be ordered from the office of the "Volunteer Movement." Address F. P. Turner, 3 West 29th Street, New York city. Price 15 cents, paper; 25 cents, cloth. Cash must accompany the order.

CHRISTIAN ENDEAVOR NEWS.

The Tenth Legion of Christian Endeavor now numbers over fourteen thousand.

Madagascar's recent Christian Endeavor Convention enrolled five hundred delegates.

Nearly fourteen thousand have joined the Christian Endeavor Comrades of the Quiet Hour.

"The Christian Endeavor World" of Third month 16th appears in an entire new dress of type and rearrangement of old departments, with several new and attractive features. The paper improves each year, and is worthy of its rapidly increasing subscription list.

There are now nearly six hundred Christian Endeavor Societies in London. What a royal welcome Christian Endeavor is to have in 1900!

The "giant" Junior Society of the world, as the "Golden Link," of Australia, calls that of Geelong, Australia, holds its meetings in four sections. The boys come direct from school, and have football and cricket sets to interest them until it is time for the meeting to begin.

BOOK NOTICE.

"The Underground Railway from Slavery to Freedom," by Wilbur H. Siebert, Associate Professor of European History in Ohio State University, with an Introduction by Albert Bushnell Hart, Professor of History in Harvard University. New York: The Macmillan Co., 1898. 8vo. Price \$4.00.

This work merits the careful attention of every student of American History. It is the result of several years of labor, and represents the collecting of an immense amount of matter, a careful sifting of evidence, and the judicious arranging of the materials accumulated.

When it is remembered that, from the very nature of the case, written records and papers were, in the days of slavery, dangerous possessions, it will be recognized how much the future historian and student will

be indebted to Professor Siebert for rescuing and putting on record the accounts of the surviving actors in this great movement, if such it may be called.

Other works have been written on the subject—as, for instance, the valuable book by William Still, of Philadelphia, himself an active officer of the "Railroad;" but all these works are mostly local in their treatment, while the present work covers the whole field, and is the first that treats the subject in a systematic manner.

The book can hardly be read without coming to the conclusion that the "Underground Railroad" was a more important factor in the history of our country than has been usually imagined.

Many of the accounts given are full of romance, and the sympathy of the reader goes out towards the poor refugees, while the admiration is excited for their bold "aiders and abettors," who broke what they felt to be unrighteous laws, risking property, liberty, and life itself on behalf of the fugitives.

The book is well illustrated with maps, views, portraits and facsimiles which add much to the interest of the volume. A map of the lines of the Underground Railroad is most interesting. Valuable appendices, containing among other things a list of over 3,000 underground operators, and a very full bibliography, add much to the value of the work.

The volume will be indispensable to the student of the history of slavery in the United States.

MARY AND MARGARET W. LEITCH.

"Not by might nor by power, but by my Spirit."

It was among the freedmen of the South, that these sisters began their eminent missionary career. Part of six happy, fruitful years were spent in abundant educational, temperance and evangelistic work for the colored people, in and around Alexandria, Va. A great awakening took place under their ministrations, the Spirit of God touched the hearts of men, many were brought to the Savior, some became leading Christian workers.

But the foreign field pressed upon these dear missionaries, and obeying their heavenly Guide they, with their brother, George W. Leitch, left all to take the Gospel to the shores of Asia. In 1879 they went out under the American Board at their own charges; later their brother was called home to America by the illness of their father.

Twenty years have passed, and "what hath God wrought" through Mary and Margaret W. Leitch, in Ceylon, India and Turkey. They located at Manepy, Ceylon, and as soon as they had gained a knowledge of the language they began the educational and evangelistical work which filled so large a part of those early years. They had charge of two teeming districts—three white faces among 20,000 brown ones. "Yet we were happy there," said one of the sisters. Later another large district was given to their charge and the care of the Girls' Boarding School at Oodoo-ville.

Their hands were now very full, but they secured the translation into Tamil of Gospel and temperance books and wrote "Seven Years in Ceylon," besides other missionary literature. They had the petition of the W. C. T. U. translated into twelve languages and with the leading missionaries secured 33,000 signatures, which were forwarded to Frances E. Willard. They organized the first Christian Endeavor Society in Ceylon. They gave invaluable aid to the Y. M. C. A. of Jaffna College from their own private income. They collected funds to found a general medical mission at Jaffna, and for five years held themselves responsible to give or collect the money needed for its current expenses. The Training and Industrial School at Tillipally, received funds through their earnest solicitation to erect new buildings and purchase needed equipment. In 1893 they interested influential Hindus, Singhalese, Mohammedans, and native Christians to found the Lady Havelock Hospital, at Colombo, Ceylon. It was built entirely by native contributions and is wholly under Christian management.

The Zenana Bible and Medical Mission in India received some thousands of dollars through their kind efforts. They saw the terrible effects of the opium traffic and inaugurated a protest. They arranged for a mass meeting. "An occasion never to be forgotten," wrote one of the sisters. "On the platform by the side of the missionaries of the different societies and government officials, sat Buddhist priests with shaven heads and yellow robes and fans, Hindu priests with brilliantly colored silken robes and gorgeous turbans, Mohammedans, and Parsees, and Salvation Army officers in their red and yellow uniforms. Every nationality and religion was voiced by a speaker and all united in denouncing the traffic. A petition to the government was drawn up and signed urging that the same restrictive measures be enacted in Ceylon as in Burma. The petition was widely circulated in different languages, secured 27,783 signatures, and much hope is entertained of a successful issue."

Jaffna College owes its present high standing and financial security to the appeals of these devoted workers, for an endowment fund. Other Christian institutions in Ceylon and India are not less indebted to them for princely contributions.

At the time of the Armenian massacre, these great-hearted women were temporarily in America. They sent out ringing appeals and very large sums of money were realized for the relief fund. The famine in India next claimed their help. How they gave it is a thrilling story. Theirs is a faith which "obtains promises." Above everything else they have sought to bring lost sheep to the Good Shepherd.

Many in Ceylon and elsewhere can speak of a hope in Jesus. Through these dear teachers heathen dwellings have been transformed into Christian homes, ruled by the law of love. These are some of the ways in which these devoted missionaries are serving their day through the signal blessing of their divine Master.

Merion, Pa.

E. C. W.

News from the Field.

Samuel Beck, who has spent five or six years in America in religious labors and travels, in Friends' homes and meetings, has returned to his home, Hastings, England.

Thomas Newlin and James R. Jones arrived on the St. Paul, on the 11th inst. Thomas Newlin attended Brooklyn Meeting on First-day morning and then started for his home in Oregon, stopping at Richmond, Ind., where his wife joined him. He was very kindly received in England and Ireland, and he received some liberal contributions to the institution which he represented.

James R. Jones stopped over in Philadelphia for a short visit on his way to his home in North Carolina.

INDIANA YEARLY MEETING.

Marion Quarterly Meeting was held Third month 10th, 11th and 12th.

Susan Ratliff, of Fairmount Quarterly Meeting was with us on Sixth-day.

She spoke from the text, "But seek ye first the kingdom of God," etc., which she thought some would consider a peculiar text for a meeting of ministers and elders.

On Seventh-day we had the company of William J. Thornberry, from Eastern Ohio, and Louisa Rush, from Fairmount—both with credentials. They both had messages for the meeting.

William Carson, from Missouri, and Enos Harvey, of Fairmount, were present and added a few remarks.

William Henderson, Principal of Fairmount Academy, asked that our Quarterly Meeting take part in the management of the Academy. A committee was appointed to investigate and report to next Quarter. A similar proposition is expected to come before Wabash Quarter.

First-day morning services began with songs and prayer. W. J. Thornberry gave a message.

Sabbath afternoon, instead of having a temperance discourse, as usual, we heard orations by seven young women on the subject of Prohibition.

Sabbath evening, W. J. Thornberry spoke on the theme of love—"Herein is love," "Love perfected in us," "Love is the essence of God, and not an attribute."

We had about the usual attendance for this season of the year.

J. R. S.

Richard Haworth, President of the Christian Endeavor of Indiana Yearly Meeting, had an appointment at Raysville on Sabbath morning, and in the evening at Knightstown.

His theme was, "Be as clay in the hands of the potter, that ye may become vessels of honor: worthy of the Master's use."

Our Yearly Meeting Superintendent, Joseph O. Binford, was also acceptably present.

The Friends of Spiceland Quarterly Meeting met in their remodeled house on the 11th and 12th.

Robert Douglas, of Ohio, Azail Bond, of Marion, Richard Haworth, President of C. E. work, were in attendance.

Robert Douglas' message for the church, "Be ye also enlarged," was of deep spiritual meaning and full of gospel truths.

Between four and five hundred dollars were pledged.

Carthage, Ind.—Daisy Barr began a series of meetings at Charlottesville Second month 6th, and closed Second month 23d. She earnestly presented the truth. The church was revived and several were convinced.

There were seven conversions and nine accessions to the church. Oliver Gotschall assisted in the meetings about nine days.

Friends here are earnestly desiring a pastor.

S. Rufina White held meetings at Center, beginning Second month 14th, closed Second month 21st. There was good interest, but on account of the prevalence of la grippe the meeting was postponed until a more convenient season.

Oliver Gotschall is expecting to attend twice a month at Riverside until Yearly Meeting.

CHAS. S. WINSLOW.

Lamong, Ind.—Thomas J. Holding commenced a series of meetings at this place on Christmas Day, holding twenty-nine meetings, which were greatly blessed of the Lord. His preaching was clear-cut, without fear or favor, on the line of full salvation and entire sanctification. The church was brought to see the need of a deeper work of grace in the heart, and many were brought to see their need and sought and obtained the Baptism with the Holy Spirit.

Josiah S. Hockett, of Scarsboro, Iowa, attended our Quarterly Meeting at Fairmount, Indiana, on Twelfth month last, and immediately after he commenced a series of meetings at Oak Ridge (22 sessions in all. He was ably assisted after the middle of the first week by our pastor, Micajah Morris, who was at that time just moving into our neighborhood. It was a pleasure to note how these two servants, coming from remote fields, stood shoulder to shoulder in the work, boldly declaring the whole truth, faithful in warning sinners to flee the wrath to come by turning to God, and accepting salvation on the terms of the gospel.

They were both signally led of the Spirit into the condition of the meeting. They saw clearly the danger of excessive individualism in the matter and manner of the leading of the Holy Ghost and were wonderfully blessed in setting his leading in conformity with the teaching of the Holy Scriptures.

We believe the call of our brothers to this field was of God, and that the word preached will accomplish that whereunto it was sent.

Josiah Hockett went from this meeting to North Grove, at which place he conducted a series of meetings of a week's duration, of which we hope to have a fuller report from that neighborhood.

BARCLAY JOHNSON.

Richmond, Ind.—The writer gratefully acknowledges the privilege granted him of holding a series of meetings with the students at Earlham College. It had been arranged some time in advance, and the Christian Associations, under the leadership of Professor Elbert Russell, had been constant in prayer and systematic in their efforts to have the conditions suitable for the reception of the blessing the Lord would be pleased to bestow. The students manifested the most loyal devotion, held prayer meetings and watched their opportunities to labor in love with the unsaved. Their work was so blessed as to result in a great readiness on the part of the latter to receive the Lord's blessing, and with the opening of the meetings the gracious presence of the Holy Spirit was manifested. There were four persons who received the new life who had never before been Christians. Ten who had once tasted the joys of the kingdom, but backslidden, were renewed, and ten made definite profession of a higher Christian life. Many others testified to the deepening of the work of grace in their hearts. The writer feels not the slightest claim to any credit for the results, but is simply grateful to have been permitted to witness the blessed work, and gives this information to THE FRIEND that others may also rejoice over this work of the Lord in one of our educational institutions. It is safe to say that over eighty per cent. of the students are active, professing Christians. Their testimony is that the conditions for Christian living are so favorable at the college that it is hard to resist them. Some testified that they could live Christians easily at the college, but feared the results when they had again been surrounded by their home influences.

The college pastoral work of Elbert Russell gives evidence of the Lord's blessing, and the Biblical Department just now receives a bequest from the late Sarah U. Brown, of Greensfork, of \$3,000, and the residue of her estate goes to the mission work of Indiana Yearly Meeting in Mexico. The residue will be determined after the above amount and other bequests to relatives have been paid.

ELWOOD O. ELLIS.

CALIFORNIA YEARLY MEETING.

Visiting the Pacific coast from New England it has been our privilege and pleasure to attend during the past few weeks some of the Friends' meetings here in southern California. We are

much impressed with the progress of Quakerism in this delightful and comparatively new country. The Friends of this section seem active and energetic, and there is surely no part of our fair country which offers a better field for work in the cause of Christ than here.

The recent Quarterly Meetings at Pasadena and Whittier, were inspiring and helpful, being characterized by earnestness and spirituality in both preaching and testimony. We have felt special interest in the fact that the Friends of Los Angeles are just entering on a vigorous campaign to secure a new meeting house in that city, which is greatly needed, and is an effort in which they deserve success and hearty encouragement.

A well-located corner lot has been secured at the intersection of Third Street and Fremont Avenue. On this site the proposed meeting-house will be not only within a few blocks of the business centre of the city, but in the very heart of what is destined to become one of the most attractive residence sections. At the same time it offers to Friends who may soon locate homes in Los Angeles, an opportunity to buy very desirable residence property in the immediate vicinity of the new meeting-house when built. The lot has recently been donated to the Society (by a kind friend whose name is being withheld by special request), and we consider the Friends of Los Angeles most fortunate in its possession, as it is bound to rapidly advance in value, both for their special purpose and from a real estate standpoint, on account of important work now being done in the neighborhood by the city government.

Los Angeles is a wide-awake, enterprising and beautiful city of about 100,000 population, the focus of trade and metropolis of southern California. The streets are clean, the business blocks handsome and substantial, and the city will double in population at an early date. The Federal Government has recently begun the construction of a good deep-water harbor but a short distance from the city which will become an important factor in its future development.

In Los Angeles, of all cities in southern California, the Society of Friends should have a strong work, and Quakerism should make itself felt as an important factor of the city's life and growth. Many young people who are Friends have come to Los Angeles in the recent past, but being not strongly attracted to the Friends' meeting, which is now held in temporary quarters, and therefore but meagrely accommodated as to a house for worship, have gone into other churches or drifted away from any. The meeting is favored with good ministry and eldership, but in its present quarters has no chance for the growth which we are sure it will experience in a new house. It is therefore a pleasure to realize that in the very near future the conditions may be changed, and visitors and new residents in Los Angeles may find there a representative Friends' Meeting housed in a place of worship that will fairly represent the Society and what it stands for.

At the monthly meeting held on the 11th inst., seven new members were received, four by certificate, three by request. At the same meeting plans were exhibited and discussed for the new house. The designs submitted were very attractive, and the building proposed will accommodate from 300 to 500 in total seating capacity, including good accommodations for the Bible School. The house will probably cost about \$3,000 or perhaps a little more, and it is the earnest desire of the meeting to raise the necessary sum complete, that the building may be finished without incurring debt.

As the Friends of Los Angeles are not numerically nor financially strong at present, they need, and deserve, all the help that can be given them in their effort. California Yearly Meeting will undoubtedly help them all it can, but as this is the smallest, as well as the youngest, of our yearly meetings, even its resources are somewhat limited. To Friends all over the United States, earnest in the cause of Quakerism, it will be a matter of interest that the queen city of the southern Pacific coast shall have a representative Friends' meeting, and we bespeak for the Los Angeles Friends practical and substantial help from every yearly meeting in the country in their effort in this direction.

GEORGE L. CROSMAN.

Pasadena, California.

IOWA YEARLY MEETING.

Oskaloosa Quarterly Meeting of Friends was held Second month 24th to 26th, 1899, at Albia, Iowa. This meeting was well attended, about forty from other places being present, among this number our brother, Pliny Fry, of Muscatine.

Arrangements were made for doctrinal discourses for Sixth-day evening. Two subjects were treated upon, "The Atonement," by Pliny Fry, and "The Second Coming of the Lord," by Edwin Loft. The presence and power of the Lord were deeply felt as these precious doctrines were presented. Seventh-day morning meeting for worship the speakers were Pliny Fry, Edwin Loft and Anna K. Symons. During the afternoon session many testimonies, glowing with the love of Jesus, were given. At this time Brother Fry made mention of the conviction of his heart that great prosperity and success awaited Oklahoma Quarterly Meeting if it would be faithful and meet the conditions. In the evening Minnie Picket Bowles, who has spent five years as a missionary in Japan, gave a very interesting talk concerning the work there. In speaking of some ways of helping the work she mentioned that of prayer. How many times, she said, did the worker feel that some one at home was praying for them? Surely we have not done all we can until we have prayed all we can.

Sabbath morning helpful messages were given by Edwin Loft, Pliny Fry and Anna K. Symons. This was a time of great refreshing. An altar call was made, and eleven souls seeking pardon or entire sanctification came to the altar. Showers of blessings fell upon us. Minnie Picket Bowles led a children's meeting in afternoon, telling them of the Japanese children, the idols, etc., and using the text, "Little children, keep yourselves from idols." Brother Loft conducted the night service, and five souls came forward. Truly the Lord is good. "He crowneth us with loving kindness and tender mercies."

ELOISE TINSLEY.

Oskaloosa Quarterly Meeting was held at Albia, Iowa, on the 24th, 25th and 26th of Second month. The power of the Lord was felt in every session. A revival meeting commenced on First-day following. The meetings were conducted by Evangelist Edwin Loft, of New Sharon, assisted part of the time by Brother Sanders, of Des Moines. The Lord wonderfully blessed the work. Forty-six souls were converted, reclaimed or sanctified in eleven days. The meeting is still going on, and a fuller report of the work will be given.

Our friend, Amanda Way, writes from Boise City, Idaho, that for two Sabbaths large audiences have attended the new meeting there, and the Sabbath School has been large. The work, she says, is opening gloriously, but they are hoping and praying for some live, earnest workers to help build up a strong church in this new city.

KANSAS YEARLY MEETING.

Dorwin Gidley has removed with his family from Cottonwood Falls to Claffin, Kansas, to engage in pastoral work in Bethel Monthly Meeting, which belongs to Sterling Quarterly Meeting.

WESTERN YEARLY MEETING.

Bloomington, Ind.—On the 19th of Second month a series of meetings was commenced at this place, which continued two weeks. Two sessions a day were held the first week and one each evening on the second week.

The work was done by our home workers, led by Alice A. Mendenhall.

The teaching was clear, simple, and of a nature to bring conviction of the truth to teachable minds.

This was supplemented by quiet but effective personal work.

Without undue pressure, the invitation to "Come to Jesus" and find in Him the supply of need was cordially and lovingly held out.

A number took definite steps, and are giving unmistakable evidence of a real change of heart and life.

A deep under-current of serious thoughtfulness and candid consideration exists, and we believe that much good will be the

result of influences brought to bear by this special effort.

On behalf of the Evangelistic Committee.

JOSEPH PARKER.

NEW YORK YEARLY MEETING.

Batavia, N. Y.—Our friend, Luke Woodard, conducted sixteen meetings at Batavia (in New York Yearly Meeting) besides attending two social gatherings, in which he took part.

His dear wife was able to attend nearly all of the meetings, but has since returned home on account of sickness in the family.

The preaching of our brother, Luke Woodard, is in the demonstration of the Spirit and with power, devoid of any attempt at sensationalism. Definite work was done in the salvation of precious souls and the strengthening of believers.

Our brother has gone to Glens Falls, and after completing his service there expects to visit Elba and Macedon, and attend quarterly meeting at Farmington. [Many in this Quarterly Meeting, who were brought to the Saviour under the ministry of our brother in former years, are glad to greet him once more and listen to his sound and clear presentation of gospel truth. Added years and experience inspire confidence in his instructive sermons, his former earnestness being still manifest, for which we praise God and ascribe to Him all the glory.] H. H. LEGGETT.

NEW ENGLAND YEARLY MEETING.

Sandwich Quarterly Meeting will be held for the first time as a "united meeting" at New Bedford, Mass., on Fourth month 13th, 1899.

Friends within the limits of the Quarterly Meeting are earnestly requested to attend at that time, and others are cordially invited.

Meeting begins at 11 a.m.

NORTH CAROLINA YEARLY MEETING.

Deep River Quarterly Meeting was held at Springfield on the 4th inst. The mud in the roads was so deep that but few attended—about 60.

David E. Sampson, minister, from Yadkin Valley Quarter, led in a fervent prayer for the members of the Quarterly Meeting present and absent—that it might be so led and blessed of the Lord as to increase in power and numbers. He seemed specially moved in the close of his prayer to invoke divine protection for James Read Jones, who at that time, according to arrangement, was embarking from England on his homeward voyage.

David Sampson presented strongly in his sermon the great importance of teaching all nations, "baptizing them in the name of the Father and of the Son and of the Holy Ghost," claiming that Friends are stronger Baptists than the other denominations—because they insist on that baptism which is of the heart, the life, and not of the flesh.

Having this baptism—the "One Baptism" that is essential—and then praying in the "name" of the Father, He will give, and then "Lo, I am with you alway" will be realized. He said, "I believe if we are thus baptized, and thus ask, we shall always receive just what we pray for." So he exhorted those of us who hitherto have asked nothing in the "name" of Jesus to ask and receive, that our joy may be full.

George Wood, minister, of the quarterly meeting, insisted forcibly and earnestly that we should "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage," and not sell out and try to worship by proxy. There was little out of the ordinary in the business meeting, except the lack of love and unity was all reported as among the men and none among the women.

One Friend deplored the meagre attendance of younger Friends—not at this meeting especially, but at meetings generally. Another Friend joined in the same strain and expressed the fear that the idolatry of culture is one of the hindering causes.

Another Friend thought young Friends not less pious but more pious than young Friends in the past, and believed the picture drawn was of a gloomier shade than it ought to be. One of the younger Friends asked whether the cause of small attend-

ance of meetings was in the young people or in the meetings. An older Friend said the manner and methods of conducting the business meetings are responsible for the lack of attendance on the part of younger people.

The previous session was on ministry and oversight. In it the importance of putting a high estimate upon the Holy Scriptures was discussed, and the weight of the meeting was for high regard for the Scriptures and against the elimination of much of them, as advocated in some quarters of the Christian world. The sense of the meeting appeared to be against substituting or using matter from books and papers other than the Bible in devotional or religious meetings, or on occasions in families, at opening or closing daily sessions of schools, colleges, etc., and also against ministers reading extracts from papers in their sermons.

Died.

BARNARD.—Franklin Barnard, son of Asa and Hulda Barnard, died in Shelby Co., North Carolina, First month 17th, 1899, aged 84 years, 6 months and 26 days.

He gave his heart to God in early manhood, and he lived a consistent life, serving a number of years as elder in the church of his choice. We believe his life, as a follower of Christ, has been one to imitate.

He was a member of Little Blue River Monthly Meeting.

BRANSON.—Eva J. Hall was born near Azalia, Indiana, Eleventh month 30th, 1863. She came to New Providence, Iowa, in 1869, with her parents. She was married to John L. Branson, Tenth month 31st, 1880. She was the mother of six children, four of whom are living. She was a life-long member with Friends, and departed this life Third month 2d, 1899, aged 35 years, 3 months and 2 days.

BUTLER.—Lucinda P. Butler, wife of Robert Butler, fell asleep in Jesus, First month 22d, 1899, at their home at Barclay, Kansas, aged 51 years, 2 months and 3 days.

Her Christian life, and especially the last year of it, was such that the meeting, in which she was an overseer, the Bible School, in which she was a teacher, and the community, in which she revealed the Christ-life, all join with her husband and only daughter in mourning the loss of the loved one.

GRAY.—John E. Gray, son of Lilburn and Malinda Gray, died suddenly, Tenth month 6th, 1898, aged 32 years, 5 months and 1 day.

He joined Friends in Tenth month, 1890, and was a member of Olive Branch, Indiana, Monthly Meeting at the time of his death.

HADLEY.—Lucy Hadley died, First month 26th, 1899, aged 9 years and 27 days.

Hattie Hadley died, Second month 13th, 1899, aged 11 months and 19 days.

Hervy Hadley died Second month 18th, 1899, aged 11 years 5 months and 20 days.

These were all children of Erwin and Edith Hadley, and were members of Medway Monthly Meeting, Syracuse, Hamilton Co., Kansas.

Neighbors and friends extend their sincere sympathy, and the bright, happy faces of these dear children will be sadly missed in the Sabbath and day schools.

HUNNICUTT.—Mary A. Hunnicutt died Third month 9th, 1899, at the residence of her son-in-law, John Nicholson, Baltimore, Md., aged 82 years.

She was a member of Baltimore Monthly Meeting.

PAINTER.—Joanna T. Painter, at her home in Marshalltown, Iowa, Third month 9th, 1899, in the 69th year of her age. She was a daughter of Ashly and Lydia Johnson (both deceased), and was united in marriage, in 1852, to Isaac Painter, and settled in Iowa in 1870.

She gave, during her protracted illness, repeated assurances of her complete salvation. Her whole life, indeed, had been a beautiful exemplification of the religion of Jesus Christ. She was an elder in the church.

News and Events.

The army beef Court of Inquiry took testimony last week at Fort Leavenworth, Kansas, and Kansas City, Missouri. Direct evidence was produced at the former to the effect that beef furnished the army was in certain instances chemically treated. A sergeant in the First United States Cavalry testified that an agent of Armour & Co. had told him that a consignment of beef at Lakeland, near Tampa, which was covered with a glossy surface like paraffine, had been treated with "preservative." This witness's evidence was particularly direct and convincing. It has further been brought out before the Court that what has been so long called canned roast beef is really only canned boiled beef. On General Eagan's order a large amount of this meat was forwarded to the army directly without inspection, and a supply of unsold canned meat at Liverpool was likewise bought for the use of the army without question. General Eagan appears to have favored the packers. His retirement from service because of the fierce attack which he made upon his superiors is appearing daily more justifiable.

An act passed by Congress in the last hours of its session provides Alaska with its own code of laws in place of Oregon's. This action came none too soon, for the misgovernment of this country is becoming unbearably notorious. It is said that the citizens of Fort Wrangel, one of the most important of the Alaska towns, are drawing up a petition praying that the town be ceded to Canada, under whose protection it is claimed the place would be more likely to prosper. The petitioners claim that "the territory has been abused and neglected, and that the present laws are unfit to live under." It is a striking commentary on this action that out of sixty officials, in whose hands is the government of Alaska, only half a dozen are residents in the country. The spoils system in its worst form has prevailed in the territory for years. It is sincerely to be hoped that a better form of government will be established in our more recently acquired dependencies.

Popular demonstrations in Havana last week in honor of General Gomez show that the late action of the Cuban Assembly in deposing him is not generally acceptable to the people, and that he remains the idol of the island. The police of Havana, however, are not such ardent supporters of this Cuban Nestor, and while interfering with the demonstrations brought on serious rioting. Many persons were wounded, and some seriously. The police are unpopular, and their action has been severely criticized. Gomez has conferred with Major-General Brooke, and it is said will arrange, himself, for distributing the \$3,000,000 allotted by the United States to the Cuban soldiers.

An important item in the treaty about to be finally ratified is the clause providing for the adjustment by the United States of all claims brought against Spain for damages during the recent conflicts in Cuba. Already the total amount of these claims comes to \$20,000,000, and even with a liberal paring down in the settlement, the expense thus involved will add another large burden to our exchequer.

The Queen has signed the Paris Treaty of Peace, and the exchange of ratifications will not long be delayed. The French Ambassador at Washington, M. Cambon, will represent Spain, and will present the copy of the treaty upon its arrival in this country. It will have been just one year, on the 19th of April, since war was declared, and it would be significant if the treaty should be ratified at or near that date, as now seems quite possible.

The American troops, under General Wheaton, advanced last week upon the rebel lines, and drove them from their position near Manila. Pasig, just east of this city, was captured, and the waters of Laguna de Bay are now in our control. Many Filipinos were killed, and a greater number taken prisoners. The censored despatches picture the situation most hopefully, and indicate an early conclusion of hostilities. It is certain that the American troops advance more aggressively than Spain's ever did, but so long as the rebel leaders remain safe, and with the influence over their followers retained, the end of the war will continue to remain uncertain. Aguinaldo has everything to gain and nothing to lose, and he appears to have a strong hold upon the natives.

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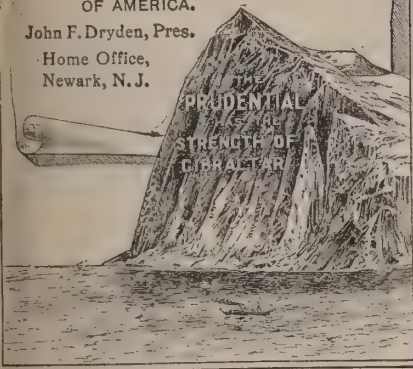
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"Oh, my friends, there are some spectacles that one never forgets!" said a lecturer, after giving a graphic description of a terrible accident he had witnessed. "I'd like to know where they sell 'em," remarked an old lady in the audience, who is always mislaying her glasses.—"Tit-Bits."

Drinking is, after all, only a pronounced symptom of a large vice—self-indulgence; and self-indulgence is always fatal in the long run to all the habits and activities which men properly honor.—R. F. Horton.

Nineteen years ago Mrs. Charles Goodnight, then living on her husband's great ranch of 40,000 acres in northwestern Texas, set out to preserve a herd of buffaloes. These animals had then almost wholly disappeared from the plains, where vast numbers of them had ranged a few years earlier and Mr. Goodnight, with much difficulty, captured eight or ten. From this beginning there has grown up a herd of forty-five pure-bred buffaloes in the tract of 600 acres which was originally set apart for them at Mrs. Goodnight's request. There is also on the ranch a herd of sixty cross-breeds, in which the qualities of both the buffalo and of Polled Angus or Gallo-way cattle are seen. Mrs. Goodnight was the first white woman to become a resident of the region in which the ranch is situated, and the church and schoolhouse on her husband's land are her especial care.—"The Independent."

"The Living Church" tells this story of a bishop who sought to go about his somewhat neglected diocese doing good:

The bishop of—never mind where—being a newcomer, thought to inspire his clergy to take occasional services during the week by periodically visiting out-of-the-way parishes and taking one himself. On one of these occasions, having formed quite a good congregation, and having been moved to much eloquence in his sermon, he felt a little not unnatural desire to know if he had made any impression on the usually unimpressible yokels, and put some leading questions to the old clerk, who was helping him to unrobe in the vestry.

"Well, I hope they've been pleased with yer," said the old man, patronizingly, "and I'm sure we tuk it werry kind o' yer worship to come down and preach ter us; but yer know, a worsser one would ha' done for the likes o' we, if so be," he added, with becoming humility, "one could ha' bin found."

The "Century Magazine" has arranged for a series of articles on the present war, somewhat in the manner of its famous "Battles and Leaders of the Civil War." The series will be entitled, "Battles and Leaders, Places and Problems of the Spanish-American War," and a number of important articles are already promised for it.

The Foni of Corfu vouches for this anecdote of the late Empress of Austria. On one of her majesty's walks she stopped to look at a rosy-cheeked, barefoot lass who sat plying her distaff just inside her cabin door, near Gastouri. Presently the Empress entered, drew a wooden stool toward her and sat down. The girl was bewildered, and could only exclaim, "Oh, gracious Queen, you deign to do that?" "And why not?" returned the august visitor, in the fluent Greek that so greatly delighted the Corfiotes to whom she spoke. "Are we not both women? And you, in a sense, the superior—for your hands can do much of which mine are incapable?" And the girl went about telling every one what the Empress had said to her.

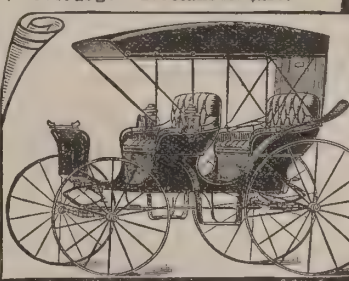


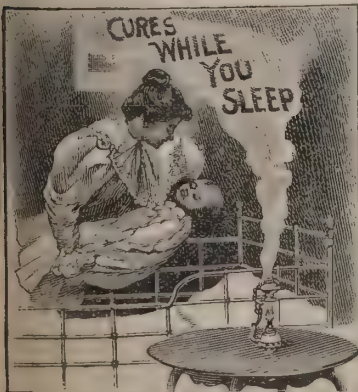
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Six-day Tour to Old Point Comfort, Richmond, and Washington via Pennsylvania Railroad.

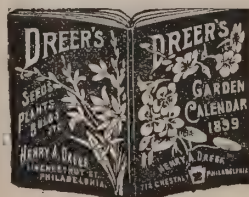
The fourth of the present series of personally-conducted tours to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, April 1, affording a delightful Easter outing.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.



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An up-to-date Catalogue of the best new and rare, as well as the cream of the standard varieties of

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A handsome book of 168 pages, profusely illustrated, mailed FREE to those who state where they saw this advertisement.
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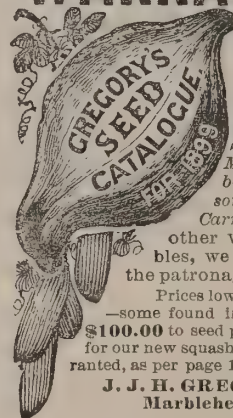
Professor Sellar, of Edinburgh University, was generally patient with dull students; but one day a blockhead exhibited such terrific stupidity in translating Horace that the Professor at last exclaimed: "Sir, in translating that passage you have made more mistakes than the words admit of."

Temperance puts coals on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the whole constitution.—Benjamin Franklin.

I would that I could gently fold
Against my breast, for sheltering,
Each tiniest bud the peach-boughs hold,
And every gracious burgeoning
Of everything;
So fondling them, through frost and cold
Until the spring.

—Evalene Stein.

WARRANTED SEED



As the original introducers of the Cory Corn, Hubbard Squash, Eclipse Beet, Miller Melon, Burbank Potato, All Seasons Cabbage, Danvers Carrot, and over thirty other well-known vegetables, we solicit a share of the patronage of the public.

Prices low. Tested Novelties—some found in no other catalogue. \$100.00 to seed purchasers for a name for our new squash. All our seed are warranted, as per page 1 of our free catalogue.

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124 pages, tells about 400 other Choice Flowers, FREE.
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JOTTINGS.

Our new ambassador to the Court of St. James, Joseph Choate, has already made himself popular in England, and his speech last week at the banquet of the Association of Chambers of Commerce of the United Kingdom, has been well received and most favorably commented upon by the English press.

Princess Kaiulani, of Hawaii, died of inflammatory rheumatism on the 6th of last month. She was declared heir-apparent to the throne by Queen Liliuokalani before the dissolution of the monarchy; and, after the establishment of the Republic, was awarded a pension. She was in the twenty-fourth year of her age.

President McKinley is taking a vacation which he has long needed. He has been with Senator Hanna, at his home in Thomasville, Ga., for several days.

The battleship Oregon arrived at Manila on the 18th, "in fit condition for any duty," as reported by Admiral Dewey.

Herbert Putnam, of Boston, has been appointed by the President Librarian of Congress. He is generally acknowledged to be the most efficient candidate that could have been selected. As Librarian of the Boston Library he receives a salary of \$6,000 a year, while that paid by the Congressional is only \$5,000. It is likely that the latter will be increased to the amount paid by the Boston Library.

A frightful fire occurred in New York City on the 17th, when the Windsor hotel was completely consumed with flames in an incredibly short time. A number of persons were killed, and many are reported still missing. The Windsor was one of New York's most fashionable hotels.

The exports from the United States now exceed the exports from Great Britain, according to the figures of the Bureau of Statistics. The growth of America's foreign trade in twenty years has been 62 per cent., while Great Britain's increased about 22 per cent in the same time.

It appears that the condition of the Pope continues to improve, notwithstanding the occasional alarming reports to the contrary.

Shortly before his assassination Lincoln had a strange dream, which he related to his wife and Mr. Lamon, his former law partner.

"I retired late, for I had waited up for important dispatches, and I soon fell into a light slumber. I dreamed there was a death-like stillness about me, but still I could hear the subdued sobs of a number of people. I left my room, went all through the house in my dream, everywhere the same weeping and wailing, but I could see nobody. Finally I went into the east room, and there I saw a coffin with many soldiers as guard.

"Who is dead in the White House?" I asked.

"Why, don't you know, said one of the soldiers, 'the President has been assassinated.' Then a loud burst of grief came from the crowd, and with that I awoke."

Mrs. Lincoln remembered the dream on the fatal night of his death, and cried out:

"His dream was prophetic!"

HULDA:

The Pentecostal Prophetess.

BY BYRON J. REES.

152 Pages. Bound in Cloth. Price, 50c., postpaid.

A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

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CHICAGO, ILL.ON TO WASHINGTON UNDER
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The fourth of the present series of Pennsylvania Railroad three-day, personally conducted tours to Washington, D. C., will leave Tuesday, March 28. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, include all necessary expenses during the entire trip—transportation, hotel accommodations and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets and full information, apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

The following epitaph, by Pope, was highly commended by Johnson. It was written to keep alive the memory of Elizabeth Corbett, who sleeps now in St. Margaret's, Westminster:

Here rests a woman, good without pretense,
Blest with plain reason and with sober sense;

No conquest she, but o'er herself, desired;
No arts essayed, but not to be admired.
Passion and pride were to her soul unknown.

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So unaffected, so composed a mind,
So firm, yet soft, so strong, yet so refined,
Heaven, as its purest gold, by tortures tried;
The saint sustained it; but the woman died.

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Friends will find a good, comfortable boarding place with Friends at M. E. WISTAR'S, 1725 Arch St., Phila., only three blocks from Broad St. Station.

WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

FOR SALE. General stock of merchandise. A good location, Friends' neighborhood, Twenty rods of church; Academy building in process of erection. Reason for selling, poor health.

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FARMS for sale. There are several good farms for sale, near a Friends' meeting; Four miles from Wauke, Iowa, and about fifteen miles west of Des Moines. Friends seeking homes near a Friends' Meeting, would do well before buying to correspond with

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A lady once consulted St. Francis of Sales on the lawfulness of using rouge. "Well," said the saint, "some pious men condemn it, others see no harm in it. I hold a middle course—you may use it on one cheek."

ON HELEN KELLER.

She lives in light, no shadow;
Not silence, but the sound
Which thrills the stars of heaven
And trembles from the ground.

She breathes a finer ether,
Beholds a keener sun:
In her supernal being
Music and light are one.

Unknown the subtle senses
That lead her through the day,—
Love, light, and song and color
Come by another way.

Sight brings she to the seeing,
New song to those that hear,
Her braver spirit sounding
Where mortals fail and fear.

She at the heart of being,
Serene and glad, doth dwell,
Spirit with scarce a veil of flesh;
A soul made visible.

Or is it only a lovely girl
With flowers at her maiden breast?
Helen, here is a book of song
From the poet who loves you best.

—Richard Watson Gilder.

The following little curiosities of the Gregorian Calendar are of interest: Since the calendar was reformed by Pope Gregory no century has ever begun on a Fourth-day, a Sixth-day, or a First-day of the week, and the same order of days is repeated every twenty years. First month and Tenth month of each year always be-

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All the trouble comes of the other half.

But go by the Index.

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THE OLD STANDBY! DELAU'S REMEDY

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Ordinary Colds**

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gins with the same day; so with Fourth month and Seventh month; so with Ninth month and Twelfth month; so with Second, Third and Eleventh months. Strangely enough, there is no single day of the week which is not accepted by some portion of the human race as the "day of rest." For example:

Christians, First-day; Greeks, Second-day; Persians, Third-day; Assyrians, Fourth-day; Egyptians, Fifth-day; Turks, Sixth-day; Jews, Seventh-day.

As measured by the unerring sun, the errors in the Gregorian calendar amount to one day in every four thousand years.—Adapted from the "Westminster Gazette."

WHEN YOUTH IS GONE.

How can we know when youth is gone—
When age has surely come at last?
There is no marked meridian
Through which we sail, and feel when
past

A keener air our faces strike,
A chillier current swifter run;
They meet and glide like tide with tide,
Our youth and age, when youth is done.
—Albion Fellows Bacon.

For General Debility

Use Horsford's Acid Phosphate.

Dr. R. D. FAIREX, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

Some things in this world
Seem tangled and mixed,
The threads of a skein
All knotted betwixt;
And how to unravel them
Who can pretend?
Yet all will be evened
By Christ in the end.

A glorified angel
May sleep in that child—
The girl that is barefoot,
Disheveled and wild.
Oh, for a mother
This lambkin to tend!
But, all will be evened
By Christ in the end.

A hero immortal
To rank with the great
May hide in that arab
Who plays at your gate.
O men! to the rescue,
Like Christ condescending;
Know—all will be evened
By him in the end.
—New York "Evangelist."

The smallest horse in the world is a Shetland pony owned by the Marchese Carcano, in Milan. It is twenty-four inches high, and when standing beside its owner the pony's back is only an inch above his knee.

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BY LAURA HAVILAND.

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This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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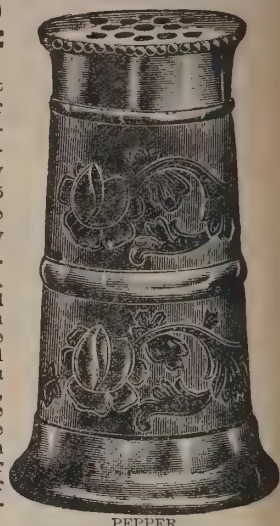
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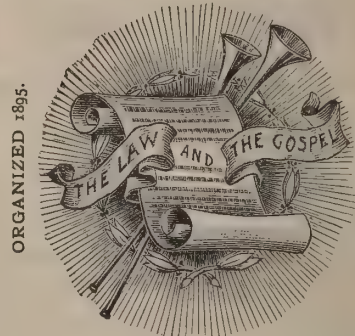
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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

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Lord, I know not what I ought to ask of Thee; Thou only knowest what we need; Thou lovest me better than I know how to love myself. O, Father, give to thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee. Behold my needs, which I know not myself; see and do according to Thy tender mercy. Smite or heal; depress or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray; pray Thyself in me.—FENELON.

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WHERE JESUS IS FOUND.

Never in a costly palace did I rest on golden bed.
Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled, and found it good.

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife,
I, the bread of heaven, am broken in the sacrament of life.

—Henry Van Dyke.

For THE AMERICAN FRIEND.

EASTER SONG.

How fitting 'tis thou art so fair,
O white, white leaf of the lily!
Since thine it is to bloom in prayer,
And make the Easter morning rare,
O white, white leaf of the lily!

A fleckless fold God fashioned thee,
O white, white leaf of the lily!
To symbolize the sanctity
Of Christ arising victor free,
O white, white leaf of the lily!

I would that all my soul were white,
O white, white leaf of the lily!
That dew of duty fall to-night,
And cleanse it into Easter light,
O white, white leaf of the lily!

—Norman C. Schlichter.

14 North Thirty-eighth Street, Philadelphia.

OUR THOUGHT OF GOD.

It is an old and much-discussed question, whether it is our thought, or our will, or our emotions that determines our life, and makes us what we are. One man maintains that the "thought" is the root and spring of the whole being. "Only think right and the life will be all right." Another man finds this teaching entirely wrong, and concludes that the "feelings" are the main thing. "The life is shaped by the emotions, by what we care for, by what we love."

"Oh! no," says the third man, "not that at all. The life is determined by the choices you make, by your resolves, by your decisions, by what you WILL."

Now the mistake in all this comes from breaking the man up into three distinct parts and treating one of them as though it were the whole man. Thought and Will and Feeling never work singly or independently. They are all three together in all our acts and in all our life. They can no more be separated than the sky and air, or light and color can be separated.

The question has never been settled which one of these functions lies at the root of character, or of religious life, for it would be impossible to get a complete character or a genuine religious life with any one of the three functions gone. Anyone who has difficulty in comprehending the doctrine of the Trinity will find, if he looks at it, the same difficulty in comprehending how ONE SELF in his own nature can have three indissoluble, interwoven strands—in fact, three entirely different manifestations, which together make one consciousness.

But notwithstanding all this, we want still to emphasize the fact that it is tremendously important how a man THINKS. Wrong thought and wrong belief make imperfect lives every time. "My people will not think!" is Isaiah's constant burden.

Analyze an imperfect, weak, unproductive Christian life, and you will always find that his thought of God is wrong, or at least very crude and imperfect. Let a man, on the other hand, once get his mind filled with Christ's conception of God, and his life begins to unfold and expand. It is like bringing a plant out of the cellar into the sunlight. Go back without any prejudices and preconceived ideas and see how simple Christ's idea of God is. He is a heavenly Father and His will is to have all His children like Himself. His kingdom comes wherever His will is done. True life consists in being about the Father's business. He

is like the light which floods the earth, and He seeks to penetrate every dark spot. His heart is touched with all our burdens and sorrows, grieved over our errors and our waywardness, and He gives His own Son, His very self, to win us and draw us to Him. The essence of His nature is Love, and He reveals Himself and His Love that we may learn Love and so become like Him.

DO WE EVER UNDERSTAND EACH OTHER?

Is it possible to look at anything in this world without coloring it with a tint from our own ideas? Can we ever see what another person means just as he means it, and do not we rather always see his meaning through our own colored glasses? In other words do we ever fully understand each other? Probably not. But we jump to the conclusion that the person in question meant "so-and-so" and then we go to work to pass judgment as though we were infallible.

It would be amusing, if it were not so serious, to consider how "infallible" mortals pass judgment on each other, as though they were gods and knew "the thoughts and intents" of every heart, and yet it can easily be shown that not one of us ever truly knows the deeper nature and meaning of another human heart.

We disagree and waste a multitude of words on some theological question at issue, and grow hot against our fellow when really the main disagreement comes from the different use of words rather than from a vital difference of view, and after hours of talk we find that we mean pretty much the same thing.

Most of the things we talk about have no labels on—no "trade-marks" to help us recognize the real article which we want—and so we are quite at the mercy of our prejudices. We make up our mind beforehand, and we try to make everything conform to these cut-and-dried ideas of ours. Instead of making our ideas square with the facts, we make the facts square with our ideas.

A man comes along with some teaching which does not seem to fit with our hard and fast idea, and we say: "See here that will never do; the truth is thus and so, and your teaching does not fit with it." "But," says the man, "you do not understand what I mean; I have got hold of a deeper truth than that which you hold. Let me show it to you." "No," answers the objector, "it does not sound a bit like the truth I have always held from my youth up, and I do not want any of your new labels or trade-marks. I want the straight goods."

This warfare between the new and the old, between the smaller and the larger truth, has always gone on, and perhaps always will go on, because it is so difficult to remove our colored glasses. But after all the world gets on this way, and in time the larger truth always does displace the smaller truth. The eternal years of God are with the truth. The little dams which we build out of our prejudices and the dikes which we make with our narrow, unyielding ideas only swells the force of the resistless current of eternal truth which in its own time will sweep through all obstruction and leave our old conceptions high and dry, as driftwood rubbish on the shore.

TWO MISSIONARY HELPERS.

OUR Friends, Timothy B. and Anna M. Hussey, of North Berwick, Maine, are again at their home after nearly two years of loving and valuable service in the Ramallah Mission in Palestine. Few missions have been more fortunate than this one. As soon as Eli Jones, whose interest in this work had practically no limits, was called away by death, Timothy B. Hussey and his wife devoted themselves heart and soul to it. Theirs again is no ordinary interest. When the mission has needed them they have gone there willingly, and carried on the work until they could leave it safely to other hands.

The success of this extensive mission work in and about Ramallah is largely due to the fact that it has had the careful, patient, persistent oversight of such practical, successful and genial persons. And we must not pass over the devoted labors and sacrifices of these two Friends as though it were an ordinary thing for them to leave an extensive business, a comfortable home, a large family circle at their period of mature life to wrestle with the problems of a great mission in another hemisphere of the world. But this is precisely the way to do the Lord's work, namely, to consider it work of the first importance, and for which everything else must be left. These Friends have been much missed in their home and in their Yearly Meeting, but they have been about their "Father's business," and their work will not cease to bear fruit.

No one has ever endured persecution with submission and patience but the world has been made better. Every tear shed in witnessing to the truth has fertilized one spot of the earth. Every drop of martyr blood that has fallen to the ground has caused some plant of righteousness to grow more luxuriantly.—J. R. Miller.

For THE AMERICAN FRIEND.

THE ACTIVE WORK OF PHILADELPHIA FRIENDS. XI.

J. HENRY BARTLETT.

The concluding sentences of William Wistar Comfort's recent interesting article in *THE AMERICAN FRIEND*, seem to form an introduction to some notice of the hospital work of Philadelphia Friends. The translated sentences are, "The Friends (Amis) have at Philadelphia many institutions pleasantly situated in open places and surrounded by gardens where they cultivate medicinal plants. A health officer visits these asylums regularly, where aid of all kinds is given to those who are admitted according to the nature of their needs." This doubtless is a French visitor's understanding of the earlier form of that indispensable modern institution, the city hospital, and it cast an amiable light upon the benevolences of early Friends.

As a matter of fact the hospital work of the city originated in Friends' Meeting and it reflects a little light upon the attitude of Friends of that day toward denominationalism to observe that almost immediately the concern was taken out of the hands of the meeting and entrusted to a board of managers. This indeed seems to have been the course with the numerous undertakings in which the members of the Society engaged at that time. As one has said in regard to another matter, they labored for "the supremacy of those Christian doctrines (and practices) which transcend denominations and sects." We see in this aspect of Quakerism the practical side of that universal philosophy for which the Quaker stood, and of which George Bancroft has written so eloquently in his *United States History*. The "taint of sect" was not upon their work, and if this breadth of view weakened their organization they believed that it made them more complete as men and women dedicated to the Master's service.

The history of the great Pennsylvania Hospital is a record of merit for a long list of worthy Friends. Dr. Morton, in his recently published work, recites the fact of its origin in a monthly meeting, and apparently gives Friends the credit that belongs to them in the matter. It is needless to recount, even in abstract, the salient points of this history. Two things, however, we may properly observe. The type of the work all the time has been that which speaks out from the great picture of West's that hangs in the old operating room. "Christ Healing the Sick" is very properly the emblem of the whole place. The scientific atmosphere so proper to a hospital does not conceal—makes no effort to conceal—the Christ spirit that pervades it. The chastened saint and the hardened sinner may lie in cots side by side. The one goes on his way rejoicing, the other can hardly escape without an emphatic "Sin no more." Doubtless much of this is an unconscious influence, but none the less it is real and it would be easy to cite instances to portray it.

Besides this religious atmosphere about the place the other noteworthy characteristic is its progressive-

ness. Doubtless, experts could be found to complain of its conservatism, but even a slight study of the management convinces one of the wholesomeness of this conservatism. Real progress there has been all the time, and a happy preservation from "fads" is hardly a sin in hospital management. If one needed evidence of progress, the enormous outlay for new buildings in the past decade, aggregating, we understand, a million dollars, is certainly tangible enough.

It may seem to some minds a bold assumption to credit a great institution like the Pennsylvania Hospital to the Society of Friends. Certainly, as we have said before, its foundation principles were too broad to make it right to classify it as denominational work at all, but half the members of its Board of Managers are Friends, and some tithe of Friendly influence reaches each of its four hundred beds and its more than that number of patients in the Insane Department. As an example of what I mean by a "tithe of Friendly influence," I might cite the testimony of an unfortunate in the Eastern Penitentiary, who told me that he had received some Christian instruction under the "Quakers" at the Pennsylvania Hospital. In this instance the instruction had not kept the man out of trouble, but it had remained in his experience as a starting point for better things.

Beginning with the great Pennsylvania Hospital, our city has become a City of Hospitals. Four others, at least, have the mark of the Friend upon them and have claimed much of time and money at the hands of many Friends. The effort of these good people has, of course, been to do good hospital work, but the motive that has drawn them on all the time has been a sense that it is part of their Lord's mission to heal the sick. There is naturally some difference of opinion as to the wisdom of mixed association in boards of management, but the faithful Friend is often touched to find how large a place of appreciation there is amongst others for his special testimonies. Thus, out of deference to the Friend, a simple Bible reading, with a pause of silence for prayer, has in not a few cases been substituted for a formal prayer at the opening of board meetings, and in the hospital boards above mentioned the proceeds of charity balls and similar undertakings for raising money have more than once been refused from the same cause.

The qualities of the real Friend, even in George Fox's conception, required contact and association with the world for their development, else how could they be supposed to shake the country for ten miles round? This shaking process, as years go on and society becomes more highly organized, may gradually be so concealed as to be entirely overlooked. Thus, to outsiders, a given people or denomination may seem lethargic or dead. They have effaced themselves, but their influence and their work is not lost. Not unlikely in the final estimate they are to be counted as of great moment in hastening the day when "they shall all be one," and it has seemed to us that Philadelphia Friends, in their hospital work, must be included in this count.

FOR THE AMERICAN FRIEND.

HOW THE INDIAN IS BEING EDUCATED.

BY M. Z. KIRK.

Haskell Institute, the government Indian school, is located at Lawrence, Kansas. Dr. C. R. Dixon, the physician, and now the assistant superintendent of the school, is a widely-known Friend, and he was our guide through the Institute.

As we approach the Institute we see the little stone



GIRLS' BUILDING.

office, beyond which is the girls' dormitory, built at a cost of \$35,000, then the small boys' dormitory, the school building, the large boys' dormitory, the assistant superintendent's residence, and the new auditorium, which has just been dedicated. To the rear of these are the various shops and barns, and to one side the hospital.

To many of us the word "Indian" recalls tepees, wick-i-ups, and red men adorned in feathers and paint and clothed in buckskin and blankets. In fact, many of the children we are now about to visit have been raised in just such homes, but we shall see how Uncle Sam treats them. On entering the kindergarten department we find about twenty little Indians, who are instructed by one of the most efficient teachers in this line, Mary G. Richards, one of our Friends from Richmond, Ind. The children are well provided with all the modern kindergarten appliances. The teacher is ably assisted by students from the normal department. From this we pass from room to room and find these little red men instructed according to the most modern methods and by competent instructors, under the charge of a superintendent of schools. Two of the twelve rooms are taught by Indians. The work here not only includes the common school branches, but a three years' normal

course is given. The graduates go out from this department, return to the territory and teach in mission, public and government schools; others return to home life, while several take advanced work in normal schools, colleges and universities. The commercial department gives a two years' course in writing, bookkeeping, typewriting, shorthand, etc. The music instructor visits all the rooms, and at the end of the year all above the kindergarten are expected to be able to read music at sight. A special instructor is engaged for the band of thirty pieces.

We have found the school work very similar to that in any town where there are 570 school children. The shop work will be even more interesting. The Sloyd department is one of the neatest and most interesting. Here they are supplied with knives, saws, planes, chisels and hammers, and are taught carving, turning and polishing, as seen in the accompanying cut.

The laundry is well equipped with the best machinery, and the boys are taught to manipulate the machinery while the girls attend to the ironing and folding.

In the shoe shop the boys make the shoes for both the boys and girls. In this way a number of shoemakers are turned out each year. As the product from this shop is necessarily of a coarse nature, the children who are able very much prefer to buy their own shoes else-

where. The Indian naturally has a small and beautifully shaped foot, and they invariably take great pride in wearing a fine and well-fitting shoe. A nice



KINDERGARTEN.

shoe would be much preferred to a fine suit or new dress.

In the tailor shop all suits are made for the boys. The blue cloth is of an excellent quality, and such tailor-made suits would cost from \$25 to \$30 at retail. They not only make the regular blue suits, but all officers' and band boys' uniforms.

From six to ten boys are constantly employed in

the harness shops. - Of course, they do not need many harnesses on the farm of 650 acres, so the harnesses are sold to the government to be used in other departments.

About two years ago a set of type and a good printing press was put in, and now the students do all their own printing and publish a monthly paper, the "Indian Leader," which is devoted to the news and interests of the Institute.

The carpenter shop is provided with all the appliances necessary for the repair work about the farm and buildings.

In the wagon shop we find the Indians dressing the raw lumber, putting on the irons and painting the finished wagon. These are also sold to other departments for government use. Many of the boys take great delight in doing the ornamental painting on these wagons. They also do a great deal of painting and drawing about the shop. The favorite drawing on the blackboard is usually a wild west cowboy on a broncho, who is holding a Texas steer with a lariat around its horns.

The quartermaster's building is where all the supplies for the Institute are kept. It reminds one very much of a well-stocked country store. This is in charge of Nancy Kennedy, a Friend from Shawnee, Oklahoma.

To the rear of the shops are the barns, in which are all kinds of stock, and the boys are instructed in all kinds of stock-raising, farming and gardening.

The hospital is at some distance from the other buildings. It is well appointed and capable of accommodating about forty. As one sees from five to fifty of the boys and girls coming in for treatment, one wonders if they would like to go back to the old system and have the "heap big medicine man" pound them or dance about them in gorgeous apparel and shout and sing and scream to scare away the evil spirit. So carefully are the sanitary conditions looked after that but little sickness occurs other than colds, sore eyes, bruises, etc.

In the girls' hall they are busily engaged in dress-making and all kinds of housework. As is the case with the boys, they work a half a day and go to school the other half. Nothing shows the influence of civilization like the neatness of the girls' rooms. They are allowed to buy rugs and pictures to place on the floors and walls. The rooms are arranged to accommodate from six to thirty girls. They are kept very neat and clean, and no pains are spared to send them back to their tribes as good housekeepers.

Ample provision is made for the various kinds of sports. In one corner of the grounds we can see the little girls swinging, jumping the rope, dropping the handkerchief, playing basket ball, etc. In another place the small boys will be playing base ball, while the larger ones are engaged in a game of football. A little later in the season nearly every boy will have

a "shinney" club. In baseball they are especially graceful and very quiet. In football they are tough, quick and swift on their feet. At "shinney" the Indian is perfectly at home, because this is his game. In the spring the small boy seems to retain the same instinct as his forefathers and turns his attention to making bows and arrows. In writing, drawing and in games the Indian delights in perfection, regardless of the time it takes.

At this time of the year, as the sun is slowly sinking in the West, the bugler calls them all to supper. By observing strict military orders the entire 570 boys and girls are quickly seated at their tables in the dining room. They are arranged in family groups of eight. As far as possible, members of the same family are placed at one table. Care is also taken to arrange the little five- or six-year-old boy or girl by the side of some of the largest pupils. In the dining room one has the best opportunity to see and study the faces of the Indians. About one-third of



S OYD ROOM.

them are full-bloods, while the remaining two-thirds range from half- to sixteenth-bloods. Many of them do not show their Indian blood at all. Others show that they have been crossed with the negro or Mexican, while still others are very beautiful indeed. Those who are practically white come here because they can get a good education at no expense. Students with one-sixteenth or more Indian blood can come here from any part of the United States, and Uncle Sam pays the fare both ways. They are expected to remain five years unless they have some good excuse or are discharged.

While we are looking at these boys and girls in the dining room some may wonder what they have to eat and who cooks it. They have everything that can be raised in the garden and on the farm, together with plenty of other good plain food. The chief cook has the students to help him in all the cooking and baking, and thus they send out trained cooks and bakers. The meat and vegetables and coffee are prepared in huge brass kettles which hold about a barrel.

Now that supper is over, they march out and are soon engaged in games, walking, wheel riding, etc. During the summer season the excellent band of thirty pieces often furnishes entertainment for the school.

At 7.30 they all repair to the school rooms to study an hour. When done all march out and at 9 o'clock they retire. Thus we see that our government is taking very good care of the Indian, and most of their graduates go out to be useful men in the world. As it is with the white men, some of them return to their old habits and never become successful men. Taking all things together, it is wonderful what progress they have made in seventy years, which covers the period when the whites began making a general effort to educate the Indian.

The writer has visited this institution very frequently during the past five years, and is indeed gratified to see the great improvements made by the present officers. It is hoped that many who read this article will have the privilege of visiting this Institute.

FOR THE AMERICAN FRIEND.

DISPARAGING CHRISTIANS.

BY JOHN RATLIFF.

Recently I picked up No. 51 of THE AMERICAN FRIEND, and on the first page found an article headed, "Despairing Christians." The article gave many quotations from ministers and others who evidently have but little qualification to make the world better. The progress of the world in goodness is very much like the growth of vegetation. The farmer who has a field of corn just emerged from the ground cannot discover much growth in a day, but if he absents himself for ten days he finds on return some growth, and later on he finds the growth much more rapid—a kind of geometrical progression. So with reforms. I mean by reforms all improvements towards Christian civilization.

The wars of 3,000 years ago, waged by the highest types of humanity, would to-day be considered barbarian. The world is now more humane in modern warfare.

During the dark ages, prior to the Reformation under Luther in Germany, about all that was called religion was centred in the Romish church with the "Holy See" at Rome. The sale of indulgences to commit crime for a stipulated sum of money to build St. Peter's at Rome, was authorized by the "Holy See." The good to be derived by the building of such a magnificent structure at Rome, with a capacity to accommodate 54,000 persons, was considered sufficient to atone for the crimes committed under the guise of religion. Such proceedings during the period from the thirteenth to the sixteenth century points to a low standard of Christian morals. History informs us that the state of morals was such, about this time, that indulgences were purchased of the church for money by priests to live with women not their wives. One of Luther's contemporaries states that eleven thousand such were purchased in one year in Ger-

many. While this practice of the dark ages seems to us to indicate a low state of morals, there are some mitigating circumstances when we consider that our own Christian civilization sells to more than two hundred thousand individuals annually indulgences to make drunkards twelve months for a stipulated sum of money ranging from \$100 to \$1,200 a year.

The Roman indulgence was sold for money and conferred the privilege to commit crime without incurring punishment, while our indulgences sold for money confer the privilege upon and protect the purchaser in making drunkards and debauching humanity twelve months without incurring punishment. Of the indulgence system of Rome and our indulgence system, were all the conditions to be considered, the pessimist would have an equal chance in the argument that the world is at least tardy in growing better. Great nations or organizations consider but one great question at a time, and sometimes hardly that.

Let us now consider the advancement not only of our own nation, but of most of the civilized world, in the last two hundred years on another great question. In 1620 African slavery was planted in the United States. The same year the Pilgrim fathers, in search of religious liberty, landed on Plymouth Rock and established a religious colony. For two hundred and forty years these two institutions marched side by side, each seeking a more firm hold in the new world, neither seeming to be able or to possess the will to supplant the other. Some two hundred years later the Methodist Episcopal Conference, the largest Protestant organization on the globe, from time to time done some battling with slavery. In 1808 the General Conference directed a number of disciplines to be printed, "with the sections and rules on slavery left out for use in South Carolina,"—a magnanimous concession to slave-holding Methodists. In 1836, after Methodism had been somewhat stirred by the Anti-Slavery agitation, the General Conference at Cincinnati exhorted the members of the church "to abstain from all abolition movements and associations," and censured two of its delegates for taking part in Anti-Slavery meetings. In January, 1844, Bishop Andrews, "by marrying a Southern lady, became identified with slavery, and the Conference in May following declared, by a vote of 111 to 69, that he should desist from the exercise of his office as Bishop while connected with slavery. The Southern delegates protested and insisted that the jurisdiction of the Conference over the Conferences of the Slave States was "inconsistent with the success of the ministry" in those States. The Conference provided for a separation of the church, and the Methodist Episcopal Church South was organized at Louisville, Ky., in 1845, founded on the right to hold slaves as chattels.

In 1852 the great political parties to which the mass of Christian voters clung with tenacity declared in their national platforms adherence to slavery, but eleven years later, in 1863, the Emancipation Proclamation was issued and accepted.

The position of the Methodist church was substantially the same as other churches on the Anti-Slavery

reform. Almost all churches have condemned the saloon on paper. The Supreme Court of the United States declared there is no inherent right to retail intoxicating drinks. Insurance companies have, by more than a generation's experience, demonstrated that the use of liquors shortens life. Twenty-five of our great railroad companies have set their heavy foot down on drinking employees. The consensus of opinion is that the saloon is an evil, per se, and points to a time when some political organization, now dominated by the saloon, will share the fate of the "Brazen Serpent" under King Hezekiah, and the religious world will cease to burn incense on its altars, and the saloon, like slavery, will vanish as an institution unfit for a civilized state of society. The religious world is not yet ready for this condition.

Now a word to those who always see the dark side. It took forty years to get the Children into the promised land. All the old carcasses had to fall in the wilderness, except Caleb and Joshua, but the children of the next generation went over. It took Luther thirty-four years to secure the legal recognition of Protestantism in Germany, from the diet at Worms, in 1521, to the diet at Augsburg, 1555. It took thirty-six years of struggle in the House of Commons to declare the slave trade piracy, and nine years longer to abolish slavery in the West Indies.

In 1833 the American Anti-Slavery Society was organized at Philadelphia, with sixty-two members (twenty-one of them Quakers); thirty-three years later, in 1863, the Emancipation Proclamation was issued and accepted. Owen P. Lovejoy was shot at Alton, Ill., in 1837, for editing an Anti-Slavery paper, and in 1897, just sixty years later, the next generation erected a \$30,000 monument to his memory. William Lloyd Garrison was mobbed in the streets of Boston. His biographer says, "He commenced his career in the North amid rotten eggs and brickbats and ended it the next generation in Charleston, South Carolina, on a bed of roses."

Reform movements do not culminate in the generation that commence them. The old carcasses have to fall in the wilderness.

Crucifixion, persecution and ostracism of reformers have been the order in times past. The greatest opposition to entering Caanan was in the camp of God's own people. The greatest opposition to Jesus was the Sanhedrim. The greatest opposition to Luther was the Romish church.

Marion, Indiana.

MY RESOURCES.

Thine are the star-sown spaces;
The salt-sea depths are Thine;
Thy riches none can measure;
A little need is mine.

Swift lightnings do Thy bidding,
And the slow, moon-drawn tide;
All forces act Thy pleasure;
My need will be supplied.

—Emily Tolman, in "Sunday School Times."

CORRESPONDENCE.

Havana, Cuba; Third month 16th, 1898.

To the Editor of THE AMERICAN FRIEND :

Never did I see the words of Caleb so wonderfully true as here, and I repeat, "Let us go up at once and possess it, for we are well able to overcome it," "it is an exceeding good land." I find this town wonderfully clean for a foreign city, the people ready to delight themselves with our message, and all that is needed is workers and money. Dr. De Barritt came here from near Boston six weeks ago, has now a church of over 500 members, and has aided the United States in feeding over 5,000 poor. He has just received from a friend of his the money to establish a laundry, and is getting work for a great many. A very bad class of Americans are coming here and there is a great deal of licentiousness. With such a class coming in here, should not we Christians not only come but be active? Whosoever doeth, not studieth, my will shall know of the doctrine. As a further proof of God's love, and that He has sent me down here, a Cuban gentleman said to-day if I would raise the money to establish an orphanage for 500 children he would raise the money to pay for the land. Ground is very high around here, from \$500 to \$5,000 per acre, so it would be quite a gift. I said one hundred acres would be required. There is no question about the necessity, and Friends now have a wonderfully open door to enter. The money will go twice the distance now, for it will give starving people work and make homes for hundreds of children who will then have Christian education at almost no cost. I will, in the next day or two, get from the United States Government officers the cost of a building proper for the purpose and then report further, but I would suggest that an active campaign for funds be started and these children relieved. Dr. Mazzorana, who is sitting by me, says we can obtain Christian farmers who will willingly go and teach the children farming for their food and clothing (you can have no idea of the poverty these poor people are in), and there can be but little question that the home would shortly be self-supporting. I do, therefore, hope Friends will consider the matter very carefully. I think I can promise that for every dollar we receive in this work as much will be given by the rich class of Cubans. They seem to be a very kind-hearted people. Let us show them our Christian beliefs put in practice. I expect to go to Matanzas next Second-day, but will probably be back in a week's time.

Very truly,

JNO. B. WOOD.

Care Dr. De Barrit, 25 Saurez Street, Havana, Cuba.

· ANOTHER OPPORTUNITY.

To the Editor of THE AMERICAN FRIEND :

My dear brother:—Through the columns of THE AMERICAN FRIEND I wish to communicate a matter of rare interest to benevolently disposed Friends of large or ample means who are specially interested in educational and missionary lines of Christian effort.

The situation is this: California Friends find themselves in close proximity and touch with many and large openings, nay, appeals, for evangelical effort, especially among the 40,000 Spanish-speaking people of California, as well as among the Chinese of this coast, and in our very promising and imploring field in Alaska. On the other hand, we find our resources limited, except in an increasing willingness to work. Very few Friends of more than scant means have as yet located here. Our hands are full, for which we are thankful, yet our hearts almost faint when we look at the ripened fields and the scant resources for garnering.

Many Friends are very much awakening to the emergencies, and they are praying and casting about for a means of meeting these demands. The special development of this moment is this: We find ourselves without a sufficient force of trained workers. We seem to need urgently a training school with its necessary equipments, a library and teachers. I am glad to be able to announce that steps are taking now, here at Whittier, to organize such an institution. It is an effort requiring much faith and prayer, and especially as at this time we have lost by death him to whom we had been looking as our Joshua in the founding and conduct of such a school. We stand in hushed and inquiring wonder before the providence that takes from our front the strength and promise of usefulness we seemed to see in that rarely spirit-filled and qualified man of God, David J. Lewis. God knows all about it, and we accept His dispensation tearfully, trustfully.

But now, see how the responsibility may be shifted in an important part, perhaps, to the reader of these lines:

At David J. Lewis' death he left a valuable collection of 1,000 volumes, specially valuable for a training school for Christian workers. Had he been spared to life and health he wished to bring this library and his consecrated powers to the establishment of this school. Now these books are for sale, by his advice and because of the limited resources of his wife, Ella Lewis, of Long Beach, California, who, very much in sympathy with his thought, wishes that the library may go intact to such use. It can be secured for this purpose at what is doubtless half its original cost, or seven hundred and fifty dollars.

Under the stress of current demands upon Friends her in the maintenance of the Alaskan field, the College, the Spanish work in hand, and the building up of outpost and mission work in adjacent neighborhoods, we do not see the necessary funds for securing these books, which seem so opportunely available and helpful as a nucleus to, and adjunct in, the formation of this newly-organizing "school for the prophets." So now we are looking for some one to whom God has given the money and the motives for philanthropic effort, inspired by pure love for Christ and for those for whom He gave all, who will secure this needed property for this needy cause of His.

Doubtless, it should be noted here that this collec-

tion of years from many sources is rich in commentaries, Biblical dictionaries, lives of Christ, sermons, essays, biographies, lectures, theology, ancient and sacred history, etc., etc.; nearly all of sterling and permanent value to Christian students. It would be very difficult to anything like duplicate it, for it was the result of many years' careful selection from many sources.

It would seem best, perhaps, to make this library (at least until the training school is incorporated) the property of some incorporation, as California Yearly Meeting, or the Whittier Educational Association (Whittier College), to be held in trust for the uses and final property of the training school.

While the owner wishes very much that these books should go to the uses indicated above, she seems urgently called East by sickness there and it seems necessary for prompt action. She, or I, would be glad to furnish further information or answer questions in these interests. May the good hand of our all-wise Father constrain both heart and hand of thyself, dear reader, and ourselves, in this interesting emergency as we stand in His love and fear before this open door to service or sacrifice in His dear name.

IRVIN H. CAMMACK.

Superintendent of Missions for California Yearly Meeting, Whittier, California.

CHRIST THE GREAT DELIVERER.

"He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4: 18.

Whatever application the words of the prophet which Jesus read had to the prophet himself and to his times, we cannot escape the fact that, in their deepest sense, they applied to Jesus Christ as the One through whom deliverance from sin must come. In the highest possible sense He was to open the eyes blinded by sin, enrich the poverty of soul for which sin is responsible, and break the chains of Satan's captivity. A false idea of the awfulness of sin leads to a low conception of the grandeur of salvation. In salvation God does not simply wipe out the old stain, but the power of sin is broken, its penalty averted; the germ of eternal life is implanted and the glorious result is assured. We become a new creation; and as every germ of life develops after its kind, so the germ of the new life which Christ's salvation brings to the believer develops according to the pattern of the eternal, glorious life of the Son of God. No human mind can take in the full meaning of salvation. In its consummation it means to be like Jesus; to have a body like unto His own glorious body; to live the life that He lives; to have the power that He possesses—who can tell what this means? This is God's blessing for you if you will take it through faith in Jesus Christ. What will you do about it?—A. S. Gumbart, D.D., in "The Watchman."

The International Lesson.

SECOND QUARTER.

Lesson II.

Fourth month 9, 1899

THE ANOINTING IN BETHANY.

John 12: 1-11.

GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

DAILY READINGS.

Second-day, Fourth mo. 3.—The Anointing at Bethany. John 12: 1-11.

Third-day, Fourth mo. 4.—Christ's Commendation. Mark 14: 1-9.

Fourth-day, Fourth mo. 5.—Grateful Love. Luke 7: 36-50.

Fifth-day, Fourth mo. 6.—The Good Part. Luke 10: 38-42.

Sixth-day, Fourth mo. 7.—All for Christ. Phil 3: 1-12.

Seventh-day, Fourth mo. 8.—All She Had. Mark 12: 38-44.

First-day, Fourth mo. 9.—He first loved us. John 4: 10-19.

The incident described in the present lesson is also given by Matthew (26: 6-13) and by Mark (14: 3-9). These latter closely resemble each other. Neither gives the name of Mary or Martha, but both state that the feast was at the house of "Simon the Leper." There are differences in the accounts, especially as to the time, which are hard to reconcile, but they are of comparatively minor importance, and any discussion of them must be left for lack of space, as they are wholly independent of the undoubted teaching of the lesson.

The passage is an interesting one, as giving a glimpse into the social life of Christ, and incidentally as showing that He approves of social pleasures if properly indulged in.

1. "Then." Referring probably to verse 55 of chapter 11. "Bethany." A village on the east slope of the Mount of Olives, about one mile and a half from Jerusalem. "Passover." The celebration began on the 14th of Nisan at sunset; this would make the day the 8th of Nisan—some say that it would be Third month 31st; but all statements as to exact chronology must be accepted with great caution.

2. "They." Who? Scholars differ as to the answer. Some think it was the villagers; others, that "Simon the Leper" (see Matthew and Mark) was the husband of Martha, or the father of Lazarus and his sisters, or a near relative, and that it was this family which gave the feast. It is impossible to speak with certainty.

3. "Mary." The fact that it was Mary is stated by John alone; he alone gives the amount of ointment. "Spikenard." The literal translation is "pistic nard," but what "pistic" means is uncertain; the most likely meaning is "pure." "The feet." Matthew and Mark say "head," and do not mention the feet; John does not mention the head. The three accounts, taken together, give a full description. John, as is often the case, mentions the circumstances which give the more spiritual or more significant teaching. Mary could hardly have shown her devotion more clearly. "Filled with the odor." This is a touch which could hardly have been given by any but an eye-witness.

4. From Matthew and Mark we gather that this feeling was shared in by several of the disciples; Judas was their spokesman.

5. "Three hundred pence." Literally, "300 denarii"; a denarius was worth about seventeen cents, which would make the sum \$51.00, but as a "penny" was the payment for a day's labor, the amount would be equivalent to about \$300 at the present day.

6. "Bare what was put therein." "Took away what was put therein." Revised Version. In the original the word translated "bare" may have the meaning "to carry off," and hence, to steal. This from the context would seem to be its meaning in this place. It has often been asked why Judas should have been selected as the treasurer. It is possible the disciples may have chosen him and that Christ did not interfere, but the question must be left with the remark that it is wholly improbable that his character was known to the disciples at the time.

7. "Let her alone." A strong expression. "Against the day of my burying hath she kept this." The meaning of this sentence is not clear, and the rendering of the Revised Version—"Suffer her to keep it against the day of my burying," does not help us, but rather the reverse. The old rendering is the easier. She hath kept this ointment to prepare my body for the burial which is to come. This would rather imply an unconscious meaning on the part of Mary. She seems to have done it simply to show her love and devotion.

8. "For the poor," etc. A distinction is drawn between philanthropy and love. This was the occasion to show personal love to Christ. Mary seized the opportunity, and Christ understood her love and blessed it. Just now love was the "one thing needful" and she chose that. Compare Mark 14: 9. "Me ye have not always." Referring to His presence among them in a human body.

9. "Much people." As it was the time of the Passover there would be many people coming to Jerusalem. The Revised Version says, "The common people." This makes the contrast with chief priests stronger but does not essentially alter the meaning.

10. "Chief priests." As Sadducees, they did not believe in the resurrection of the dead, and hence Lazarus, who had been raised from the dead, would be specially objectionable as well as Christ.

11. "Went away." The meaning is "kept going away." It is an imperfect tense.

PRACTICAL THOUGHTS.

1. Christ approved, by His example, legitimate social recreation.

2. Sacrifices, when made in the right spirit, are acceptable to Christ.

3. Fault finding generally comes from a selfish heart.

Doing our duty is better than merely knowing it. The only advantage of knowing our duty is in order that we may do it. Therefore the best kind of knowledge is the knowledge of our duty; and the best kind of doing is the doing of our duty.—"Sunday School Times."

FOR THE AMERICAN FRIEND.

"THE FEDERATION OF THE WORLD." *

BY HENRY N. HOXIE.

In this booklet, of about 150 pages, Dr. Trueblood undertakes to show that Tennyson's fancy of an ultimate Parliament of Man and Federation of the World is no longer an iridescent dream;—that men of light and leading anticipate in a few generations at least its partial or final consummation, and that the historic evolution of events, especially in Europe and America, even now points with considerable certainty in that direction.

Whatever tends, therefore, to bring this subject widely before the public mind as perhaps the most important of present-day issues will, without doubt, find favor with all thoughtful people.

We accordingly welcome this little book with real satisfaction, not merely as a prophecy of a probable future, but, however brief, as a luminous interpretation of events actually going on now and here and under our very eyes in our busy work-a-day world. He who runs may indeed read, but it is he who reads most and best between the lines, microscopically and largely and clearly, what is occurring in human affairs, interpreting it in the light of its Providential order and development, who reads and interprets to the best advantage.

Dr. Trueblood has done this very carefully within the proper scope of his subject, and the picture of coming events he throws on his canvas will, we think, arrest the attention of the thoughtful and the thoughtless, giving new meaning and vision as well as dignity to very simple as well as extraordinary events of every-day life.

The volume originated, as we learn, from the preface, in two lectures delivered by the author, in 1897, before the Meadville Theological School, at Meadville, Pennsylvania.

Doubtless, the author's position as Secretary of the American Peace Society in Boston has given him a special survey of the field of his subject, and an emphasis and authority to his attention and opinions otherwise improbable.

The preface also warns us that, except incidentally, the subject treated in the work is not that of peace and war, but directly that of international federation. We are thus at once lifted to the high levels of modern thought in Christian politics and ethics.

To abolish war and the thousand evils that succeed and environ it; to repair waste and ruin and to restore domestic and international harmony, Dr. Trueblood, by federation (confining it, for the sake of illustration, to Europe rather than taking the world at large), means some such scheme as the formation of an over-state—say, in Switzerland—an over-state like our own Federal Government at Washington, in the neutral territory of the District of

Columbia. Place England, Germany, France, and, on the same plan, the United States also, in organic and legislative harmony or relations with this capital or with this over-state, according to general constitutional powers, like those granted it by our own several states to the United States: organize Europe on the basis of our own Federal system for the same and better purposes,—purposes, we may add, of Christian legislation and progress, and we have a scheme or conception by no means native to the present century, but one stated with fair precision by Henry IV. of France and Elizabeth of England; by Kant,* in an essay published in 1795, and again, in 1695, with singular felicity, by our own William Penn.†

Moreover, if Herbert Spencer and Binet have, during the last twenty-five years, taught us anything at all of good and lovely report, it is the nature of societies as an organism, and that an enlightened altruism binds together individuals, societies and the world.

This is the thesis of the book in question, with its brief enumeration of the political, social and economic elements in our complex modern life which, in our author's judgment, are federalizing the world. With long sweep of vision and with prophecy of the far-off Divine intent to which creation moves, he discerns the universal world-state administered, as admitted by publicists on both sides of the water, on the model somewhat of the Constitution of the United States.

Dr. Trueblood believes such a federation probable in a few generations from the present time, and states his reasons for the same. Among the very first of these he places, as has been observed, the fact that the very nature of man is social and humane, naturally reaching forward to friendly association and co-operation; that war and human dissonance are in antagonism with human destiny; that the representative nations of the world as a whole are intuitively, however slowly, seeking and establishing federal relations with each other, and in the onward march are developing the necessary federative elements; that throughout the history of the last century there are social, political and international movements now making for organic unity throughout Christendom—thus making federation a reasonable hope.

Some of the advantages accruing from the formation of such a federated world system may be mentioned as:

- (1). The reduction of European armaments, now increasing at an immense pace, to a minimum.
- (2). The consequent abolition of conscription wherever it obtains throughout Europe.
- (3). The immense reduction of the enormous taxation now sapping the vitality of every nation of Europe to maintain the war system, and the release

* In the "Natural Principle of the Political Order."

* "The Federation of the World," by Benjamin F. Trueblood, LL.D., published by Houghton, Mifflin & Co., Boston and New York, 1899.

† "An Essay Toward the Present and Future Peace of Europe by the Establishment of an European Diet, Parliament or Estates."

of their normal energies and activities to peaceful pursuits.

(4). Greater uniformity and steadiness of state legislation and the settlement of international undertakings such as railways, shipping, colonies, fishing; the solution of long-standing grievances,—as the control of Egypt, Morocco, the Eastern question, and the partition of China.*

Something of the argument may perhaps be seen from the titles of the ten chapters comprising the volume. Following the preface and introduction, we have twelve or fourteen pages on "The Solidarity of Humanity," in which, on social and international grounds, the interdependence of the various nations of the Old and New Worlds on each other is stated and illustrated. Then comes a chapter on "This Solidarity Unrealized," with its indictment of the wreckage of human brotherhood because historically every man, as a rule, has been for himself,—the expansion of Kidd's principle of the stress and strain of organic evolution, and violations of Spencer's law of human altruism and Drummond's struggle for the life of others. The chapters on "The Causes of Disunity" and "The Development of the War System" naturally fall together, and succeeding these we have those on "The Influence of Christianity in Restoring the Federative Principle," with two others, covering some twenty pages perhaps, with the titles, "War Ethically Wrong" and "War Anti-Federative." These are again followed by three bright chapters on "The New World Society," "The Growing Triumph of Arbitration," and "The United States of the World." The author is seen at his best, we think, in these last two or three chapters, and to these the reader most quickly may turn for the gist of the argument. A brief summary of this last chapter may be thus stated:

Having already shown the present-day use of arbitration as a method of settling international difficulties, Dr. Trueblood raises the question, "After Arbitration, What?" He calls attention to the multitude of people in civilized society whose personal relations with all in their peaceful, Christian character are, peradventure, quite beyond the sphere of arbitration altogether. Without dissonance of mutual attitude toward anybody, they abjure courts of law and have nothing to arbitrate—their every-day dealings and lives being Christianly co-operative. These people are increasing in every country—they leaven the lump. As a result there is a gradually growing disappearance of international prejudices and falsely assumed preconceptions and suppositions, and a steadily increasing community of interests is arising in their place. The author states with special force, it seems to us, some of the positive evidences of this culminating movement, viz.: the nature of man himself, interpreted in late years, with the wonderful uplift of evolutionary science; the growing sense of common brotherhood; the sympathy, well nigh universal, with

suffering humanity; the recent modes of rapid travel and inter-communication; the industrial, social and humane movements of our time, the expansion of international law; advancing international co-operation through friendly commissions, boards of arbitration and modern diplomacy, with the constant and multiple tendencies towards unity and cosmopolitan brotherhood everywhere.

Dr. Trueblood mentions, among other factors of this movement, and very rightly, we think, the unification of law now generally going on throughout Europe and America; the development of international citizenship; treaties of commerce already weaving, for purposes of trade, the business of the world into organized systems; the postal, labor and telegraph unions and Red Cross societies, to which many nations are already parties, and the modern consular service, uniting all nations in political harmony and substantial kinship.

The book is clearly written and is most suggestive. Should we offer a criticism upon it, it would be that its grip on the facts of history illustrating the points at issue are not sufficiently strong. Perhaps some cabinet minister behind the scenes of European or American diplomacy could best give these, but a greater abundance would be helpful, since they reinforce the argument. These are not wanting in history, sociology or science, and the cause of which this book is an exponent is of sufficient importance to be stated with great emphasis. A literature has already sprung up about the subject, which we hope to see greatly extended. Meanwhile, Dr. Trueblood's little volume strikes a timely and a ringing note.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FOURTH MONTH NINTH, 1899.

THE HOLY GARMENTS.

Eph. 4: 20-24; Rom. 6: 4.

Second-day, Fourth mo. 3.—The priests' garments. Ex. 28: 1-5; 31-38.
Third-day, Fourth mo. 4.—The wedding garment. Matt. 22: 11-14.
Fourth-day, Fourth mo. 5.—Putting on Christ. Gal. 3: 23-29.
Fifth-day, Fourth mo. 6.—Putting on the new man. Col. 3: 1-11.
Sixth-day, Fourth mo. 7.—The righteousness of the saints. Rev. 19: 6-9.
Seventh-day Fourth mo. 8. They shall walk in white. Rev. 3: 1-6.

The "Put-offs" and "Put-ons" of Scripture are of themselves an interesting study. We are to "put off the old man" (Eph. 4: 22 and Col. 3: 9). "Put off all these, anger, wrath, malice, railing, shameful speaking out of your mouth; lie not one to another" (Col. 3: 8), and here the word has the sense of unclothing one's self, or of putting away. Then we are to "Put on the Lord Jesus Christ" (Rom 13: 14); "Put on the new man" (Eph. 4: 24); "Put on, as God's elect... a heart of composure, kindness, humility, meekness, long-suffering, forbearing... forgiving

* Vide "The Federation of the Powers," by C. D. Farquharson, London and New York.

...and above all these things, put on love, which is the bond of perfectness" (Col. 3: 12); "Put on the whole armor of God" (Eph. 6: 11).

Garments are sometimes called habits, as when we speak of a riding habit, and the garments of our souls are the habits of our lives; more than that, they are the character whose choices make habit and in turn is confirmed by the choices made.

Much is said in Scripture about clear, white or beautiful garments. Sometimes the illustration deals not with the change of garments but with the washing of them. "Our garments are to be washed white in the blood of the Lamb." We are to be sanctified and cleansed with the washing of water by the Word. There is no hint of cleansing in the future world. The white-robed hosts of the heavenly world had all first washed their garments while yet on earth. The foundation of cleansing is in this world, not a future one.

The garment we are to put on is the gift of the King. The man who "had not on the wedding garment" had refused the generous hospitality of his host, who had furnished wedding garments for all who would come to the feast. The garments of "our own righteousness are as filthy rags." Let us accept the King's offered gift.

We are to "put off" before we can "put on." The picture of an "imputed righteousness" covering our sins as a cloak is not a Scriptural idea by any means. No garment can long remain clean on an unclean man. It is not a righteousness that covers up iniquities, but a righteousness inwrought in our lives, that we need.

But it is also true that as every bride in olden times spun and wove and made every article for her bridal costume, so we also weave the warments of our soul-life. With reference to the sins of the past, they are washed away by the blood of the Lamb; with reference to the character of the soul as determined by the choices which led to these sins, we are to put away or put off every evil habit which made our lives so unclean; with reference to the future, we both "put on the Lord Jesus Christ" by one act of full surrender and faith, and yet we also, by constant faith, obedience and appropriation of His life, weave the garments of our souls, in which we shall appear before Him when He comes for His bride. The daily events of our lives are the warp into which we are ever weaving the woof of our appropriations of the divine life of Christ. The loom of Providence goes ceaselessly on. Shall I draw upon Christ for the weaving?

All this is but another way of saying that we must ever keep our garments clean and white, and yet also ever weave more beautiful ones against the day of His coming. "The King's daughter within the palace is all glorious; her clothing is wrought with gold. She shall be led unto the King in brodered work."

Let us not weave in the coarse, rough threads of selfishness, rudeness, unkindness and harshness towards others.

ALASKAN CHRISTIAN ENDEAVOR ALACRITY.

Just think of it! A wee bit of a society born in a canvas tent, up in the frozen north, doing a rescue work which puts them on a par with the St. Bernard monks of Switzerland. The tidings come by way of Mrs. J. Stanley Edwards, of Denver, Col., that the little society at Valdes, Alaska, has built a relief station half-way across the twenty-five-mile glacier near by. This glacier is traversed by many gold-seekers, bound for the interior, and many lives have been lost in the terrible storms that sweep down its icy sides. The little station is provided with fuel and food, and has already saved several lives.

Keep your eyes open for an illustrated account of a baby Endeavor Society in Alaska, whose cards Mr. Marsden has sent out.—"The Christian Endeavor World."

IN JAMAICA.

Dr. and Mrs. Clark sailed for Jamaica on Third month 8th, expecting to reach Port Antonio on the 13th. On Third month 23d our friends expect to sail for Cuba, and to return home by way of Santiago and Havana, where doubtless they will find some opportunities to sow Christian Endeavor seed. Mrs. Clark will make it her special business to help the Junior cause wherever she may have opportunity.

DETROIT, '99.

The Detroit Christian Endeavor Convention Committee has decided to issue a monthly bulletin of information about the forthcoming Convention, which they think is destined to be the grandest yet held. The bulletin will be called "Detroit, '99," and will be mailed free of charge to any one sending his address to Mr. Fred H. Cozzens, Majestic Building, Detroit, Mich.

Secretary Baer recently received an amended report from the railroad association on the rate for the Convention. The railroads have consented that tickets deposited may be extended for the return trip until Eighth month 15th. Heretofore the limit has usually been Eighth month 1st. This, with the one-fare rate from all points, makes it the most advantageous railroad rate ever granted to a Convention, and will no doubt offer an inducement to many who wish ample time to enjoy one of the most attractive midsummer tours ever offered.

The Superintendent of the Missionary Department sends this note:

Any person interested in organizing a Mission Study Class, but finding it difficult to interest others, can do good work by getting one of the books and studying thoroughly the first chapter. Give special invitation to those who ought to belong, to meet in a private house for a social hour. Have maps and charts and a thoroughly prepared talk that will interest all. This may be continued through the entire book where persons do not wish to bring books.

GENERAL CHURCH NOTES.

The election of Brigham H. Roberts to the United States Congress by the people of Utah has focused attention upon the condition of Mormonism, and has indirectly resulted in bringing out much significant information regarding the present status of this religious enormity. It is surprising to find how powerfully effectual its organization has become, and how replete with results are the efforts of its missionaries. There are now more than fifteen hundred Mormon missionaries in all parts of the world. They claimed to have baptized 10,000 proselytes in 1897, and in 1898 a still larger number. They make house to house visitations in addition to holding public meetings, and appear to find no difficulty in imposing upon the credulity of the ever large number seeking novelty and new experiences. The Mormon converts are often, if not usually, proselytes from other churches. To the Mormons, with their undeserved power of statehood, their immense wealth and property holdings from the Rockies to the Pacific, the future appears roseate, but their progress will be watched with apprehension by a great number of people.

The unlimited centralization of power in the head of the Salvation Army resulted in this country, not many years since, in the secession of Ballington Booth and the establishment of the Volunteers. Last year a revolt occurred in India, and there, too, a separate organization was formed, called the Christian Realm, which has become a fairly formidable rival of the Army. General Booth all along has opposed any concession, and has pertinaciously held to his absolutism, but now news comes of the incorporation of the Army in this country. This is important because heretofore all funds and property were held in trust by Booth Tucker, an alien, for General Booth, also an alien, without any recognition being given the Army by the law of the country. However, the step has been taken, it is said, "simply to avoid certain complications in regard to the Army's property in this country," and no change of policy is contemplated in managing the body as a military organization.

It is of interest to note in connection with the raising of memorial funds to celebrate the close of the century that Bramwell Booth, or the Salvation Army, is asking, in honor of the General's approaching 70th birthday, in April, for 70,000 new soldiers, an increase of 70,000 in the circulation of the Army's newspaper, and \$350,000 to be placed in the General's hands, "to be used in such work and fashion as he may in his wisdom think desirable." General Booth has made excellent applications of funds entrusted to his care, and has effected an immense amount of good, but he is apparently blind to the evils lurking in his system of unlimited control of every function of his Army.

Much alarm has frequently been expressed at the rapid spread of Catholicism in the United States, but with the growing "Americanism" of the Catholic hierarchy and laity as well, and with the true facts

before us, there need be but little apprehension that this stronghold of liberty and Protestantism will ever suffer from Romish institutions. In only thirteen states do we find Catholics exceeding any one of the leading Protestant bodies. These are: Arizona, California, Idaho, Massachusetts, Montana, Nevada, New Mexico, New York, Rhode Island, Utah, and Wyoming. In those states where papacy has existed longest, like Florida, Maryland, Ohio, Oregon, Washington, Pennsylvania, she is far behind separate Protestant churches, and her rate of growth is comparatively slow. The Baptists alone exceed the Roman Catholics in twenty states and territories; the Lutherans alone in four states; the Methodists alone in thirty-two states; and the Presbyterians alone in eighteen states. Add to these facts the constantly deepening fraternity of the Protestant bodies, and the Romish peril appears afar off.

News from the Field.

William G. Hubbard, widely known for his Peace and Temperance Work, and for his efforts to stop the sale of bad "literature" on railroad trains, has moved from Cleveland, Ohio, to 133 Eureka Avenue, Columbus Ohio, which city was formerly his home.

Dr. George A. Barton has a scholarly and suggestive article on the "Spiritual Development of the Apostle Paul," in the March number of the "New World."

Any Friends who may desire to make application for the position of Superintendent and Matron of Friends' Orphanage—near High Point, N. C., can do so by addressing their letters to Alice R. King, Secretary, Archdale, N. C.

A very interesting work is being carried on in Boise City, Idaho, under the leadership of Amanda M. Way, who is well known for her extensive work in assisting the colored refugees in Kansas. A meeting-house has been built at Boise, and the meeting and school are well attended. Amanda Way says that they need financial help on the meeting-house, and it seems to be a work which deserves sympathy and help.

Emory J. Rees, a minister in Western Yearly Meeting, and wife, and Oscar Roberts sailed from Philadelphia, Seventh-day, Third month 25th, for Johannesburg, South African Republic, South Africa. The outfit and travel for Emory J. Rees and wife, and about \$600.00 of their annual expenses comes from Vermilion Quarterly Meeting, Western Yearly Meeting. Oscar Roberts goes with the expectation of supporting himself.

THE AMERICAN FRIEND of First month 19th and 26th, gives two articles concerning this work undertaken by the Western Yearly Meeting. Kindly look them up if they have not already been read. Martha E. Newin, Kokomo, Ind., is treasurer. Please send to her the names and address of all contributing one dollar or more, that the letters from the field may be sent.

INDIANA YEARLY MEETING.

Pleasant Plain, Ind.—We began a series of meetings at this place Twelfth month 29th, 1899. Wm. Carson and wife came on the 1st of First month, 1899, and Lindley Swafford on the 2d, and on the 5th of the month Harry and Allie Burgman—with whom arrangements had been made by our Quarterly Meeting superintendent.

The meetings continued until the 29th of the month; commencing small, but increased in interest and numbers until our house was filled.

Brother and Sister Burgman were wonderfully favored to preach a full gospel. The two brothers that assisted did excellent service

in exhortation and song. The meeting was a wonderful uplift not only to the Friends, but also to the other two churches in the town, who perhaps, received as much benefit from the meeting as the Friends. There were thirty conversions and renewals, and some claimed the blessing of the baptism with the Holy Spirit.

West Grove Monthly Meeting, White Water Quarterly Meeting, Greensfork, Ind.—There has been a very successful series of meetings held a Greensfork which has just closed.

Job Dennis of Dalton, and the pastor, Stella Manly, began a series of meetings the 15th day of last month. After holding the meetings two weeks, Daisy Barr of Marion, came and conducted the work sixteen days longer. The result of the work is: fourteen accessions to the church, thirty conversions, and deep conviction on many more.

One man about 70 years of age, a prominent citizen, professed his allegiance to Christ and joined the church.

A searching, cleansing Quaker gospel was preached, the effect of which will no doubt be lasting. CYRUS A. BALDWIN.

WESTERN YEARLY MEETING.

Indianapolis.—It will soon be time for planting gardens and making flower-beds. Remembering gratefully and thankfully the many flowers sent to Indianapolis Junior Endeavorers for flower mission work in the various institutions of the city last summer, we have thought this year to appeal to still more of the societies, both Senior and Junior, within a larger radius of the city, to plant us special quantities of flowers for this blessed work.

Can we not co-operate thus in this precious work of scattering these messages of love among the sick of the hospitals, unfortunate and shut-in ones of our capital city? Plant for Jesus daisies, nasturtiums, pansies, sweet peas, and many other varieties, and in time, send them with your prayers to us and they will reap a rich blessing.

Last year hundreds and hundreds of sweet June roses came to brighten many a sick room and homeless, friendless girl that would otherwise have wasted their perfume and scattered their petals where they grew. Soon wild flowers will be here, they have a rare sweet message that may reach some one's heart. Send the flowers in by some one passing to the city, by mail if no other way.

Be sure to enclose card stating from whom the flowers come that proper credit may be given.

All communications and flowers sent to address below will be taken care of carefully.

Lillie Willits, 30 Jackson Place, opposite north entrance Union Depot, Indianapolis, Indiana.

Washington, Ind.—We have organized a Friends' Meeting here and hold regular services every Sabbath. This is a new field, but the Lord has greatly blessed and strengthened us. But it will take a steadfast and determined mind to build up a self-supporting church here, as Quakerism was never heard of here before; and I want to say right here, dear brothers in the Lord, if you believe in home mission work, right here is the best place you could lend a helping hand. We have been self-supporting up to the present time, but can not tell how it will be in the future; any one wishing to help us in any way can forward the amount to the undersigned, and you will hear good reports from it. We have the promise of our beloved Superintendent, David Hadley, that a visiting minister will be with us Fourth month 1st, and hold a series of meetings lasting one week or ten days. We ask all Friends to pray for us who are here trying to plant Christ's banner of truth. Our beloved pastor lives out in the country four miles, and although the mud all winter has been nearly knee deep, and his beloved wife has been sick, he has been so devoted to the upbuilding of a church here that he has hardly missed a Sabbath, and the Lord has truly blessed us, although we are few in number. What we ask is a little aid from the Brothers and Sisters who may be better situated in other parts, and hope they may aid us in whatever manner the Lord may present it to them as right. We have the promise of a series of meetings soon, and we need to get our house ready before they begin.

C. F. AGETON.

Eagletown, Ind.—Thomas J. Holding held a successful series of meetings at this place commencing Second month 14th, and closing Third month 2d. Brother Holding preached the gospel with demonstration of the spirit and power on the line of repentance to the sinner, and entire consecration to the believer. Some backsliders were reclaimed, but the greatest work was among the church members, as many as eight entering upon a life of Holiness with God. E. E. B.

NORTH CAROLINA YEARLY MEETING.

New Garden Quarterly Meeting was held at Greensboro on the 11th inst. The meeting on Ministry and Oversight at 10 a.m. Nothing out of the ordinary practice was considered except the discussion of the suggestion that the procedure in recognizing gift in the ministry should commence in the Preparative Meeting, thence go to the Quarterly Meeting on Ministry and Oversight, thence to Yearly Meeting on Ministry and Oversight, and if approved come to the Monthly Meeting at large for consideration.

At 11 o'clock the meeting for worship assembled and was led in prayer by Caroline Edwards, Joseph H. Peele and Annie Armitage, followed by some words of testimony and exhortation from Mary M. Hobbs, repeating a text which had been quoted in a prayer, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Then Annie Armitage, a minister from Ohio, who has been doing acceptable work as an evangelist in North Carolina the past year, read from second Peter, first chapter, and spoke from the fourth verse, "Whereby are given unto us exceeding great and precious promises," etc. She dwelt briefly, touching upon various promises of grace to suit divers conditions; convicting, converting, sanctifying grace—dying grace—grace that looks for and confidently expects His coming. She expressed the belief that if North Carolina Yearly Meeting would only accept this grace in the fullness throughout its membership no evil could stand in its presence.

Joseph H. Peele, minister in Greensboro, spoke from "If we be dead with Him we shall also live with Him." He wished us to think how many of us have actually suffered for Christ's sake, and insisted that we must be in touch with Christ by his spirit if we would do things for His sake and in His name or in His power, and referred to the "hair line" connection in the city of Berlin that conveys power, because of its connection to the dynamo, the source, to the vast and varied machinery of the city so small and insignificant as we are if connected with Christ, the source of power and love, we shall be able to dispense and distribute the same to his glory. He also claimed that if we love him we shall love his appearing. Closing prayer by Albert Peele, Superintendent of Evangelistic Work.

During the intermission Friends of Greensboro served refreshments in the meeting-house.

At 1.30 p.m. the business session opened, and continued with nothing unusual except, in addition to the answers to the queries, there was appended a long written report of the New Garden and Greensboro Monthly Meetings, especially so in the case of New Garden, showing the condition of families and individuals religiously—the missionary, evangelistic, educational and ministerial work going on in the meeting and in its immediate limits, and by individual members remote in California, Indiana, Kansas, Pennsylvania, Georgia, Florida, India, and in different parts of our own state. One meeting—Dover—not heard from and many of the distant members had not had time to reply, so it was directed that a fuller complete report be prepared for the next Quarterly Meeting with the further view of forwarding it to next Yearly Meeting. With grateful thanksgiving the meeting closed to meet with New Garden Friends at Guilford College, Seventh month 8th next.

OREGON YEARLY MEETING.

Newburg, Oregon.—Martha Newby, of Rosedale, Ore., is among us acceptably assisting our local committee in house to house visitation of our membership. The Lord is greatly blessing the work. Herbert and Sadie Cash, who have lately come to us from England, and who have been laboring so acceptably in

different parts of the Yearly Meeting, have located at Springbrook, Oregon. The Lord is greatly blessing them amongst us. Pacific College closes the winter term's work with the largest enrollment of any winter term in its history. The school year, so far, has been a prosperous one. Revival services began at Scott's Mills last Sabbath evening. C.

ALASKA MISSION.

J. E. Coffin, of Douglas City, Alaska, a full blood Indian, was first known as a mission boy in the Friends' Mission of this city nine years ago. It was this school in which he began his education and where he remained for three years, after which he was employed as interpreter for Charles Edwards in his work among the Kake Indians. For six months he served in this capacity. Desiring a better education, that he might be more able to devote his life to the uplifting of his race, he was then sent to the Industrial Government School at Chemawa, Oregon, where he remained two years, during which time he learned the shoemaker's trade.

After he returned to Alaska he was again engaged as interpreter for the Kake Indians, this time by the Friends' Missionary Board of Oregon Yearly Meeting, where he remained for more than two years employing his spare moments to the application of his trade.

He has proved himself to be a young man of rare ability; a capable interpreter having a general knowledge of both the Thlingit and English language, an excellent pilot for small boats in the S. E. Alaskan waters, and exhibits a talent for music which might be enviable to one of the more enlightened race.

After completing his engagement with the Missionary Board he engaged in the mercantile business at Ketchikan. On the 15th ult. he returned to Douglas City, and, to the surprise of his many friends, was married on the 22d (Washington's birthday) to Irene H. Beard, a full blood Indian girl, who has been for five years in the Friends' Mission on this island.

KANSAS YEARLY MEETING.

Masham, Oklahoma Territory.—So many Friends in the older portion of this country are looking toward, and making inquiry concerning, Oklahoma that I ask for a little space to answer, in a general way, some of these questions.

I have spent nearly two years in Christian work in the "Strip," having traveled eight or ten thousand miles in it. The soil is generally fertile, but in many parts good water cannot be had. Building stone and timber are scarce in some localities. Some persons have hauled "Black Jack" (oak) timber a distance of forty miles for fuel.

I have spent the last few days in the limits of Harmony Monthly Meeting, in Pawnee County. This is the extreme southeastern limit of Stella Quarterly Meeting. It seems to me that here is the best opening for Friends of small means, that I have seen anywhere in Oklahoma, for these reasons: A fertile, easily tilled soil, an abundance of pure soft water, building stone easily quarried, and a surplus of good "hardwood" timber. And, I may add, a moderate climate, with plenty of rain. There has been very little snow the past winter, and not cold enough to spoil the prospect of a bountiful crop of peaches. There is now no Government land open to homestead entry, but there are large tracts of Indian allotment lands which can be leased for three years at a time, probably as long as it shall be held by Indians, as they seem not inclined to farm on their own account. There is good water, some prairie land and some timber on nearly every allotment of 160 acres. The timber may be used for fuel, or for making any improvement on the allotment. The terms of lease are thirty cents per acre annually, cash payment.

Much of this land lies just south of the Arkansas river, and in convenient reach of Harmony Monthly Meeting.

Those who are imbued with a missionary spirit can find ample opportunity to work for the cause of Christ. The Friends in Oklahoma have never been able to answer all the earnest calls for help in town or country.

Harmony Monthly Meeting is composed almost wholly of new members, who know nothing of Friends until since coming here.

My address for some time to come will be William F. Lewis, Masham, Pawnee County, O. T.

IOWA YEARLY MEETING.

West Grove, a mission station of Cedar Creek Monthly Meeting, Salem Quarter, Iowa.—R. M. McDorman, a minister of Kenima Monthly Meeting, Nebraska, arrived here on Christmas eve and commenced meeting Christmas night, and continued six weeks. The first two weeks were spent in reviving the members and in getting them in a condition to join in the work in helping sinners, and it is believed to be time well spent, for the church at this point surely has shown a great change, and after the two weeks of hard and close labor, sinners and backsliders began to come and confess their needs, and seek and find pardon. Some old men, grandfathers, that had gone through many revivals without finding peace, sought and found it in this. There are six that have been received into membership and more are looked for. We are not favorable to giving numbers hastily; only such as are received into membership, but conversions and renewals are many. Such a time of gathering souls has not been seen in this place. The brother went from here to Hickory Grove, in Van Buren County, for two weeks, then attended Quarterly Meeting at Salem, then joined in a Union Meeting at that place for a few days, then came back here for four days, and finished up in this Quarter and returned to his home a workman that need not feel ashamed. He attended three monthly meetings while here: two at Cedar Creek and one at Salem. He was ably assisted while at this place by our neighbor, W. B. Rossell, a local preacher in the M. E. Church, a regular attendant with us in Sunday School and meeting, not being near one of his own denomination.

JOHN M. CORSBIE.

PHILADELPHIA YEARLY MEETING.

Philadelphia Yearly Meeting begins at Arch Street meeting house on the 17th of Fourth month.

Cyrus W. Harvey, of Galena, Kansas, has been liberated by his Monthly and Quarterly Meetings, to attend Philadelphia, New England and Canada Yearly Meetings. (Small body.)

Catherine Stanton from Western Yearly Meeting of Indiana, is expecting to attend Philadelphia Yearly Meeting.

Friends' Teachers' Association.—A meeting will be held at 140 N. Sixteenth Street, Philadelphia, Fourth month 1st, 1899, at 2.30 p.m. Subjects:

1. Methods of Teaching Modern Languages, by Miriam Elfirth, of Westtown Boarding School.
2. Teaching German, by Wm. F. Overman of Moorestown Academy.
3. Shall Greek be Taught in Friends' Schools? by Prof. Seth K. Gifford of Havertord.

George A. Barton attended Twelfth Street Meeting on First-day the 19th.

Married.

FARLEY—BAILEY.—At the home of the bride's mother, Ackworth, Iowa, Third month 2d, 1899, Fred Farley to Mabel Bailey.

FRAZER—STEWART.—Third month 9th, 1899, at the home of bride's parents, near North Loup, Nebraska, Oliver M. Frazer, a minister in North Loup Friends Meeting, to Laura E. Stewart.

Died.

CLARK.—Jesse Cates, infant son of W. D. and Ella Clark, died on the 28th of Second month, 1899. "God touched him with His finger and he slept." He was a member of Friends' Meeting and Sabbath School at Winchester, Ind.

COOK.—Eliza A., wife of Amos B. Cook, died at the home of her daughter, near Argonia, Kansas, Third month 4th, 1899, aged 46 years.

In early life she was converted and joined the Methodist Episcopal church. A few years ago she became a believer in the Friends' faith and doctrine, and joined Friends.

She told her husband and friends that Jesus was with her, and that she was hiding in the Cleft of the Rock. She had an unwavering faith in the exceeding great and precious promises.

FARIS.—Melissa, daughter of Jonathan R. and Sarah Ann Wells, and wife of John W. Faris, died at the home of her daughter, in Ridgeville, Ind., Third month 5th, 1899, aged 61 years, 10 months and 1 day.

About thirty years ago she gave her heart to God and joined the Methodist Episcopal church. In the year 1890 she, with her husband, joined the Friends and assisted in the organization of a meeting at the Pleasant Valley School House, near Balliee, Ind., of which she was a member and overseer at the time of her death.

HALL.—Died, at her home in North Fairfield, Maine, Second month 26th, 1899, Lena R. Hall, wife of Horace M. Hall, after a brief illness with pleuro-pneumonia. She was a member of Fairfield Quarterly Meeting. She leaves not only a companion, but three beautiful children to mourn her loss. Beloved by all who knew her for her genial spirit, her untiring devotion to her family, and for her Christian character, we have the blessed assurance that she has gone to be with Jesus. Fully aware of her approaching dissolution, she expressed her resignation to the divine will and her readiness to meet her Lord.

SEABURY.—Died, at her home in New Bedford, Mass., Third month 6th, Susan M. Seabury, widow of the late Capt. Humphrey W. Seabury. She was a birthright member of the Society of Friends and valued its doctrines and privileges, but she trusted for salvation only in the atonement made for sin by our Lord Jesus Christ.

Faithful in His service, she was most useful and helpful in the affairs of the meeting, and especially in the Bible School, where she rejoiced to see her scholars converted, one after another. She was also devoted in the work of the City Mission and spent much time and strength in looking after the poor and needy. Liberal in the use of the means entrusted to her, there are members who will miss her kindly and unobtrusive aid. She was a "succorer of many," not only of those about her but of those who were sent here with messages from the Lord, and her words of cheer and her wise help will be long and gratefully remembered.

News and Events.

One of the most notable signs of the times and one fraught with tremendous consequences, is the mania for combines which is attacking the country in every phase of business. Not a day goes by that there is not announced the formation of at least one gigantic trust. The capital generally consists of watered stock in large amounts, and this in many cases is sold in blocks to gullible investors. The famous Hooley, of London, is being outdone, and unless the tide is in some way stemmed we may look for serious results. The combination of industries is almost incredible. In 1898 the authorized capital of the newly-formed organizations of the year amounted to \$916,000,000, while in the first two months alone of the present year this figure has been exceeded by the enormous total of \$1,106,300,000, and now rumors are current of the organization of a single trust—The American Copper Company—with a capital of \$1,000,000,000. New Jersey is the mecca of the trusts, and here, on account of the lenient laws, most of the large combinations are consummated.

With our eyes on the Philippines, and while we proclaim our self-lauded interest in their regeneration, we may well pause and consider the horrible state of affairs in certain sections of our own country. Lynch law appears to gain force daily, and a

veritable epidemic has now broken out. At Palmetto, Ga., one morning not long since, the jail was stormed by a mob and nine negroes were shot. Four were killed outright and the other five seriously wounded. It is said that the law was amply able to punish the prisoners, who had been arrested on the charge of arson, and the Governor of the State has offered large rewards for the apprehension of those implicated in the lynching. Again, during the latter part of last week, as the result of a threatened race war in Little River County, Arkansas, seven negroes were slaughtered by whites in cold blood and twenty-three supposed conspirators were hunted down. One report says: "It is probable the entire number have been killed." Once more, and again as a result of a race war, three negroes were lynched near Silver City, Mississippi. Feeling runs high in these sections, and further disturbances are not unlikely.

Three State legislatures have adjourned without electing Senators, and another promises to continue its deadlock to the end of the session. In Utah, California and Delaware, selfish partisan interests have transcended real patriotic impulses, and after repeated ballottings and frequent charges of fraud, the States named have been left without their full quota in the National Senate. The most disgraceful condition of affairs has existed in all three States, but perhaps notably so in Delaware. There Addicks, the gas king, has played with a daring hand for the Senatorship, and on the eve of victory was defeated with the disclosure of bribery and the consequent degradation of three Democrats who had been won over to his side. In Pennsylvania balloting continues, but Quay is no nearer his goal than at the beginning, and he is unwilling to accept a substitute. Perhaps the time is not far distant when Senators will be elected directly by the people, and then we shall be saved the humiliating wrangles in which the State Legislatures are almost sure to become involved whenever it is necessary for them to fill a vacancy in the Senate.

The campaign about Manila is on in earnest. A general attack upon the Filipinos began on the 17th and has been continued up to the present writing. The insurgents have suffered great losses, and the Americans have had at least 45 killed and 145 wounded. The insurgents are being driven northward, and an effort is being made to divide the rebel army by pushing a wedge through their lines. The American forces have occupied the town of Molinta, but, most important of all, they are now in control of the only railroad on the island. While retreating before the American advance, the town of Malabon was burned by the natives, and rice fields and buildings have been fired to cut off supplies from the attacking army. At Iloilo, on the island of Panay, in the early part of last week, an engagement was precipitated by the enemy's attack on an outpost. On this occasion 200 Filipinos were killed and 300 wounded. The American loss was slight. The island of Negros, too, threatens trouble, and a state of unrest appears to prevail throughout the archipelago. The rainy season begins in May, and already the tropical heat is proving an effective ally for the rebels. Major-General Otis realizes the need of pushing the conflict to a conclusion as soon as possible.

The Army Court of Inquiry met in New York last week and took testimony from Governor Theodore Roosevelt regarding the charges made by General Miles that the beef furnished the soldiers in the Cuban and Porto Rican campaigns was unfit for use. When asked, "Could you not eat it when served with onions and potatoes?" Governor Roosevelt replied, "I think at that time I could have eaten my hat, if I could have had onions and potatoes. The men would have eaten anything with fresh vegetables. They stewed some of the meat with mangoes and ate it. Some of the men seemed to eat the meat without difficulty or distress, but it was not suitable for sick or half sick men." He further said, replying to a question, "I wish to say unhesitatingly that it was utterly unfit and unwholesome for troops. My experience proves beyond a shadow of a doubt or question that at its best the canned roast beef was unpalatable, and at its worst it was uneatable and unwholesome."



NEW MULTIFLORA ROSES.

With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large quantity. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors—white, pink, crimson, etc.—no two alike, and very sweet. Send us **10 cents** and the names of 5 or more people whom you know buy seeds or plants, and we will mail you a packet of this Rose Seed with our great **Colored Plate Catalogue of Seeds, Bulbs, Plants and Rare New Fruits.**

JOHN LEWIS CHILDS, Floral Park, N. Y.

TEMPERATE IN ALL THINGS.

If thou wouldst conquer weakness, thou must never gratify it.—William Penn.

Every man hath a weak side. Every wise man knows where it is, and will be sure to keep a double guard there.—Mason.

Intemperance is a hydra with a hundred heads. She stalks abroad in company with impurity, anger, and the most infamous profligacies.—Chrysostom.

AN EASTER OUTING.

Six-day Tour to Old Point Comfort, Richmond, and Washington via Pennsylvania Railroad.

The fourth of the present series of personally-conducted tours to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, April 1, affording a delightful Easter outing.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$34.00 from New York; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Mr. Greville was persuaded, when he was over sixty years of age, to attend a spiritualistic seance. Foster, the presiding medium, was in great form, and the revelation was astounding. Greville sat silent, and his aged, wizened face was emotionless as a mask. Suddenly the medium grew excited, and said to the old gentleman:

"A female form is bending over you. O, the extraordinary likeness!"

Greville sighed.

"She lifts her hands to bless you."

Greville sighed again.

"It is your mother."

"Ah, poor thing!" said Greville. "I am glad."

"She smiles. She says all is well with her."

Greville sighed again, and said, "I am delighted."

"She says she will see you soon. You are old and you must meet her before long."

Then Greville quietly observed, "That's very true. I'm going to take tea with her this evening."

A woman in Paris or London may discover that the tail of a bird "sets her off." She walks forth, and lo! tails are the rage, and millions of birds have been slaughtered for the mere gratification of tender-hearted woman. It is not an exaggeration to say that in whatever part of the world beautiful birds are found, there will be found also the agents of the draper and the milliner. The part they play is that

A WOMAN'S LIFE WORK.

Including Thirty Year's Service on the Underground Railroad and in the War.

BY LAURA HAVILAND.

This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union Soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the *State Public School*, at Coldwater, Mich., an institution which was the first of its kind in the world. The Industrial School for Girls at Adrian Mich., almost utterly owes its first existence, and especially its name to her efforts. Haviland Academy at Haviland, Kansas, was named in her honor, as also the town in which it is located. At the World's Fair she was introduced by President Palmer as "*The Mother of Philanthropy*," and well she deserves the title. Her experience as told in this book will be read with thrilling interest.

This book is printed on good paper and contains 625 pages. It is bound in cloth with red edges. The retail price of the book is \$1.50. We will send it postpaid, for \$1.00. Address,

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(Avoid Substitutes)

Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

of supplying the demand. Woman wants. The striking expression, "murderous millinery," is current in speeches and writing on the subject. "Feather-headed women," as, indeed, they are in more ways than one, is a term which might be used more frequently than it is with much advantage. Surely they invite some such public stigma by exhibiting themselves as they do in the relics of murdered innocence.—"London Saturday Review."

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A DEED FROM WILLIAM PENN.

A deed by William Penn by his commissioners, Edward Shipen, Griffith Owen, Thomas Story, and James Logan, was brought to the Delaware County Trust, Title Insurance and Safe Deposit Company, along with other title papers. This deed was dated 1702, and, owing to its great antiquity and excellent state of preservation, became an object of great curiosity among the clerks.

A singular feature in connection with the deed is that the original grant of land conveyed by Penn was made to Thomas Minshall, and is now held by Thomas Minshall, a descendant, the deed never having passed out of the possession of the Minshall family. The grant is in Middletown Township, and consisted of seven hundred and fifty-three acres of land. The parchment is a huge affair, and connected with it by a piece of blue string is the seal, red wax, four inches across. The face bears the inscription, "1699, Truth, Peace, Love and Plenty." In the center are three ears of corn and a vine. On the reverse side is inscribed, "William Penn. Chief Propriator and Governour of Pennsylvania." These words are in the center, while top and bottom are the words "Mercy" and "Justice." The seal is carefully preserved in a round tin box, and does not bear a scratch.—Philadelphia Press.

It is to me a continual torture to contrast, in traveling, the amount of energy displayed in the sale of soap, pills, and whiskey, with the slow and sleepy once-a-week style of gospeling, so largely prevalent amongst the followers of Jesus Christ. Let us make the world remember Calvary.—William Booth.

THE TREASURES OF CHILDREN.

The treasures collected by the children, such as leaves, twigs, pebbles, nuts and flowers, may all be used as object lessons, and they have an added value, because brought by the children themselves. Teach them to look up into the sky for color, for lovely cloud effects, for changes of the moon and for constellations. Show them

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If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Soaps or Premium disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many girls and boys easily earn a Chattanooga Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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Gold Medal Winner. For all laundry and household purposes it has no superior.	
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Perfume exquisite. A matchless beautifier.	
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All for \$10. (Premium gratis.) Actual Retail Value	\$20

"The Herald and Presbyter," Cincinnati: "A member of 'The Herald and Presbyter' staff recently sent ten dollars to the Larkin Soap Co., and received a grand return on the investment. A large box of soap, etc., and an excellent oil stove. This Company does all it claims. This we know from actual experience. 'The Herald and Presbyter' recommends the Larkin Soap Co. most willingly."

"Epworth Herald," Chicago, says: "We have examined the soaps and premiums, as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented."

that each season has its own attractions, and help them to group the characteristics of each. The opening buds, the returning birds, the streams that run full and free after their icy fetters are broken by the warm winds of spring, the full leafage and

abundant bloom of summer, the mellow prime of autumn, with its gathered harvests, and the white silence of winter, with its wonders of ice and snow. The delicate days possibly be "bound each to each by natural piety." The Gentlewoman.

JOTTINGS.

Cecil Rhodes, England's great empire builder, who, only a few months since, was in doubtful repute in his own country, and cordially hated by the Germans, is again in high favor, and has even been favored with a personal interview with Emperor William regarding the proposed Cairo-to-Cape railroad, Rhodes's pet scheme.

Should the project to connect the ends of the Dark Continent be consummated, a vast system of railways and lake boats, covering a stretch of 5,000 miles, would go far toward dispelling the gloom in which Africa is now shrouded, and would open up great possibilities for the spread of civilization.

Professor Othmer C. Marsh, of Yale, who died on the 18th, was one of the most noted scientists of the day. He was an indefatigable investigator, and his researches in paleontology, geology, and kindred subjects, have added more to the knowledge of such branches of learning than those of any man living.

Sir Wilfred Laurier, believing that a total majority vote of only 13,916 in the whole Dominion of Canada in favor of the recent prohibition plebiscite did not represent the true consensus of opinion, has refused legislation prohibiting the liquor traffic. The rural sentiment in Canada strongly favors prohibitory measures, but this is counterbalanced by a decidedly opposite sentiment in the cities.

An anti-imperialist address has been issued by some of the most eminent citizens of the United States, calling upon the Government to take immediate steps for a cessation of the present Philippine war, to confer with the Philippine leaders regarding the future of the islands, and recommending the establishment of independence under the protection and assistance of this Government. The signers to the address include the names of such men as Geo. F. Edmunds, Chas. Francis Adams, Carl Schurz, John Sherman, Charles Elliot Norton, Theodore L. Cuyler, etc.

King Oscar of Sweden and Norway has signed the decree by which the Norwegian flag is purged of the "Jack" which formed the outward sign of the union with Sweden. Norway has long been restive under a sense of inferiority, and of an indefinable jealousy of her imagined rival. The Norwegians want independence, and it is likely that the union of the two countries will soon be merely nominal.

The mausoleum of the Mahdi has been mutilated by artillery, his grave has been opened and the head has been cut from his embalmed body and sent to London, partly for "scientific purposes," partly to render the Dervishes more willing to accept civilization by destroying their belief in the Mahdi's divine mission.

The National American Woman Suffrage Association will hold its 31st Annual Convention at Grand Rapids, Mich., April 27th to May 4th, inclusive. The call for the session is issued by Susan B. Anthony, the veteran president of the organization. The ballot for woman is her slogan, and no person living is better able to defend the cause than she.



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—go to some grocer who will give you Pearl-ine." That's the only way to do when they send you an imitation.

The popularity of Pearl-ine begets the habit of calling anything that's washing-powder, "Pearl-ine." Those who notice the difference in name, think perhaps "it's about the same thing." It isn't. Nothing else equals Pearl-ine, the original and standard washing compound. 578

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A short life story and seventeen of the sermons of Hulda A. Rees, together with her portrait and picture of her early church. This book needs no other introduction than for the reader to know that seventeen of her sermons, which Sister Rees preached with such accompaniments of power and blessing, are for the most part to compose it. The life-story is short yet comprehensive, the writer of it avoiding anything of a eulogistic nature and making the facts of the life serve as an appropriate introduction to the character back of the sermons.

Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

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NOTICE.

The Friends' Peace Association, of Moorestown, N. J., will send free and post-paid, to applicants who wish to distribute Peace literature, a popular and well-selected assortment of tracts. Please address Grace Evans, Secretary, Moorestown, Burlington County, N. J.

BOARDING.

Friends will find a good, comfortable boarding place with Friends at M. E. WISTAR'S, 1725 Arch St., Phila., only three blocks from Broad St. Station.

WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

FOR SALE. General stock of merchandise. A good location, Friends' neighborhood, Twenty rods of church; Academy building in process of erection. Reason for selling, poor health.

Write for terms to H. S. McCLELLAN
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FARMS for sale. There are several good farms for sale, near a Friends' meeting; Four miles from Wauke, Iowa, and about fifteen miles west of Des Moines. Friends seeking homes near a Friends' Meeting, would do well before buying to correspond with

MILTON HOSKINS, Wauke, Iowa.

WANTED.—By a young man, a position as teacher in Business Department. Would prefer a Friend's school in Central or Western State. Address B, care of AMERICAN FRIEND.

A FRIEND wants position as teacher. He is a graduate of a Friend's College. Nine year's experience; three as Prin. of Friends' Academies. Address V, care of AMERICAN FRIEND.

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WANTED.—A woman Friend who is a college graduate, to teach Greek and Latin. One who has had some experience in teaching and governing girls preferred.

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The Virtues of a Good Cream Separator.

(Just What a Farmer Wants.)

Stillwater, Pa., 1898.
"We have the De Laval 'Humming-Bird' cream separator, and I am satisfied that it is one of the best investments that a farmer can make. First, we gave it a test and we gained one pound on every six pounds of butter, and we got a much better quality of butter. The washing of crocks and cans and all this extra work is done away with, and we have the warm skim-milk to feed to calves and pigs, on which they do so much better, and it takes only from ten to fifteen minutes to churn. It seems a small chore now to churn. I would not do without a machine for what it cost for a great deal. I am well satisfied it is just what a farmer wants, and with the extra butter and time and labor and expense it saves us it will easily pay for itself in one year."

HARVEY R. ASH.

(Perfectly Simple in Operation.)

Warrensburg, Mo., Jan. 19, 1899.
"We have now used the De Laval 'Humming-Bird' three years and have not missed a single milking in that time. Last year we made 1,800 pounds of butter. The machine is simply perfect and perfectly simple in operation. Our little girl ten years old can operate it, take it apart and clean it and put it together again."

MRS. EZRA ROOP.

(A Very Durable Machine.)

Leeds, Mass., 1898.
"We have used the 'Alpha-Baby' No. 3 for over four years with the best of results; in fact, we could not get along without it, as it saves so much labor. We can make more butter and of a finer quality than in any other way. It is a great saver of ice, also, as there is only a very little required to keep the cream at an even temperature. It is a very durable machine. We have had no expense whatever except for oil and bowl rings. Can see no reason why it will not last us a lifetime."

JAMES CLAPP & SON.

(Alpha-Baby Superiority.)

White Pigeon, Mich., Dec., 19, 1898.
"I am using an 'Alpha-Baby' No. 2 and take pleasure in writing of its excellent qualities. I was using a Cooley creamer, but consented to try a 'Baby' last Fall. The first week I made 5 pounds more butter than I had the week before with the creamer, and the butter was of finer quality, finer grain, n'cer flavor, and could be kept longer without getting strong. We find a good market for separator butter the year round at from 22 to 25 cents per pound. I had tried other makes of separators, but never found anything which possessed the same merit as the 'Alpha-Baby.' It runs easier, skims cleaner, at different temperatures, and can be washed in no time. If a farmer has ten cows well taken care of and a separator he will find this to be the most profitable branch of his business."

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Hundreds of thousands of mothers use Vapo-Cresolene. Do You? Cresolene cures Whooping Cough every time; stops Croup almost immediately, and if used at once will cure a Cold before any complications can arise. I. N. Love, M.D., of St. Louis, says: "I have instructed every family under my direction to secure it." Mrs. Ballington Booth, says: "I recommend that no family where there are young children should be without it." W. R. Chichester, M.D., of New York, says: "As a vehicle for disinfecting purposes Cresolene is immediately successful." Anthony Comstock, says: "Malignant Diphtheria in my house; Cresolene used; cases recovered in two weeks; no others were affected." Descriptive booklet with testimonials free. Sold by all druggists.

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Schieffelin & Co., New York, U. S. Agents.

Richard Croker, of Tammany Hall, has just leased for a term of ten years an entire floor in one of New York's largest buildings at an annual rental of \$20,000. Croker's influence may wane in the next decade, but he evidently does not mean that the waves of political strife shall leave him stranded in want. His future is evidently well secured, and with his large interests in the Automobile Company, he is likely to add considerable more to his already large property.

John Sherman, who has been dangerously ill while on a pleasure trip to the Antilles, is doing nicely, notwithstanding a false report which one day last week startled the country with news of his death.

On the 19th of April the silver members of the Democratic National Committee will meet at a banquet in New York City. Wilham Jennings Bryan has consented to be present and the affair will be known as the "dollar dinner," to distinguish it from Tammany's more elaborate occasion of a similar sort.

The Peace Conference which has been called by the Czar of Russia will convene at The Hague on the 18th of May. Russia will be represented by M. de Staal, her Ambassador in London.

"Let us be frank with ourselves," says the New York "Churchman." "Either we believe that our episcopal elections are under Divine guidance or we do not. If we think that God leaves to human wisdom alone in those days of trial of men's souls, then all the honest electioneering methods of the political caucus and the nominating convention are lawful and right. Only we must not expect to escape the political evils of that system. We, too, shall have our struggle for the primaries and our capturing of delegates. Possibly, also, we shall have what is charitably called 'undue influence.' And we may be sure that men so elected will care more for the office than for its duties, and will be men to whom, as Milton said of those in his time, 'the hungry sheep look up and are not fed.' It, on the other hand, we believe that the Holy Spirit still works in and through the church, we must act on this conviction, and endeavor by every means to keep episcopal elections upon this high plane."

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Does he want your chimneys to break?

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New Mexico Health Resorts, 88 pp., 45 illustrations, 2 cts.
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They tell the story

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are literary and artistic, and will make you better acquainted with the attractions of your own land.

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THE THRESHING FLOOR.

Oft you may see wherein some barn's wide-door,
In winter, underneath the snowy eaves,
The great floor covered thick with summer's sheaves
And moving horses, tethered four and four,
Tramping in endless circles, o'er and o'er,—
A seeming bootless task, as one believes,
Yet at end, when day her sickle sheathes,
Behold! the yellow wheat upon the floor.
My soul, be thou contented, and full fain
Though yearning for the boundless prairies sweet,
Trudge round life's circles still, with willing feet;
And from the sheaves of trial and of pain,
By patience strong, and by endurance meet,
Tramp out, ere evening comes, the golden grain!

—Lloyd A. Muffin.

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Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion, and relieves mental depression. Especially valuable to tired brain workers.

THE ORIGIN OF COLD WAVES.

It is frequently asked, Where do cold waves originate? The coldest portion of the North American continent is, in all probability, in the Saskatchewan Valley, east of Mount Hooker and Mount Head, both of which are situated in the Rocky Mountain range that divides British Columbia from this valley and the Alberta country. The height of this mountain range prevents the eastern trend or flow of vapor from the Pacific Ocean from crossing over into this valley, as it would were it not for the presence of this high range of mountains. Yet it must not be supposed that extreme cold always prevails here, because at certain intervals the vapor from the Pacific flows east by way of the Alaskan peninsula through the upper valley of the Athabasca River into Alberta and the Valley of the Saskatchewan, and there, meeting with a more southern and eastern flow of vapor that flows through the gap in the mountain range, made by the Bay of San Juan, it warms and expands the atmosphere, crosses the path of the cold wave, and a warmth of from 20 degrees to 40 degrees is the result, as we

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National Lead Co., 100 William St., New York.

often see graphically marked on the weather map by red dots here and there on its surface.

But this does not satisfactorily answer why it is that the cold wave leaves its home in the above-mentioned valley to go on a southern tour at a time of the year when the normal temperature should be sufficiently cold. To find the cause of those successive cold waves which we are experiencing from time to time this winter, we will have to look in quite another direction, down to the northern tropical latitude, where the great evaporation of those warm currents and ocean surfaces is carried westward from the Atlantic Ocean by the trade winds, and is massed together between those winds and the eastern offshore winds, blowing sometimes from Florida and at other times from Texas, but in either case promoting a cyclonic action, which has the effect of enlarging the area of the storm, and the immediate result is an enormous expansion of the atmosphere usually denominated "low." As this low atmosphere moves across the surface of the Middle or Eastern States it pours down large quantities of water in the shape of

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rain, and is constantly receiving some accessions of cloud matter to replenish its energies; and thus in this manner it creates more or less of a vacuum, into which the air from the northwest is drawn with more or less momentum, and the cold wave is completed.—"Washington Post."

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Farms, the best soil, - 20.00 and up.

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Reference, Herbert J. Mott, Central City, Neb.

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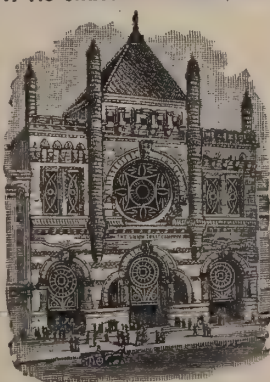
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The American Friend

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VOL. VI.

PHILADELPHIA, FOURTH MONTH 6, 1899.

No 14.

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FOR THE AMERICAN FRIEND.
I STAND WITHIN HIS LOVE.
BY E. H. J.

I stand within His love,
A helpless child and weak;
I dare not take one step alone,
Yet Christ is all I seek.

I stand within His love,
Oh wondrous love and free!
How could the Saviour stoop to save
A little child like me?

I stand within His love,
Oh length, oh breadth, oh height!
Christ is my strength and He my stay,
He holds me by His might.

THE NEW BIRTH.

WE have sometimes spoken of a Christian as a man at his best morally and spiritually. A "constant reader" objects to the expression as "incorrect in fact and in doctrine." First, because many Christians are *not* at their best and secondly, because it ignores the doctrine of the new birth.

The trouble with this first objection is that the maker of it is talking about imperfect, nominal, ordinary Christians who do not realize "the hope of their calling," while we are always talking about the Christian as he ought to be, as he was meant to be, and as he might be, if he would use the Divine power offered him. We do not ever propose to use this low type Christian as our standard of measure, and when we say "Christian" we shall always mean a man who is living in the power of Christ and who is either at his best or pressing on with his eyes fixed toward the mark to become at his best.

The expression which we have used is not open to the second objection at all. No man can be at his best without a "new birth." The best life does not begin until a man is born anew. We should as soon think of ignoring the sunlight in the world as of ig-

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noring the new birth. It is not only a cardinal truth in doctrine, it is also a mighty fact of experience. Every man who has seriously tried to be moral and righteous by his own efforts, by rule or by law, has learned the bitter lesson which Paul learned—that at his best on this line he is a wretched and miserable man. The victory does not come this way, for the dominion and law of sin are too profoundly real to be escaped by a set of "good resolutions" however long.

The only way to get a "new man" is by "a new creation," and this is the very essence of the Gospel and the fundamental idea of the Apostle Paul. We are not able to define or to explain the new birth, simply because we cannot explain or define Life anywhere. It is just as difficult to explain the first birth as it is "the birth from above." "We cannot tell whence it cometh" with our organs of sense. But Life comes always from Life and the fact is that the soul's new life, its power of expansion, its sense of freedom from the power of sin and its consciousness of "translation into the kingdom of God's dear Son," is as really a birth, as truly a new creation as the first birth was, and there is but one source from whom such a change, such a transformation could come. "He that hath the Son hath Life."

Well, now the way is open for such a man to be AT HIS BEST, to become a complete and typical man. He has Life and he may have power as fast as he utilizes it. He may more than overcome. He may live joyous and free in the midst of trial and temptation. He puts on Christ's righteousness. This is our idea of a man at his best.

A CHRISTIAN MINUS SOMETHING.

In a recent editorial we maintained that a Quaker is not a Christian plus something, but simply a complete Christian of the apostolic type. The article has naturally been misunderstood, for we thought and

spokesolely of the ideal Christian—i. e., the Christian as he ought to be, and some of our readers thought instead of the ordinary Christian as he really is. The article, however, clearly defines what, to us, the term Christian means, and with that in view we believe our position to be the right one.

But we are forced to admit that some Quakers do not come up to our definition—in other words, they are Christians *minus* something, and sometimes, indeed, the subtraction is so great that they hardly deserve the great name “Christian” at all. A Christian is a man whose life is in Christ, though the word is sometimes used for one who merely lives in a Christian country as distinguished from a heathen.

Now, it is possible to sit every “First Day” through a whole life time in a Friends’ meeting, to say “Thee” and “Thou” scrupulously, to wear the “plain dress” and to bear a strong testimony against war, oaths and a hireling ministry without being in Christ at all. In fact, one might do all these things and still be, if a Christian at all, a Christian *minus* almost everything essential, and such persons there have been.

There are, too, very many Friends who are in no sense “formalists,” who glory, in fact, that they are free from traditions, who yet are decidedly *minus* Christians. They need to learn that uncircumcision does not avail any more than circumcision does. But the most serious trouble with us is probably what Paul would call “babyism” and what modern writers call “infantilism.” It is the failure to go on toward the goal of spiritual manhood, it is arrested development after birth. It is true that a baby belongs to the genus homo, but what could be more pitiful than a fifty-year-old baby! It is true, too, that a person “born anew” is a Christian, but how lamentable it is to see such a person fail to “put on the *new man*.” The baby is at the mercy of a lot of child’s diseases which he escapes when he matures, and in somewhat the same way the infantile, unformed Christian is in danger of a lot of childish religious notions—spiritual diseases, if the words are allowable—which never trouble the more mature Christian. It is the *minus* Christian who is constantly running off the track and who has never-ending troubles to adjust his faith.

But how are such persons to be helped? What they need is not scolding and whipping, but better food and more spiritual nourishment. The only cure for “infantilism” is something which will set the normal currents of life going in the little body, and life soon shows itself in growth. The only way to help our *minus* Friends is to carry them straight to the heart and centre of spiritual life, and when the normal growth comes, as it will come, the truth will be evi-

dent that the complete, full-grown Christian is what we have always meant by the word “Quaker.”

GENERAL CHURCH NOTES.

In view of the somewhat prevalent misunderstanding regarding the use of the Bible by the Catholics, it is pertinent to notice that the Pope has lately addressed a brief to the Cardinal Bishop of Paris, granting special indulgences to those “who shall read the Bible devoutly for a quarter of an hour” each day. The important point to observe in this whole question of Bible reading by Catholics is that they are merely forbidden the use of any version not authorized by the Church.

The Ninth International Sunday School Convention is scheduled for April 26th to 30th. It will be held in Atlanta, Ga., and will be attended by many delegates and interested workers from the United States, the British North American provinces, and Mexico. The convention meets once every three years, when reports are read, the condition of the Sunday Schools commented upon, the needs discussed, and valuable suggestions offered, methods of study explained, and committees appointed. The most important committee is that which has charge of preparing the International Lessons. This is elected for six years. It is now engaged in selecting the lessons from 1901-1905. As now arranged Sunday School work is progressing rapidly in numbers, in methods, and in the spirit of unity. More than 1,500,000 officers and teachers and 12,000,000 scholars are enrolled in the United States. This marks a gain since 1896 of more than 100,000 officers and teachers, and 1,000,000 scholars.

The old question of a reunion of the two great Presbyterian bodies in the United States—the Presbyterian Church North and the Presbyterian Church South—has recently been revived in a number of journals representative of both branches. The separation occurred during the Civil War, and it is felt by many that the causes which led to the rupture no longer exists, and that union would be conducive to strength and harmony. The general trend of opinion of the Presbyterian Church South, however, appears to be against reunion, and though a feeling of friendship exists it does not seem desirable to take the new step proposed. It is said that those in the South who do favor making such an effort, feel that it would not succeed, and that it would result in discord among themselves.

“The Christian Observer” (Louisville) states as its belief that “if a majority should in any way push the union in question in the near future, a minority would remain behind, so that we would have a division in our own territory.”

There may be good reasons of territorial or geographical boundaries to limit the extension of legislative unity, but it seems a pity that the Presbyterians of the two sections could not show a more hopeful spirit in advancing church unity by joining in some measure of fraternity.

THE VALUE OF THE ANSWERED QUERIES.*

BY JAMES CAREY, JR.

"And He said unto me, Son of man, can these bones live? And I answered, O, Lord God, Thou knowest . . . So I prophesied as He commanded me and the breath came unto them and they lived."—Ez. 37: 3, 10.

The subject assigned to me for the evening, "The Value of the Answered Queries as Representing the State of the Church," naturally divides itself into two heads: the queries themselves and their answers, and I propose considering the subject under each of these heads.

When I was first notified of my selection to present this subject, the vision of Ezekiel came into my mind, feeling, in common with so many others, how lifeless these queries had become with their stereotyped answers, known to us almost as well as the queries themselves. Could it be possible that there was any real life in the queries when so evidently all life had disappeared from their accustomed answers? After reading and re-reading them and endeavoring to subdivide them according to their subjects, it seemed as if the breath had already begun to come back into them, and I was soon surprised to see them stand out in a wonderfully living way, representing so many of those great truths and testimonies which our Society so long in advance of others lived for, and if I fail to add to your information or to increase your interest in these queries, I will feel repaid for my work by the new light which has come to me about them.

The twelve queries required by the Discipline to be answered in our monthly and quarterly meetings cover a very broad field, as broad almost as the view of our religious Society. Whether any or all of them should be categorically answered according to our present practice, or should rather be relegated to those already designated as "unanswered," no one who gives them a careful consideration can help being impressed with the high religious and moral standard which they uphold, and with the breadth of spiritual view they cover. Strict honesty in business, care of poor members—every-day, practical duties, enjoined side by side with the necessity of Christian love, church obligations, care of the children and their guarded education. Does not the very fact of a church upholding, and to a remarkable degree living up to, such a standard of living for so many years afford some evidence of the value of these queries—whether answered or not—of the state of the Religious Society of Friends?

For the convenience of considering them I have divided the queries into three classes:

* The following paper and the paper published in Number 4 of THE AMERICAN FRIEND, on "The Origin and Object of the Queries" (By John Nicholson) were read before a "Conference" held during Baltimore Quarterly Meeting, First month, at Baltimore. It was felt by a number of Friends attending the Conference, that the Papers would be of interest to the readers of THE AMERICAN FRIEND, and it was suggested that the committee in charge of the conference, with the consent of the writers of the papers, should forward them for publication. (A third paper was read before the conference, on the unanswered queries, but was not forwarded with others owing to the writer of the paper not being able to recopy it in time for publication.)

1st. The Statistical (1, 6, 7, 11 and 12), covering attendance on and behaviour in meetings, care of poor members, education of children, acknowledgment of ministers and appointment of elders, and the establishment and discontinuance of meetings.

2d. Those referring to Moral Delinquencies (2, 5, 9 and 10), embracing the necessity of Christian love, the discouragement of talebearing and detraction and the settlement of differences, the disuse of intoxicants and avoidance of all places of resort calculated to injure the morals. Honesty in business, living within one's circumstances, care in the selection of a trade or business within one's ability to manage, and, finally, the careful and loving oversight over those who are offenders with regard to any of the subjects queried after, as well as over those who infringe other moral obligations recognized by all Christians.

3d. Those referring to our Special Testimonies 3, 4, 8), covering the following subjects: moderation and simplicity of life, the avoidance of harmful reading and evil companionship, freedom of the gospel ministry, the sinfulness according to the Christian law of oaths, military services, clandestine trade, prize goods, lotteries and slavery.

As will be seen, this division is not entirely accurate. I have put among moral delinquencies the query referring to the use of intoxicants,—for so many years testified against almost alone by our Society; while in the class of special testimonies I have inserted those against clandestine trade, lotteries and slavery,—all of which are now contrary to the law of the land, and yet were, in the early days of our Society, commonly practised by men standing well in the business, and perhaps I might say also, in the so-called religious world.

As a whole these twelve queries would seem to cover a large part of our daily walk and conversation. They start with the child who is a member only by birthright, and inquire whether his parents are bringing him up by example as well as by precept to be a good Friend, which ought to mean to us a true Christian and a good citizen. They seek to procure him a good and guarded education, to keep him from books or associates which will harm his morals. If he is needy, they would present his case for aid; if out of work, see that he is aided in securing it, with due care exercised in its selection, so that he may be protected from the financial ruin which is sure to follow engaging in business or trade beyond his ability to manage. They desire that he shall be instilled with the highest regard for justice and honorable dealings in business, requiring him to make his word as good as his neighbor's oath. They call on him to be careful to live peaceably with all men, and to keep his tongue from evil; and finally, though the query stands first on the list, he is enjoined against the too frequent practice of forsaking the regular assembling together for worship of those who profess to be following the Great Head of the Church.

As I have said, the queries deal more especially with the outward and practical life of our members, and it

is not intended to be intimated that our child and youth and man can learn from them all or a greater parts of the truths of the Christian religion, but if he is faithful in the attendance on meetings for worship, and there is in these a live gospel ministry, if he is trained from his youth to read and study the Holy Scriptures, it is his own fault if under such careful nurture and admonition as called for by these queries he grows up careless and indifferent to his highest duties—love to God and love to man.

It is but a casual glance which we have been able to give at these most comprehensive “questions” which have for many years played so important a part in our Church Discipline. To understand them as they should be understood will require most careful study, and I hope that this will be a result of this conference. It will be necessary now to pass to the second branch of our subject—their answers.

If we read our Discipline (p. 55), we will find it provides as follows: “The following twelve queries are to be read, deliberately considered, and answered in each Preparative and Monthly Meeting of men and women Friends once in a year, in order to convey an explicit account in writing to the Quarterly Meeting next preceding the Yearly Meeting, and from thence an account is to be forwarded to the Yearly Meeting. The first, second and tenth queries are to be read, considered and answered in all the other Quarterly Meetings, and in the Preparative and Monthly Meetings which report thereto. This regulation does not apply to the Baltimore Quarterly Meeting which immediately succeeds the Yearly Meeting.” Immediately preceding these directions are the following paragraphs, numbered 1 and 2:

1. The intention of our Yearly Meeting in directing the following queries to be answered relative to the life and conduct of our members, is not only to inquire into the state of our meetings, but also to encourage our members to examine themselves as to how far they act consistently with our religious principles.

2. Individual faithfulness to Christ and daily dependence upon the help of the Holy Spirit are necessary to growth in the truth and vitality in the Church; but we believe that this inquiry will tend to promote the religious life of our members and the upholding of our Christian discipline in a lively and healthy condition.

At the foot of the page is the following note: “The preceding paragraphs, numbered 1 and 2, are to be read in the Quarterly Meetings next preceding the Yearly Meeting, and in the Monthly Meetings reporting thereto, previous to answering the queries.”

I have quoted thus extensively from the Discipline on this subject that we may know just what the intention of the Yearly Meeting was in directing these queries to be answered, and how this shall be done so that we may realize what a different practice in this regard has of late grown up, and consider whether the very change is not largely responsible for the lifelessness of the answers which we forward to our Superior Meetings.

In these busy times, busy with Church affairs as well as with daily duties, how little time and thought do we seem to be able to give to these queries in our Monthly and Quarterly Meetings. It seems difficult to deliberately consider and transact the other business which comes before us each month without prolonging the Meeting beyond the time at the disposal of our members, and we have delegated the deliberate consideration of the queries and the preparation of their answers to our overseers, reserving the right to make such changes in the answers in the Meeting as we may think best; but in the hurried time which we can give them, it is not often that other than verbal changes can be considered.

We hear a great deal in these days of progressive revelation of adapting our religion as well as ourselves to the age in which we live,—so much so that the references to ideas and practices of the past often meet with but scant favor; and yet I am going to risk this objection in quoting a well-known saying of George Fox: “Friends hold all your meetings in the power of God.” It has always been a root principle of our Society that in our business as well as our religious meetings we are to seek for and endeavor to act under the guidance of the Holy Spirit. I would not even imply that in so doing our mental natures are to play an insignificant part, and that we are to trust to an immediate divine guidance in the matter before us, but rather that our best and most trained intellects shall be placed at the disposal of the Great Head of the Church, and that in the transaction of business, as well as in the times of worship, we shall all endeavor to know what is the mind of the Spirit in the matter before us, and not depend entirely upon our own independent judgment, which is so often warped by prejudice and preconceptions.

If the retrospect which I have suggested simply shows us the impossibility of connecting the past with the future and the necessity of moving forward in accordance with the spirit and tendency of the age,—if our Monthly Meetings are to be so conducted as we conduct the meetings of our philanthropic and charitable associations, trusting that we shall be prepared in advance for the transaction of the business which shall come before us,—it seems to me that the deliberate consideration and answering of these twelve queries, as required by the Discipline, can find no true and lasting place in such meetings, and that we must be content to forward to our Superior Meetings such a report as a careful committee can prepare for us. I may be wrong, but it seems to me that the very nature of these queries and the method of answering them which is called for by our Discipline, requires a meeting for business in which due time can, and will, be given to their deliberate consideration, for personal examination as to our standing towards them, and for a conscientious and united preparation of their answers for the benefit of our Superior Meetings. I am not sure but that the careful consideration of the state of the Society which these queries involve, whether in the Monthly, Quarterly or Yearly Meetings, is not,

after all, the great object of their existence. It must needs be that a similarity shall exist in the answers prepared from year to year, for I do not understand that it is the intention that such answers shall deal with individual delinquencies unless the advice of the Superior Meeting is desired; but rather that they should present the general state of the meeting. It may be, therefore, that the time has come for the committee's report to take the place of the answers to the queries, but I am sure that it will be a sad day for our Society when the only place where we can find the queries themselves will be in an out-of-date Discipline, or in an ancient Yearly Meeting report. It is easy to criticize; it is easy to advise; but it is hard to recommend, and especially so at this present juncture, for, as you know, the whole subject of the queries is no doubt claiming the careful consideration of the Conference Committee on a proposed joint Discipline. While, however, our present Discipline remains in force, it seems to me that there are several points upon which we might all agree, by which the queries and their answers will better serve the purpose of their creation.

1st. More time should be allowed in our meetings for business, for the careful and prayerful consideration of the queries, and more care exercised in the matter than in the manner of their answers.

2d. That in the meeting in which all the queries are to be answered for the Yearly Meeting, the two sections of the Discipline which I have quoted shall be read, and a serious effort be individually made to seek for that divine help which will enable us each one to know how to properly answer the queries for themselves and for the meeting.

3rd. In preparing the report of the Quarterly Meeting, instead of summarizing the answers for the various Monthly Meetings, which, as is usually felt, makes them lifeless, the plan suggested in the last Yearly Meeting shall be carried out and an epitome be made of these answers whereby the Yearly Meeting will have in the words of each meeting a short statement of its condition.

It might be wise to go a step further and adopt the practice of London Yearly Meeting for avoiding the tediousness and loss of time in reading over in the Yearly Meeting the very similar answers for the different Quarterly Meetings, which, with changes to meet our needs, would read as follows:

"A copy, duly signed, of the answers to the queries agreed on in each Quarterly Meeting of Friends is to be forwarded to the clerks of the Yearly Meeting, within one week after such meeting, with the view to the preparation of an epitome of all the answers for the Quarterly Meetings. This epitome is to be read in the Yearly Meeting previous to the meeting entering upon the consideration of the state of the Society.

It may seem that the suggestions which I have made are impracticable—that it is a hopeless task to endeavor to revive the spiritual life of those old and venerated worthies of the past, the twelve answered Queries, and that we must rather be thankful that their

work has been so well done in the past. It may be so, but for my part I shall look with hope and confidence for the spiritual breath to come into them, whereby they shall continue to live as a power in our Society for many years to come.

Baltimore, Md.

FOR THE AMERICAN FRIEND.

THE LIFE LAID DOWN.

BY RITA E. JENKINS.

"My life is not my own, but Christ's, Who gave it;
And He bestows it upon all the race.
I lose it for His sake, and thus I save it;
I hold it close, but only to expend it:
Accept it, Lord, for others through Thy grace."

The Lord has said, "Reckon yourselves dead indeed unto sin, but alive unto God." The losing of the life for His sake is the saving of it. The lower self, the carnal nature, must die that the Heaven-born nature may have room to live. "The alabaster vase must be broken that the ointment may flow out: the grapes must be crushed that there may be wine; the wheat must be bruised before it can become bread." Our lives, if unbruised and unbroken, are of little use to God or man. "Except a corn of wheat fall into the ground and die it abideth alone." The seed planted in the earth dies and is resolved into the elements, but from it springs the tiny blade which thrusts itself upward, seeking light and air, and adding growth to growth until it becomes a thing of beauty and in due time bears the golden grain. So our natural life must die that we may have the abundant life which shall overflow in blessing to others. We must place ourselves unreservedly in the hands of God for the reception of His sanctifying work in us; soul and body must be entirely committed to Him. This implies giving up our money, time, talents, friendships, all for Him to use as He may see fit. If we sink into nothingness at the feet of Jesus He will lift us up. It is our part to lay ourselves down. It is His work to raise us up.

In the sacred word we have some wonderful examples of the "life laid down." Pre-eminent among them is that of Abraham, who, at God's bidding, turned his back upon country and kindred and went out he knew not whither; who, in obedience to God, sent forth Ishmael, the idol of his heart, never to see him more.

But the crucial test of his obedience to God was yet to come,—the giving up of Isaac—not merely his only son, "the goal of his longing, the hope of his life, the joy of his old age, but the heir of all the promises,"—in simple but absolute faith in God's power to raise him even from the dead. Thus was the promise purged, so to speak, from all that was of the flesh; and Abraham's faith was perfected and purified.

Where can we find a life more completely laid down than that of Moses, the deliverer of Israel? Exchanging the royal palace with all its splendor and luxury, with the prospect of some day wielding the kingly sceptre, for the life of a herdsman in the

dreary solitude of a desert; refusing to be called the son of Pharaoh's daughter, knowing that his motives would be misunderstood, that he would be considered most ungrateful to his foster-mother, who had rescued him from death, and who had spared no pains to fit him for the proud position of heir to the throne. Yet he preferred rather to suffer affliction with God's chosen people than to enjoy all the riches and honor Egypt could bestow.

As we consider the disciples, who, at the Master's command, forsook all and followed Him, and who after Pentecost went to the uttermost parts of the earth, preaching Christ in the face of suffering, persecution and hardships untold; beaten, stoned, imprisoned, counting not their lives dear unto themselves, that they might witness for Him; and as we see the great army of later martyrs, who unflinchingly went to the stake rather than deny their Saviour, and who sang amid the flames the praises of Him whom they loved better than life; the countless missionaries who in love for their Master have willingly forsaken all this life holds dear to enter upon unrelenting toil and hardships, we have some conception of what is meant by the "life laid down."

The unbelieving world may look upon these lives as wasted. But was Livingstone's life wasted when he gave it, a sacrifice to God, for Africa? No! the very sacrifice made him not only one of our greatest missionaries and explorers, but that sacrificed life has influenced hundreds of young men and women to carry the glad tidings to lost souls.

Some said Harriet Newell's life was wasted when she gave it to missions, then died and was buried far from home,—a bride, missionary, mother, saint, all in one short year,—without having told even one heathen woman the story of the cross. Was that beautiful young life wasted? No! "All this century her name has been one of the strongest inspirations to missionary work. The story of her consecration has kindled in many other women's hearts the flames of love, sending them to carry Christ to dark lands. God broke the alabaster casket that held her life that the fragrance might flow out over the world."

But all these examples pale in lustre before the Great Sacrifice who was offered up on Calvary for our redemption. He left the bosom of the Father and the bright realms of glory, and lived on earth a man of sorrows, and acquainted with grief. He was despised and rejected of men. He was wounded for our transgressions, was bruised for our iniquities, and was brought as a lamb to the slaughter. He suffered thus not only that He might enter sympathetically into the deepest needs of our nature, but that He might teach us how to live victorious and reign, being more than conquerors through Him that loved us.

So let us gladly lay down our lives: put ourselves wholly upon the altar Christ Jesus, that thus we may be sanctified—be so filled and thrilled with His love and life that we shall be an inspiration and a blessing to all whose lives are touched by ours, and know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what

is the exceeding greatness of His power to us who believe.

FOR THE AMERICAN FRIEND.

AN ADDRESS ON PEACE IN THE FRENCH CAPITAL.

BY WILLIAM WISTAR COMFORT.

The banquet annually held by the University Club of Paris, on Washington's Birthday, was postponed this year till the first of Third month on account of the national mourning of the French people for their late President.

There was quite a notable gathering of men and women at the banquet, and the list of speakers numbered more than one name well known on both sides of the Atlantic. The guest of honor was W. T. Stead, editor of the English edition of the "Review of Reviews," who, in his earnest remarks on "Universities and Universal Peace," gave something of permanent value to every one within the sound of his voice. What he had to say came from him with such authority and was seasoned with so much reasonable enthusiasm for the cause of universal peace, that I have thought his sentiments might well be repeated in a journal which voices the peaceful aspirations of the Society of Friends. Of course it is not difficult to learn from his public writings what Mr. Stead stands for, and has been standing for in the political and social movements of his time. He is in the first rank of the reformers in England to-day.

From his editorial window he surveys the whole world, and from time to time he descends on America, on Russia, on France, or on the English universities in order to feel the pulse and diagnose the complications of the social fabric.

But though it is easy thus to know the general attitude of this remarkably well-informed and four-square man, it is a rare privilege, especially at this moment in the affairs of men, to hear fresh from his own mouth his honest convictions, and his earnest hopes for the happy solution of the pending problems. Remember that Mr. Stead has a hobby, and that his hobby just now is Universal Peace; but remember, too, that perhaps no one in private life has a better right than he to just this hobby that he is riding. I shall try for the sake of vividness to give Mr. Stead's thoughts as far as possible in his own words.

"I can hardly imagine any one more unfit than myself to speak on the relation of the universities to universal peace. Compared with the rest of you in this gathering, I am an ignoramus. I left school at fourteen to become an errand boy, and never attended any school or university after that time. I have always been on the outside of the universities, only visiting them occasionally, as I did the other day, to see them at Cambridge bestow the degree of Doctor of Laws on General Kitchener for his recent victories in the Soudan. I confess I do not see the connection between the university and universal peace in this instance, nor is the case different at Oxford, the hot-bed of our reactionary thought to-day, as it has been for centuries." (The speaker then spoke of several per-

iods in English history when the University of Oxford had sided with the party of strife and turmoil against the party of tranquillity, law and order).

"Since I am entirely outside of the university circle, and have been educated exclusively in the great university of the world, I shall do well to pass on to the second part of my subject.

"General Porter has been relating to us in what he called his 'conversational style,' but which seemed to me a fine example of after-dinner oratory, some traits of the personality of George Washington. On this point let me say that the English people of to-day are very far from regarding your celebration of the Fourth of July as an anti-British celebration. Long ago we realized the true greatness—may I not say the superhuman greatness—of your first President? For while General Porter was trying to emphasize the human side of Washington's character, he produced in one of his anecdotes the most damning testimony to the contrary. For shall we not regard as superhuman any man who could keep his personal accounts for a term of seven years, involving expenditures to the sum of eighty thousand dollars, without making a single blot and with only one erasure of four words? Yes, Englishmen of to-day recognize in Washington the greatest Englishman of the eighteenth century; and in this day of annexations, we want to annex George Washington and place him in our calendar of saints.

"It may interest some of you to know that there still stands in London the church where Robert Browning was baptized. In this church, now called Browning Hall, there is held every Fourth of July a meeting and celebration in honor of your national birthday, attended solely by British subjects, and presided over for the past five years by myself. I speak in behalf of the great middle class of Englishmen to which I belong by birth and training, when I say that the verdict in regard to the war of American Independence has long since been reversed. We realize now that it was an internal contest of Englishmen against Englishmen,—you fighting for just those rights of self-government which have always been most sacred to Englishmen, and we under the impulsion of a foreign monarch, George III, seeking to wrest them from you. We were whipped, well whipped, and let me say I wish we had been whipped sooner.

"Futhermore, the people of the middle classes in England do not regard America as a foreign country nor the Americans as a foreign people. For you have adhered far more closely in your institutions and government to the ideas of the English, than have we ourselves. On the occasion of my visits to America, I have felt much more at home among you than I ordinarily feel in England. The reason is you have avoided some institutions like the Established Church and the House of Lords which are barriers in the line of development we recognize as natural to the English people. On the other hand, you have created and upheld some institutions which are your safeguards and the

glory of your national history. I mean your Supreme Court, your Senate Committee on Foreign Affairs, and your written constitution, which assures your liberties and gives permanence to the government fabric. Lord Salisbury, our Prime Minister, rarely makes a speech in which he does not pay a tribute to the superiority of some of your American institutions. If Lord Salisbury indulges in such praise, you may take it as well founded. I have spoken in this strain to show you that I, in common with the great body of Englishmen, see and admire in America the practical working-out of our own ideals and our own hopes.

"I should not like to miss this opportunity of giving voice before such a representative and intellectual gathering as this, to some thoughts of wider range and just now of vastly greater import. I hope I may trust that, in so far as your sphere of influence may permit, you will strive to disseminate the principles of which I am about to speak. There has been a great deal said of late about an alliance of the English-speaking peoples for defensive and offensive purposes against the other nations of the world, the idea seeming to be that we shall step in and possess the land and then keep the others out. But, my friends, there is something for us to do far more important and more noble than that. It is by standing together, to strive to prevent any great clash of armies on the continent of Europe. You in America can be of great service in this endeavor. For you have two mighty considerations in your favor which we English as a nation lack. I mean your good understanding with this Republic of France, and your good relations of long standing with the Russian Empire. I pray to God that it may continue to be so. The situation between England and these two countries is by no means so good. With centuries of strife behind them, England and France have found it hard to be reasonable; but as the result of recent negotiations I have strong hopes for a better understanding in the future. As for Russia, as you know, we are conflicting with her at every point along our frontiers in the far East. The tension is higher and we stand in need of the good offices of America as mediator.

"This leads me to say a word in regard to the Russian Emperor, towards whom personally, as some of you may know, I have recently been in a peculiar relation. Mr. John Morley, when he was chief secretary for Ireland, once said to me: 'I find it takes all my time and my best energy to look after the interests of the five million people in Ireland. What must be the weight on the shoulders of that young man who has recently been called upon to watch over the 129,000,000 inhabitants of the Russias?'

"Upon the occasion of my recent interview with the Emperor I quoted to him these words of Mr. Morley's. His answer suggests that letter of your own Washington, already quoted by General Porter, in which the great man wrote from Norristown: 'My situation is such that I would not wish my greatest enemy on this side of the grave in my place.' The answer of the young Emperor was almost in the same words: 'The

burden, indeed, is a heavy one,' he said, 'how heavy no one knows who has not had to bear it; but I assure you I should not wish my greatest enemy in my place.' You may imagine what an impression this made upon me, coming as it did from the sad, earnest face of the young Emperor.

"And now I must close, for I have another speech to make at another banquet. My parting words are to stand together for peace, and in so doing we shall carry out the principles of him whom we have gathered here to honor.

FOR THE AMERICAN FRIEND.

A CHRISTIAN BUT NOT A QUAKER.

BY GERTRUDE W. CARTLAND.

An article bearing the above title, in a recent number of THE AMERICAN FRIEND, contains the following statement, viz.: "A good many persons, in some parts of our denomination, talk as though a Friend were a Christian *plus* something. They say, when referring to certain individuals, they are good people, and thorough Christians, but they are not Friends." The idea thus conveyed the author pronounces "false and untenable, and intelligent people should cease to express it, since a Friend is not a Christian *plus* something."

I apprehend those of us whose associations have been largely beyond the pale of the Society of Friends have known many, under different names, whom we have regarded as sincere Christians, doing excellent work for the Master, and of whom we should speak as good Christians, if not Friends. And the same would be true in other branches of the Christian Church. Suppose, for instance, members of the Baptist persuasion should neglect observance of the ordinances which they consider important, and should advocate their disuse, might not their fellow-members be warranted in saying of such, whom they believed to be conscientious in their action, "We acknowledge them as Christians, but they are not Baptists?"

Friends have, as our author admits, "removed all distinctions of clergy and laity, swept priesthood and sacerdotalism out of existence, denied the importance of so-called rites and ordinances, reduced to practice our Saviour's teaching in regard to oaths and the treatment of enemies, and declared against a salaried ministry and pre-arranged services in our meetings for worship, acknowledging the Living Christ as the only Head of His Church."

Having thus interpreted the Divine Teaching, we must allow that Friends, from the time of George Fox until the present day, have been Christians *plus many things*, which other denominations still fail to recognize, and without which distinguishing views we should have no valid claim to a separate organization.

The faithful maintenance of what Friends thus regard as vital truths is incumbent upon all "who wish to be called by that name," and if any of our members should conscientiously abandon the standard of

Christian faith and practice which Friends have been called to uphold and adopt, and promulgate the views and methods of other religious bodies, it would seem "no sin against the law of love" to say, while thankfully acknowledging their Christian zeal and exemplary lives, "There are good Christian men and women, but they are not Friends," and to recommend their connecting themselves with the work of some denomination, whose principles and methods were more fully in harmony with their own.

Newburyport, Mass.

The International Lesson.

SECOND QUARTER.

Lesson III.

Fourth month 16, 1899

JESUS TEACHING HUMILITY.

John 13: 1-17.

GOLDEN TEXT.—I have given you an example.—John 13: 15.

DAILY READINGS.

Second-day, Fourth mo. 10.—Jesus teaching humility. John 13: 1-17.
Third-day, Fourth mo. 11.—The humble exalted. Luke 14: 7-14.
Fourth-day, Fourth mo. 12.—Humility in prayer. Luke 18: 9-17.
Fifth-day, Fourth mo. 13.—Grace for the humble. 1 Peter 5: 1-7.
Sixth-day, Fourth mo. 14.—A rebuke to pride. Mark 9: 30-37.
Seventh-day, Fourth mo. 15.—Greatness of service. Matt. 20: 20-28.
First-day, Fourth mo. 16. Christ's example. Phil. 2: 1-11.

The account of the public ministry of Christ comes to an end with the twelfth chapter of John. In the following five chapters we have the account of the last hours which Christ spent with his disciples.

Chapter 13 begins the second great division of the gospel, concluding with chapter 20, which is followed by an Epilogue (chapter 21), as part I was preceded by a Prologue (1: 1-18). Part second has been subdivided into (1) "The inner glorification of Christ in his last discourses (13-17); (2) The outer glorification of Christ in his Passion (18, 19); (3) The victory completed in the Resurrection (20)."

It is a striking fact that John alone of the Evangelists gives no account of the Last Supper, and gives no hint of the institution of any permanent rite, such as what is known as the "Lord's Supper." It is almost beyond belief that he could have made such omission had Christ really established the rite especially one claimed to be of permanent obligation. John is the only one who gives an account of the feet washing.

The exact time of the supper described in the lesson has been the subject of much discussion. It is a question which cannot be entered upon here. It is impossible to say positively upon what evening it took place; did the gospel of John stand alone the most obvious meaning would be that on some evening just before the Passover, Christ and his disciples took an evening meal together, at which the incidents occurred.

1. "Now," etc. These words may qualify "knew" or "having loved," or the whole narrative; the latter is preferable. "Knew." Better "knowing," as in Revised Version. "How." The time when the sacrifice was to be completed. "That." In order that; it was part of the Divine purpose. "Depart out of."

Literally "pass over out of it." (Compare John 5: 24). "Unto the end." Better as in the margin of the Revised version "to the uttermost."

2. "And supper being ended." "And during supper." Revised Version. It would seem to be better to render it "Supper being served"; that is, being ready. It would hardly be likely that the feet washing should take place at the end or even during the meal. It was the custom for a slave or menial to go round at the beginning of a meal and wash the feet, soiled on account of the custom of wearing low sandals. It was certainly before or during the meal that the service was performed in this case. It is thought by some that this meal took place immediately after the dispute between the disciples as to who should be greatest (Luke 22: 24); if this is so, the lesson in humility must have come with double force. "Put into the heart." The evil purpose came from without, but the heart was ready to receive it. "Iscaiot." It is now generally agreed that this word is a place-name, and means "the man of Kerioth," a village in Judea. He was the only one of the disciples who was not a Galilean.

3. This verse shows the marvelous love and condescension of Christ. 2 Cor. 8: 9; Phil. 2: 9-11.

4. "Laid aside," etc. His outer garments. Compare verse 27.

5. It was customary to pour the water over the feet, which were then wiped.

6. "Dost thou wash my feet?" A strong emphasis should be laid on "thou," and a somewhat less one on "my." Compare Peter's expression on another occasion. Luke 5: 8. Peter, in his impetuosity, speaks out his inmost thoughts.

7. "Thou shalt understand hereafter." The words translated "hereafter" mean, literally, "after these things" and so the verse would seem to refer to verses 12-17 rather than to a later period.

8. "Thou shalt never wash my feet." Literally, "Thou shalt certainly not wash my feet for ever." The strongest kind of a negative. Again we see Peter's impetuosity. Compare Matt. 16: 22. "If I wash thee not, thou hast no part with me." These words seem to mean if thou dost not accept this manifestation of my love, thou art not fit to be my disciple and share in my work. Obedience is the test of discipleship.

9. Again Peter rushes to an extreme, and gives advice to his Master.

10. "He that is bathed needeth not save to wash his feet." Revised Version. The meaning is "As he that has been bathed needs only to wash that part which has become soiled, as his feet; so he who has once been forgiven and is accepted, need only ask forgiveness for the sin committed since his acceptance. "Peter's love shows his acceptance; his boastfulness, his impetuosity wrongly directed, etc.," need the washing comparable to that needed by soiled feet. "Not all." This is explained by the following verse.

13. Literally, "Ye call me the Teacher and the Lord."

14. Literally, "If I therefore, the Lord and the

Teacher have washed your feet, ye also ought to wash one another's feet."

15. "For I have given you an example, that ye also should do as I have done to you." Revised Version. With but small exception the Christian church has rightly looked upon this action of Christ as symbolic only, and upon his words as inculcating a spirit of humility and service, and not as enjoining an outward ordinance. As the words stand, they are a far more explicit command (for they are really thrice repeated, verses 14, 15, 17), than the words relative to bread and wine.

17. As if to say, "If ye really understand what I have done, blessed will you be, if in your lives you exemplify the same spirit of love and service."

PRACTICAL THOUGHTS.

1. There is no necessity of yielding to temptation.
2. "Obedience is the badge of discipleship."
3. "That glad surrender of the will,
That finds in service love's true purpose still."
4. "Knowing and doing are often perilously divorced."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FOURTH MONTH SIXTEENTH.

THE ETERNAL MORNING AND MODERN MISSIONS.

Isa 60: 1-12.

Second-day, Fourth mo. 10.—The Morning Star. Rev. 22: 16-21.

Third-day, Fourth mo. 11.—The Dayspring. Luke 1: 67-79.

Fourth-day, Fourth mo. 12.—A Light to the Gentiles. Luke 2: 25-32.

Fifth-day, Fourth mo. 13.—The Light of the World. John 1: 1-9.

Sixth-day, Fourth mo. 14.—Lights in the World. Matt. 5: 14-16; Phil. 2: 12-18.

Seventh-day, Fourth mo. 15.—The Nations in the Light. Rev. 21: 22-27.

(A Missionary Meeting.)

The long, weary captivity in Babylon is over. Israel have returned to their own land, the redemptive work of the Servant has been accomplished. Israel is again the bride of Jehovah, and then comes the trumpet-call of Jehovah to "Arise, shine, for thy light is come." Chapter 60 is a climax to the argument of twenty chapters that are richer in truth than any other similar production of the ancient world. It is not necessary to relegate the fulfilment of the prophecies of our lesson to some far-away future Jewish restoration. Whatever may be in the future will be in strict harmony with the principles by which God has wrought, and is now working among men. We shall do Israel no injustice to appropriate to ourselves the promises and commands of this chapter. There is enough in it for us and for them.

Israel could not shine much in captivity. She must first return to her own promised land. Neither can we shine for God until we have claimed His promises, and entered into our inheritance. 2 Cor. 3: 18, says, "We all, reflecting as a mirror the glory of the Lord." A mirror cannot reflect until it is placed in right relation to the object. Right adjustment to

our Lord can alone make us to reflect His image. We are not light producers, but only light bearers. We must be right with Him in order to shine. Missionaries are the Lord's lights set not only in right relations to Him, but also rightly adjusted to those who need the light. When the Holy Spirit fell upon the church at Pentecost, it was not simply to kindle a great light in the upper room, but to scatter that company to the ends of the earth. The mysterious electrical force gathered in a great power-house can be sent out just as far as we furnish it conducting apparatus. It will shine whenever we furnish it focal points. The small carbon points used for electric lights are made of repulsive petroleum coke, a worthless product of refining the oil, but when crushed, ground, tempered, pressed into shape and baked, they are ready to be adjusted to the electric current wherever light is desired. Missionaries are carbon points set in the darkness of sin to shine for God. They have a vital connection with the home church. They can go no further than we supply posts and wires. God has ordained this vital connection. Let us see to it that we supply that which is necessary on our part to send the light of God's eternal day all over the world.

What a light a mission is in a heathen land. The missionary himself is a light as a true man living for God among those who have no such ideal of life. His home is a light, for such a thing as a Christian home with its kindness, unselfish devotion and love is utterly unknown in the heathen world. The little church is a light. It is an example of a new brotherhood, a new fellowship among men. We have often seen far off down the valley the twinkling lights of a distant city, visible here and there as our roadway winds in and out along the mountain side. They speak of home and rest, and companionship and industry. How these scattered lights of Christian missions gleam out in the world's darkness to gladden the heart of God and men. How notable some of them have become, like great beacon lights on a mountain top,—yes, even like the dawn of day for a darkened world. But they are still far apart. Only a few yet in all of China, only a few in the heart of Africa. Their rays do not even meet in the darkness. Let us send out more light.

As a denomination we now have practically as many missions as we can care for until we increase the capacity of our power-house. No power-house can use more electricity than its machinery can accommodate. Our plans must enlarge to meet the divine forces on one side, and human necessities on the other. We could start new missions in Africa and in Cuba just as soon as we can combine and furnish the machinery for the transmission of the current. Our Yearly Meeting committees, etc., need centralization and co-operation in this great work.

If war is neither the cause nor the effect of righteousness, what can be the relationship between righteousness and an advocate of war? Luke 9: 54-55.

STUDIES IN THE GOSPEL OF JOHN.—III.

There is a series of climaxes of unbelief in the Gospel of John that serve as a clue to a clearer understanding of its contents. The first is at the end of chapter three, where the first Jerusalem ministry ends in a sort of superficial belief of no value to Christ since he dare not trust it with any farther revelations of himself. The lesson is a most practical one, for of how many of us must it be said that Jesus cannot commit himself unto us because he cannot trust us. The next occurs at the beginning of chapter four, where the Judean ministry is brought to an abrupt close because Jesus foresees that the Pharisees will not longer tolerate his ministry. It is practically the end of continuous ministry in the southern province, for afterwards he only appears for a brief time at Jerusalem, in the midst of the great feast throngs, where he is safer from their hatred because of the greater watchfulness of the Romans at such times. How sad it seems that he who was the Lord of the temple, whose chosen city for generations had been this same Jerusalem, could not even be tolerated in it for a few days when he came to it in the flesh. The Judean ministry, upon the whole, appears unsuccessful, judged from a human standpoint, and is thrown into vivid contrast by John's relation of the visit to Samaria immediately following this account of Judean hatred.

Another climax is easily noted at the close of chapter five, where Jesus has brought himself into what seems practically a sort of trial before Jewish authorities upon the charge that God was "his own Father" (r.v.) John 5: 19-30 is his acknowledgement of the truth of the charge and his vindication of the claim. Verses 31-39 sum up the testimony of his witnesses: John the Baptist, his own works, the testimony of the Father, and the testimony of the Scriptures—four unimpeachable witnesses. Then he turns upon them with the charge of willful unbelief, not only of himself, but also of Moses, and says their fatal error lies in their love of the praise of men which incapacitates them for faith. The fourth climax comes at the end of chapter sixth, and marks the end of the popular ministry in Galilee. The crowds fall away like a snowdrift under a hot sun until Jesus turns almost in wonder to the twelve and asks if they too are going away. Where were all the multitudes he had healed in this same Capernaum? Alas! they were absent in this hour of his rejection, possibly saving their reputation by a discreet silence. But it was not so bad as at first sight it appears, for after his resurrection there were above five hundred Galilean brethren accounted worthy to behold their risen Lord. Six months of wandering on the northern borders and absence from the crowds that once thronged him, whose love for mere wonders unaccompanied by any genuine repentance or hunger for spiritual things made him feel the hopelessness of longer ministry among them, and we find him again at Jerusalem. Chapter seven is intensely dramatic in form. We can almost see the surging multitude in the streets and temple courts as, with bated breath, they discussed his claims. All were

afraid of open speech; in undertones and whispered conferences his claims were discussed. Four arguments in his favor are recorded by John as he remembered them sixty years afterward; "Some said, He is a good man." "When the Christ shall come will he do more miracles than those which this man doeth?" "Some said, It is the prophet; others, this is the Christ." "The officers said, Never man so spake." How busy it kept the Pharisees to meet these rumors among the people. They must manufacture counter statements and report them among the people like an unscrupulous opposition newspaper. The summary of counter-statements is that he is a deceiver; that he must be ignorant, never having studied at Jerusalem,—alas! how many men have never learned their wisdom at any Jerusalem school,—that his origin was known, therefore he could not be the Christ, because his origin would be unknown; that he was hard to understand; that Christ must be born at Bethlehem while this man was a Galilean; and finally, as a conclusive argument, none of the rulers had believed on him, and no prophet could arise out of Galilee. What a strong case they thought they had made out! Yet no one of them really believed their own arguments. It was a case of anything to down an opponent. But the climax in this case is delayed for six months more—until his return to Jerusalem for the last time. It is given in the twelfth chapter, verses 36-43. The careful study of these crises in the life of Jesus reveals facts at variance with the opinion so frequently expressed in those days as to the comparative innocence, or at least excusableness, of the Jews in rejecting Christ. Human language could not be found to express more positively than does Jesus in this narrative his sense of wilfulness and inexcusableness of these Jews in rejecting him. He charges upon them wilfulness, love of praise of men, unbelief in Moses, ignorance of the Scriptures, untruthfulness, and that if they believe not that he is the Christ they shall die in their sins.

It is also clear from a careful study of John that Jesus does not make much, if any, use of the doctrine of the Universal Fatherhood of God, now so often urged as a motive to repentance and faith. He more frequently tells men of their Satanic fatherhood, and asserts that God is not their Father. As for that matter, the New Testament writers generally urge, not the Universal Fatherhood, but the Fatherhood through adoption. There is no question anywhere as to the fact that God is Father of all by creation, providence, and because of his boundless love; but this is not the Fatherhood about which Jesus talked to men, or which the New Testament writers said most. "Ye are of your Father the devil, and the lusts of your father ye will do," is not a statement to be lightly passed over.

There is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work: "I am a Christian, and if any one likes to go in and read my good book while I am out, he may."

News from the Field.

Our dear Friend, William Marshall, has arrived safely in the Argentine Republic, South America. We are glad to have the following word from him:

Casilla 47, Cordoba, Argentine Republic, S. A.,
Second month 12th, 1899.

I arrived here yesterday after a very pleasant voyage of one month from Liverpool, England. Mail sent to me directed as above will reach me. Even if I leave I will arrange to have it forwarded. My health has been good, and great peace has been mine, for which I praise my Heavenly Father. In much love to all my dear Friends in North America.

WILLIAM MARSHALL.

Willis R. Hotchkiss writes from Machakas, British East Africa, where he has been laboring for nearly three years, that he is working with the Wakamba tribe of natives, who are pastoral rather than warlike. He says, "Our work has passed through wrenching trials, but our God has brought us forth more than conquerors. Three graves tell the sad story of the struggle, and for over six months your servant was the only witness left; but last month I had the joy of welcoming a new laborer, together with the American director of the work, who, after spending a brief season with us, returned to the homeland. This is Charles E. Hurlburt, of Coatesville, Pa."

INDIANA EARLY MEETING.

Cincinnati, Ohio.—Cincinnati monthly meeting is now held in the evening. A lunch is served in the meeting-house at 6.30 P. M. Two requests for membership were received at the last monthly meeting. J. L. Spicer's minute of sojourn was read. A special effort is being made to renew the interest in the meetings, of some members who from living in the suburbs rarely attend.

The Christian Endeavor is held on Sabbath evenings. The attendance and interest is increasing. The Third Sixth-day of Fourth month will be observed as Kipling evening. Riley and Field have been considered at previous socials this season. Essays, recitations and music, with cake and chocolate, contribute to the enjoyment of the evenings. A recent mass meeting of section E, of Cincinnati, crowded the house with earnest Endeavorers.

Kennard, Ind.—Oliver Hinshaw, of Lynn, Ind., has just closed at this place a ten-day series of meetings, which were peculiarly spiritual in character. A full, well rounded Gospel was preached in its purity and simplicity, to the high standard of which Friends were exhorted to fully live, and to which many consecrated themselves. Social evils—cards, the dance, personal impurity, etc., were boldly and fearlessly attacked, arguments being clear and convincing, and the Christians attitude was most forcibly presented and his duty made very plain. We believe the moral atmosphere of our community was visibly affected. Friend Hinshaw's coming was of the Lord, to whom be glory and praise. Friends are blessedly realizing that "Bond of Peace," which cements our hearts in greater fellowship, and are committed to a continued prosecution of the war against evil and to the accomplishment of the Master's work. H. W. GREIST, M. D.

Portland Monthly Meeting was held Third month 25th. Ira C. Johnson, Quarterly Meeting Superintendent, was in acceptable attendance. He, with W. W. Watts, were engaged in the ministry of the word. Nine persons were recorded members from Portland Particular Meeting; two or three were released from Glenwood, who had joined other religious societies. George R. Wright and Nancy Jane Votaw were appointed clerks. The attendance at Bible School and meetings has about doubled since E. C. and Martha B. Thornton began their pastoral care in Portland meeting.

Carthage, Ind.—Levi Cox and Asa Woodard began a series of meetings at Westland Third month 5th, and closed Third month 21st. There was some definite work done. Elwood Scott, assisted by Frank and Stella Dewees, closed a series of meetings at

Carthage Third month 26th. The truth was clearly and forcibly presented, Scriptural holiness was taught, some souls were saved, others inspired to greater activity and a close walk with the Lord. Elizabeth M. Rawlston, of Spring Valley, Ohio, who labored among us last year, has been secured as pastor of Charlottes-ville, and Pleasant View meetings. Joseph O. Binford attended Westland Monthly Meeting, held Third month 25th, and preached a very encouraging sermon. This is our brother's old home. It is needless to say that he has a warm place in the hearts of his early associates in the work. The Friends of Western Grove preparative meeting of this monthly meeting have remodeled their house of worship. There are now commodious quarters for the interesting audience which assembles there. Mary P. Wilson has a beautiful place in which to carry on the work of God. Joseph O. Binford was at Little Blue River meeting on First day the 26th.

CHARLES S. WINSLOW.

West Milton, Ohio.—West Milton meeting belongs to West Branch Quarterly Meeting of Indiana Yearly Meeting. It is the oldest Quarterly Meeting in the Yearly Meeting. Our meeting-house has recently been remodeled. Joseph Pemberton is our pastor. We have had no revival meetings this winter. John L. Kettrell is coming to hold a series of meetings in about two weeks.

H. R. PEARSON, M. D.

A revival meeting of two weeks has just closed, at North Grove, Ind. The meeting was conducted by Maude Milner, of Leesburg, Ohio. Although young in years she is settled in the Gospel, and is clear in her teaching. The meeting was the most successful of any that has been held here for years. There were many conversions and renewals, and some claimed the blessing of sanctification.

C. P. H.

CALIFORNIA YEARLY MEETING.

Long Beach, Cal.—Our Monthly Meeting just passed and was a time of refreshing from the Lord. No doubt we were reaping some of the fruits of the earnest labors of David J. Lewis, whom we all miss. The meeting united in asking Thomas Armstrong to become our pastor, and he will come in the near future.

On the evening of Third month 13th, John Henry Douglas came to our meeting with cheering words from the text "But it shall come to pass that at evening time it shall be light."

We are beginning to make preparations for our coming Yearly Meeting, which will be held here, commencing on Sixth month 12th. We are praying that the great head of the church will supply all our needs in holding up the true standard of the Gospel of Christ.

A. WALTON.

IOWA YEARY MEETING.

Malinda B. Hunt, of Iowa Falls, Iowa, held a series of meetings of two and one-half weeks' duration, at Pleasant Ridge, Scranton Quarterly Meeting, commencing Third month 4th. These meetings were a great blessing and strength to the church. Although there were no great visible results, yet there were six souls converted and reclaimed, and seeds were sown in the hearts of many that will tell to the glory of God in eternity. We thank God that Sister Hunt was directed this way once more.

This is the fourth series of meetings the sister has held in six years. She has been the instrument in God's hands for pointing out the way to a better life, and of leading many souls to Christ.

IRA SAPP.

Spencer, Iowa.—Spencer meeting has recently been greatly favored by the company and Gospel labors of two devoted servants of the Lord. Richard Newby began meetings here Second month 26th, and continued 12 days, closing Third month 9th. Charles H. Stalker came Third month 17th, and tarried in service with us nine days. Both were sent of God. All the meetings were held in the power of the Holy Ghost. They have been wondrous days to the church. We are deeply conscious that there is an ever-increasing mission for the church in this place, and that her responsibility is increased by these rare opportunities.

Fifty or more definitely accepted Christ, or were reclaimed or received the Holy Ghost. Many Christians, both in our own and other churches, were deepened in spiritual understanding and

power. A number are being added to the church. Praise God for the gift of His dear Son, our Saviour, and for the Pentecostal gift of both the Father and the Son, who is the Holy Ghost.

EMMA F. COFFIN.

Denver, Colo.—Charles H. Stalker, the Evangelist of Westfield, Ind., closed a three weeks' meeting at Denver, Colo., on the 12th ult. Two meetings a day were held and the power of God was manifest throughout the meetings, and especially so after the two all-night prayer meetings he'd on the nights of the 4th and 11th. Brother Stalker dwelt much upon the personality and supremacy of the Holy Ghost. His teaching was plain and clear, and accompanied with the demonstration and power of the Holy Ghost. Many believers accepted the Holy Ghost as a second definite experience and sinners were brought to the knowledge of the saving grace of our Lord Jesus Christ.

As a result of these meetings there have already been six accessions to the church, and under the management of the pastor, George D. Weeks, and his amiable wife we hope many more will be added to the church.

Brother Stalker also conducted the services on the 12th ult., and the First Friends' Church in Colorado was dedicated and set apart as God's house to be used for His glory and the salvation of souls.

Friends in Denver, who are mostly in limited circumstances, have long needed a home, some established place of worship of respectability. The new house is a brick structure, 30 by 50 feet, with an O. G. ceiling, stained windows, is seated with comfortable pews and lighted with electricity. It has been constructed at a cost of about \$2,000, including the purchase price of the lots. It has been constructed by the devotion and self-sacrifice of the members and the report of the trustees showed an indebtedness of about \$900 still unprovided for. Any contributions which those interested in the welfare of Friends in Denver may desire to make to help us lift the balance of our indebtedness will be most gratefully received, and may be sent to George Dickinson, Treasurer, Eighteenth and Humboldt streets, Denver, Colo.

MAHLON STUBBS.

New Sharon, Iowa.—Richard R. Newby began a series of meetings here on Second month 12th, continuing for ten days. The Gospel was preached with great plainness and power. One conversion, others reclaimed and sanctified, and the church greatly blessed and helped.

C. S. W.

NEW ENGLAND YEARLY MEETING.

Maple Grove Meeting, in Aroostook County, Maine, is feeling much stripped this winter. It has lost by death Lydia C. Varney, who has throughout its history been one of its strong and dependable members, and now William P. Varney, who was the only recorded minister in the meeting, is in very poor health, and not able to attend meeting. It is hoped that the interests and needs of these far-away Friends will be on many hearts.

OHIO YEARLY MEETING.

Tecumseh, Mich.—Lida G. Romick, who has served so acceptably more than a year as pastor of the Friends' Meeting at Tecumseh, Mich., goes soon to Highland avenue, Columbus, Ohio, to labor as pastor there. Sarah Osmond, whose labors among us have also been appreciated, accompanies her. Tecumseh Friends very much regret to part with them, but pray that they may be blest in their new field of labor. Martha E. Barber will come to Tecumseh soon, to labor among us as pastor, and we pray that the power of the Spirit may attend her work.

M. C. W.

Alum Creek Quarterly Meeting.—The Lord is wonderfully blessing His work at Weston three miles northwest of Cardington, Ohio, through the labors of their pastor, Mary E. Sipe, who labors there every two weeks. The revival meeting was commenced by Brother Shook, but the cold weather and condition of roads was against the meeting. He held meetings for three weeks and then had to leave on account of other engagements, and the members were not willing for the meetings to close without more being accomplished. So the pastor went on with the meetings for three weeks longer, and the Lord did work, many being con-

verted, backsliders reclaimed and believers built up and the entire membership was blessed of the Lord. There will be several additions to the church. The Gospel was preached in its purity and power. The other result of the meeting will be a new meeting-house. The church building is an old one, having been built many years. Not long ago a sermon was preached from the text "Will a man rob God?" And then a subscription paper was started for a new house and nearly five hundred dollars were raised in the morning meeting, and it was a very stormy day, too. One man gave one hundred and sixty dollars, another one hundred and fifty, others twenty-five and so on. God is in the work when the pocket-book is reached in that way, as the membership at Weston is small, and has been considered weak, but they are strong in good works. God will honor their faith and good works. May the Holy Spirit work in other fields as He has in this is the wish of the writer.

WILMINGTON YEARLY MEETING.

Spring Valley, Ohio.—We began a series of meetings at this place First month 9th, and continued for three weeks. The Gospel was presented in a plain, forcible, and eloquent manner by Leonidas Spear, whose every utterance seemed to be backed by the Spirit of God. The meetings increased in interest and power. On many occasions the audience room was not large enough to accommodate the people. The members of our sister churches were in attendance, many of them taking an active part.

There were some very bright conversions. An aged father, who had seen more than four-score years, was happily converted. Another—sixty-five years old—who had devoted his life to the ways of the world, and had reached a station of influence and wealth, was happily converted; and his voice, heretofore silent to the cause of Christ, was heard in praises to his Master. A sister of culture and refinement, who had passed through a number of revival meetings without manifesting any special interest in the cause of Christ, sought and found the Saviour precious to her soul. There were a number of bright renewals. Believers were strengthened and built up in the most Holy Faith. Our hearts say "Praise the Lord."

CANADA YEARLY MEETING.

Moscow, Canada.—Eli G. Parker, of Iowa, came to Moscow Third month 11th. He came very unexpectedly to us, and we were surprised when he walked in. He held eight meetings, besides the regular meetings. We feel his coming was of the Lord, and that his work was much blessed. In his last meeting there were seven rose up testifying that they had received a special blessing.

M. L. GOUDY.

WESTERN YEARLY MEETING.

Yearly Meeting Bible School Assembly.—The Annual Bible School Assembly of Western Yearly Meeting last summer, decided to hold the next session of the assembly in Thorntown, Ind. A committee of the monthly meeting has set the time for holding it Fifth month 30th, 31st and Sixth month 1st. The program for the occasion is rapidly nearing completion and promises to be one of unusual interest and instructiveness. In the course of the Assembly two addresses each will be delivered by Prof. Elbert Russel, of the Biblical Department of Earlham College; Levi Mills, of Wilmington, O.; Dr. Alice A. Mendenhall, of Bloomington, Ind., and J. Lindley Spicer, of Cincinnati, O.

J. Lindley Spicer has traveled extensively in the Orient and will occupy one evening in a lecture on "Oriental Side Lights," illustrated with Oriental costumes and domestic articles. Ella J. Davis, Superintendent of Sabbath School work among Friends in Indiana Yearly Meeting, has consented to give one address, and papers are expected from A. L. Ellis and Mary Doan. Albert J. Brown, of Indianapolis, will deliver the Assembly sermon.

Devotional exercises, music, discussion of papers and miscellaneous business will be items of the program. Quite a number of visitors from different parts of the Yearly Meeting are looked for and an excellent time anticipated.

Stillwell, Ind.—There has been forty-three accessions to Bethel and Stillwell Meetings, by letter and request, since our series of meetings held in Second month by Martilia and Mary Cox. Others

are talking of uniting with Friends at this place, but desire first to know more of the Friends' doctrine.

MAHLON GAUSE.

KANSAS YEARLY MEETING.

Fred L. Ryon and his wife have been much blessed in their labors among the Indians and the Indian workers. Their visit at the Friends' School, Hillside, Indian Territory, was much appreciated, and the results were encouraging. There were over twenty reported conversions and several renewals.

THE SHIPLEY LITERARY SOCIETY.

Years ago Murray Shipley and family were instrumental in gathering into the Friends' Public School, in Cincinnati, a number of boys, who have grown up in the school and united with the meeting. A stranger visiting the school is impressed by seeing so many young men who are interested devout students of the Bible. Catherine Shipley and her honored husband frequently opened their home to entertain and instruct these young people, and now that their hospitable home is forever closed, and feeling the need of increased knowledge and acquaintance with parliamentary usage, this organization has been perfected. Any young man over fifteen years of age who is a member of the Society of Friends or occasionally in attendance at meeting. Bible school or Christian Endeavor Society, is eligible for membership. In addition to the usual officers they have a "Budget Editor" who selects entertaining and instructive matter from clippings furnished by the members. The study of the distinguishing views of Friends, their history achievements, writings and future possibilities will be a special feature. Essays, recitations, debates, addresses and readings will make up the programs. The meetings are held each Third day evening at 7.45 in the parlor of the meeting house, Eighth street and Mound. This movement received the hearty approval of the Monthly Meeting, and is already giving promise of great usefulness.

C. C. NEWKIRK, Secretary.

NOTICE.

The response to the article entitled "An Opportunity" has been most encouraging. To those who are collecting signatures to the petition in regard to the approaching International Peace Conference, I would say—Please send them to me as promptly as possible, as they must be forwarded very soon if they are to accomplish their purpose. Richard H. Thomas, 1718 John Street, Baltimore, Md.

TRUE SILENCE.

They sit, expectant for the word
With lowly eyes and reverent prayer;
And though no outward sound is heard
God's still small voice is speaking there;
Healing each worry and distress
'Mid this—their passive earnestness.

Their hearts are bared before the Lord;
In penitential silence meet,
They strive to gain the lost accord,
And hold with God communion sweet;
Only when purified within
Can they the Heaven-sent Word begin.

All—all may speak—man, woman, youth—
To whom the Heavenly tidings come;
And some are called to preach the Truth,
For unobtrusive goodness some;
But both in quiet never cease
To bow unto the Prince of Peace.

F. H. FORTEY in "London Friend."

FOR THE AMERICAN FRIEND.

HE IS RISEN.

BY EDWARD WING.

He is risen. Send the echo
Over every hill and vale,
Enter every home and hamlet,
Send it by the ships that sail.

Sing it, mothers of the nations,
To your infants as they sleep;
Gild the skies of age with glory,
Tell it to the hearts that weep.

Bear it on, O Nineteenth Century,
To the centuries in your track.
Let the sunshine of its glory
Drive the clouds of centuries back.

He is risen all triumphant,
Never seemed our lips so weak
To convey the spirit's vision
In the feeble words we speak.

Earth with all its strife and passion,
And its tale of human woes,
Yet shall spring to life and beauty
And shall blossom as the rose.

Flowers of love and truth shall flourish
Where once grew the weeds of shame;
And the earth shall bow in reverence
At the whisper of His name.

He is risen. Heaven is stooping,
Earth shall leap to its embrace;
And a world redeemed shall crown Him
As the Saviour of our race.

See it in the islands rising,
By the breath of manhood stirred;
See it in the potent question
How the world may sheathe her sword.

Foregleams of a brighter morning,
All the east's horizon span,
In the growing recognition
Of the brotherhood of man.

Loving Spirit—clothed so human—
Treading paths we all have trod,
Thou art by thy resurrection
Drawing manhood unto God.

HIO! FOR MARION CONFERENCE.

The Fourth Triennial Conference of the Woman's Foreign Missionary Union of Friends, will be held at Marion, Ind., May 18th to 21st, inclusive. A valuable program of helpful topics, open for discussion by our best talent, together with speakers of note for evening and Sabbath services are promised. Let our women throughout all the Yearly Meetings make renewed effort to attend and receive a precious baptism into God's service. Entertainment free. All returned missionaries are cordially invited to attend. Please correspond with President. Look for notice in regard to railroad rates. Hannah Lewis Smith, President, Selma, Clark County, Ohio.

The railroad rates secured to date for delegates and visitors attending the Woman's Foreign Missionary Union of Friends, at Marion, Indiana, Fifth month 18th to 21st inclusive, are as follows:

Central Passenger Association, territory bounded East by Pittsburg, Salamanca, Buffalo and Toronto; North by line of and including points on line of Grand Trunk Railway from Toronto to Lake Huron, including State of Michigan, to Chicago; West by Peoria, Keokuk, Quincy, Hannibal and St. Louis to Cairo; South by Ohio River, including points on both sides thereof.

Trunk Line from Niagara Falls, Buffalo, Dunkirk and Salamanca, N. Y.; Erie and Pittsburg, Pa.; Bellaire, O.; Wheeling, Parkersburg, Huntington, W. Va., and points East thereof, except in New England.

(This includes Washington, Baltimore, Philadelphia, New York, Albany, etc.)

The above will give one and one-third fare, the round trip, subject to the following conditions:

There must be in attendance not less than one hundred persons holding proper certificates from agents at starting points, showing payment of full first-class fare, of not less than seventy-five cents, through to place of meeting. Certificates are not kept at all stations. If the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can give information as to nearest station at which they can be obtained. In such case purchase local ticket to that point, and then buy through ticket and obtain certificate. Receipts for fare paid will in no case be accepted. Going tickets in connection with which certificates are issued for return may be sold only on three days, (not including Sunday), immediately preceding the opening date of meeting.

On presentation of certificate, duly validated, not later than the third day following the agreed date for adjournment, the agent at the place of meeting, will return the holder to starting point, upon continuous passage ticket, by the route over which the going journey was made, at one-third the highest limited fare by such route.

Certificates are not transferable, and return tickets secured upon certificates are not transferable.

No refund of fare will be made on account of person failing to obtain certificate. A guarantee has been given by the Union to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused or offered for sale. It is hoped that rates may yet be secured from New England; if so notice will be given through the AMERICAN FRIEND. If not procured, go to nearest station (New York, Albany), and purchase from that point on Trunk line.

It has been found impossible to secure rates from points west of Mississippi River (except on that river). From Western locations tickets must be purchased from nearest point of Central Passenger Association.

ESTHER PUGH, Rec. Sec.

Married.

BYE—HEAD.—At the residence of E. C. Thornton, Portland, Ind., Third month 18th, 1899, Oscar O. Bye and Lillie S. E. Head. The bride is a member of Portland Meeting.

KIGER—HINKLEY.—At the home of the bride's mother, Portland, Ind., Samuel A. Kiger and Cora Hinkley. They have applied for membership with Friends.

HOLLOWAY—GREEN.—On Third month 23d, 1899, at the residence of the bride, Freeport, Ohio, Howard J. Holloway, of Flushing, to Elizabeth, younger daughter of Jacob A. and Martha J. Green.

STREET—PLUNKETT.—At the home of the bride's parents, near Hesper, Iowa, John P. Street to Maggie B. Plunkett, Third month 22d, 1899.

Died.

BLAIR.—Eunice Blair, daughter of Isaac and Mary Frazier, deceased, and (for the last nine years) widow of Enos A. Blair, departed this life Second month 3d, 1899, aged 73 years, 4 months and 5 days.

Though she and her husband were converted before they were married and were members of the Methodist Church South from early life, they had convictions clear and conclusive against war, slavery, and, in favor of the distinguishing views of Friends. They procrastinated in attaching themselves to the Society of Friends until the pressure against the Union, anti-war and anti-slavery people became severe, when they joined with Friends and lived consistent, active members until called to the church above. She was appointed overseer in Springfield Monthly Meeting in 1866, and both she and her husband were set apart as elders in 1876, and remained in that position until death.

She was one of ten children—seven sons and three daughters—seven of whom survive. She was the mother of ten children—seven sons and three daughters—eight of whom survive her, who, together with her brothers and sisters, are members of the Society of Friends. Eunice Blair was of a quiet, gentle, sweet-spirited disposition, kindly to all. One competent to judge, writing of her, says, "I have known her more than twenty years, and in all my life I have never known one I thought her equal in true-hearted, loving faithful motherhood. I never saw her do one wrong thing or fail to do the good thing," and added, "the secret of all this unselfishness, all this fortitude in trial, all this love, was that her life was hid with Christ in God."

COOK.—James Cook, a member of Pleasant Plain Monthly Meeting and Marion Quarterly Meeting, died at his home in Huntington County, Ind., Second month 24th, 1899, aged 76 years and 22 days. He was always a strong man, morally, and very honest and upright in his dealings with his fellow-man, but when 49 years of age, he felt the need of a change of heart, sought and received pardon for his sins. Early in his last sickness he told his family and neighbors that he was ready to go whenever the Lord was ready to take him.

BROWN.—Sarah Brown, of Greenstork, Ind., died of spinal meningitis, on Second month 27th, 1899, at the Sanitarium of Battle Creek, Mich., where she had gone to regain her failing health, after the death of her husband. She was aged 56 years. She leaves three sisters and many sorrowing friends. Her life was devoted to the Master and gave evidence of this by her meek, quiet, orderly and loving walk for many years of her life. She was very much interested in the work of foreign missions and gave liberally of her means for the spread of the Gospel at home and abroad. Being in early life a teacher, she took a deep interest in education, and helped many a deserving and struggling student. She was a life-long member of the Society of Friends, and at the time of her death, an elder of the same. Her last message to her friends was "Tell them to meet me in Heaven."

PEELLE.—Mary Peelle died at her home in Richmond, Ind., Third month 14th, 1899, in the 75th year of her age. She came

with her parents from North Carolina to Indiana in 1829, and with the exception of two years, this State has been her home since that time. She was the wife of Henry E. Peelle, whose death occurred over three years ago. She was always a member with the Friends, and a very ardent worker until two years ago, when, on account of failing health, she was unable longer to take an active part. Her Christian experience began when she was quite young, and continued throughout her life.

HESTON.—Gideon F. Heston, son of Joseph and Rachel Heston, at Newberg, Ore., Twelfth month 19th, 1898, aged 54 years. He was converted when a young man, and since has lived a consistent Christian life. For months before his death he knew that the end would probably come suddenly, as it did, and had indicated to his family that when the hour did come, there was ready for him "A building of God, a house not made with hands, eternal in the heavens."

HOLLOWELL.—Joseph G. Hollowell entered into rest Third month 1st, 1899. He was a member of Woodland Meeting, North Carolina, occupying the station of an elder. In his death a lovely soul has passed away, leaving as a priceless legacy to his family and Friends the memory of an earnest, faithful Christian life. His religion was not one of formalism. His acts of devotion towards God and the generous deeds which seemed to flow out from his heart so naturally, were but the outward expression of an ever-present indwelling spirit. The peace of God seemed always to abide with him.

MOORE.—Lou O. Moore, daughter of John S. and Lizzie Moore, the latter deceased, fell asleep in Jesus Third month 24th, 1899, in the 24th year of her age. She was a member of Woodland Monthly Meeting, North Carolina, being converted when quite young. She had ever since lived an earnest Christian life. She had been confined to her room most of the time the past four months, and to her bed the past six weeks. At times her suffering was intense, but she bore it all with Christian patience and fortitude, ever showing by her sweet submission she was "leaning on the everlasting arms."

MEADER.—Otis Meader departed this life at his home in Tamworth, N. H., Third month 8th, 1899, at the age of 68 years, 8 months and 5 days, after a painful illness of two months, which was borne with Christian fortitude.

He was a life-long member of the Society of Friends, and for many years an overseer and elder in Sandwich Monthly Meeting. He was a faithful member in the church, and his voice was often heard in the meetings for worship in prayer and praise unto Him that loveth us and loosed us from our sins by His blood.

STUART.—Zimri Stuart, son of the late Jehu and Rebecca Stuart, died at Knightstown, Ind., First month 30th, 1899, aged 75 years, 9 months and 3 days. He was a member of Knightstown Monthly Meeting of Friends.

VARNEY.—Lydia C. Varney, wife of William P. Varney, died at her home, Maple Grove, Maine, First month 8th, 1899, after an illness of only five days. She was born in China, Maine, about 60 years ago. She was a birthright member of the Society of Friends, and has been an elder about 16 years, and has been clerk of the monthly meeting almost ever since it was organized. She was one of the pillars of this meeting. She was a true-hearted woman and a great help to her husband in his ministerial work. She was evidently prepared for the "house of many mansions." She said to a friend a short time before she died "I don't see why anyone should feel sad and gloomy in the prospect of death; I should not."

WILDMAN.—Louis H., son of William and Eliza H. Wildman, entered his heavenly home Third month, 23d, 1899, after a very short illness, aged 33 years. Suddenly stopped in his busy, active life, where he had proved himself worthy of the unlimited confidence reposed in him, whether in the church, the business or the social circle, he received his "abundant entrance" into his heavenly inheritance. His own standard of moral worth, based

on a high Christian character, was so marked, that to come in touch with him was an uplift toward higher, truer, nobler things—particularly felt by the young men, where a special bond of sympathy and confidence would at once become established. Truly, a short life, but rich in fruitage, leaving a holy fragrance that will continue to draw heavenward, through ceaseless ages.

WILLCUTS.—Rachael Unthank Willcuts, youngest child of William and Rachel Williams, peacefully entered into rest in her 90th year, First month 11th, 1899. When about 5 years of age her parents moved with her from Tennessee to Richmond, Indiana, then in the midst of a wilderness. Her father, who was a minister of the Society of Friends, built the first frame house that was built on the site of what is now Richmond, Ind., in the year 1817. In 1829 she was married to Jonathan Unthank and resided at Newport, Ind. (now Fountain City), until her husband died. She then moved with her family to Illinois. Many were the hardships she passed through to provide for her family. Being a woman of great energy and resource, she seemed to surmount every difficulty. Being a great letter writer, she wrote some interesting letters, telling of the incidents of her every-day life, and above all, her interest in her Redeemer's cause. After nine years spent in her prairie home, she moved again to the vicinity of her old home in Indiana, and was married to David Willcuts. Those who knew her best loved her most.

WINDLE.—At her residence, Richmond, Ind., First month 10th, 1899, Mary E. Windle, widow of the late Job Windle, aged eighty-five years and two months. A member of East Main Street Meeting, and a life-long member of the Society of Friends, though her failing health during the latter years of her life deprived her of the privilege of attending meeting, yet her quiet walk among her friends showed in whom she trusted. Her friends have the consoling assurance that through the redeeming love and mercy of her Lord and Saviour she was gathered in peace to her eternal rest.

YORK.—Meredith York, after months of painful illness, borne with marked Christian fortitude at the National Military Home, near Leavenworth, Kansas, on the morning of the Fifth-day of Twelfth month, 1898, at the advanced age of 72 years. "Father York" was converted about the year 1876, and joined the Methodist Episcopal Church, in which he became an active member, and was instrumental in building a church at the cities of Hutchinson and Parsons, Kansas. "Brother York" became intimately acquainted with Friends about the year 1886, and was deeply impressed with the earnest and deep spirituality of preaching by Sister Susie Fox, the pastor of the little church of Friends in Leavenworth, and after reading our confession of faith, he became convinced that he would be more at home in our society than anywhere else, and was joined in membership at Leavenworth Fourth month 17th, 1898—but on account of fast declining health was not permitted to enjoy himself long. Father York was visited by the writer of this notice only a few days before his departure, and was rejoicing in the hope that he would soon be ready to cross over the river. His only regret was that he began work for the Master in the evening instead of the morning of his life.

News and Events.

Two representatives of the Cuban Assembly visited Washington last week upon the hopeless errand of persuading the administration to grant at least \$10,000,000 to pay off the Cuban soldiers, in place of the \$3,000,000, already in the hands of General Brooke for this purpose. They were courteously received in an unofficial capacity, but were quickly informed of the futility of their mission. Congress, in whose power only lies the granting of appropriations, is not in session, and it is absolutely impossible for the President to increase the already liberal amount extended to the disaffected Assembly, though it is well known that he would not do so if he might. The Assembly refuses to hand over the pay rolls of their army, declaring that they will not treat with General Brooke unless he recognize their official capacity. The latter, unable thus far to distribute the money to the Cuban soldiers,

threatens to return the entire amount to Washington, and this he is likely to do unless the members of the Assembly come speedily to their senses and desist from their petty tactics. Their influence appears to be waning, and the Cubans are more and more suspicious of their motives.

The statement of the Federal Treasury for March, which has just been issued, gives a very gratifying condition of finances. The available cash shows a large increase over the preceding month, and compared with the statement of April 1st, 1898, an increase of \$74,927,714. A part of this is due to the payment of \$12,000,000 on account of the indebtedness of the Central Pacific Railroad. The total fund now amounts to \$284,043,164, of which sum \$278,306,356 is in gold. The receipts for the month, leaving out the Central Pacific payment, were in excess of expenditures, notwithstanding the heavy drains on account of the war. The internal revenues from the special war taxes are accumulating satisfactorily, and the indications are that the government will remain on a paying basis throughout the year. Apart from the vast and unusual expenses of the war incurred last year the expenditures for the nine months beginning July 1, 1897, for the army amounted to \$48,896,883, and for the navy, \$27,692,978, a total of \$76,589,861. For the corresponding nine months of 1898-99 the expenditures on these accounts were: Army, \$194,708,377; navy, \$50,895,028; total, \$245,603,405; an increase of \$169,000,000.

The American flag was raised over Malolos, the ostensible capital of the Filipinos, at 10 o'clock on the morning of the 31st ult. During the week the United States forces, under the able leadership of General MacArthur, advanced steadily and persistently against the ever-retreating, but constantly resisting rebel army. The towns along and near the line of the railway were occupied by the Americans, one by one, including Bocave, Bigaa and Guiginto. The position of the insurgents was generally protected by very strong trenches, but though mostly well defended, they proved but slight barriers to the progress of our army. The Filipinos fought fiercely and desperately, but in every case were driven northward upon their capital. It was intended to force the issue at Malolos, and decide the outcome of the war then and there, but when at last the city was taken it became known that Aguinaldo and his leaders had retired northward two days previous. The city had been fired before the withdrawal of the Filipinos, and considerable destruction to property was thus accomplished. Though our troops have been uniformly successful and have taken the strongholds of the enemy, the more annoying task probably remains to be encountered—that of fighting guerilla bands. This method of warfare is easy to the insurgents, and it is predicted that they will continue for a long time to come to harass our army. Major General Otis, however, proposes to give them no rest, and he will prosecute the campaign as vigorously as ever.

Samoa has again been the scene of hostilities. Ignoring an ultimatum sent them by Admiral Kautz, commander of the United States cruiser Philadelphia, and supported by a friendly proclamation of Herr Rose, the German Consul at Apia, the Mataafans seized a British house, and on March 15th, began an attack on the United States and British Consulates. The warships Philadelphia, Porpoise and Royalist, the two latter English vessels, began a bombardment of the native villages, including Apia, which continued intermittently for eight days. The feeling between Mataafans and Malietoans ran high, and 2,000 of the latter, whose chief, Malietoa Tanus, had been declared the rightful king by Chief Justice Chambers, took refuge in the town of Mulinuu, which had been fortified by Americans. The action of Germany in upholding Mataafa is inexplicable, since it was at her request that the Berlin treaty expressly stipulated that he should not be permitted to become king for the reason that he had attacked and defeated a German detachment in 1888, killing a number of men. It is not likely that there will be any serious international complications as a result of these Samoan annoyances. It is probable that a joint high commission, to be appointed by the United States, Germany and England, will displace the present tripartite arrangement.

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JOTTINGS.

On the 31st ult. the passenger steamer Stella struck upon the rocks near the Island of Alderney, and foundered in ten minutes, her boilers exploding almost immediately upon the first shock. One hundred lives were lost.

Baroness Hirsh, widow of the late Baron Hirsh, died at her home in Paris last week, leaving an estate valued at about \$125,000,000. She, after her husband, was the most noted and beneficent philanthropist of the day. The Jews were the principal recipients of her charity, but her good deeds were confined to no particular sect or country.

News has just been received from Juneau, Alaska, of the murder of sixteen gold prospectors from Kentucky, by Indians, at the mouth of the Kuskokwim River. The United States Government will probably investigate the outrages with a view to punishing the malefactors.

Ex-President Harrison and ex-Secretary Tracy will sail on May 11th for Paris, where they will act as counsel for Venezuela before the International Court of Arbitration, which meets in Paris on May 25th. Chief Justice Fuller and Justice Brewer, who are arbitrators, will probably go at the same time.

There is considerable talk in influential circles in Nicaragua favoring annexation of that country to the United States. Senator Morgan, however, who is perhaps the warmest advocate of the building of a Nicaragua Canal considers that the absorption of the Central American Republic by this country would be undesirable, and does not deem such a movement of vital importance to the building of the isthmian canal.

Sometime recently the population of a Chinese village near I-Chou attacked with guns a German officer named Han-neman, and two others of the same nationality, while on a peaceful journey to I-Chou. Several Chinese were killed in the encounter that followed, but the Germans escaped in safety. Germany will take severe measures to prevent a recurrence of the insult.

A statement was posted at the War Department in Washington on the 29th ult. to the effect that "recruiting for the regular army is progressing most satisfactorily," and that the enlisted strength is now over sixty-two thousand, within less than three thousand of the maximum, which, at the present rate of enlistment, will be reached within ten days.

The capital stock of two hundred and fifty new companies incorporated at Trenton during March aggregated \$1,500,000,000. The state received \$126,000 in fees.



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ACCEPT NO SUBSTITUTE

St. George Mivart's discussion of The New Psychology, which is the leading article in "The Living Age" for March 25, aims to show that there really is nothing in the new psychology which is newer than Aristotle.

NOTICE.

The Annual Meeting of the Friends' Western District Dorcas Society for the Care and Management of the Needle Women's Aid Fund and Relief of the Poor, will be held on Fifth-day Fourth month 13th, 1899, at the Monthly Meeting room of Twelfth Street Meeting-house at 4 p.m. All interested are invited to attend.

EMMA M. SHINN, President.

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THE ATTENTIVE PROCESS.

What is the attentive process psychologically considered? asks Professor William James in the April "Atlantic." Attention to an object is what takes place whenever the object most completely occupies the mind by that object. For simplicity's sake suppose the object to be an object of sensation,—a figure approaching us at a distance on the road. It is far off, barely perceptible, and hardly moving; we do not know with certainty whether it is a man or not. Such an object as this, if carelessly looked at, may hardly catch our attention at all; the optical impression may affect solely the marginal consciousness, whilst the mental focus keeps engaged with rival things. We may indeed not "see" it at all till some one points it out? But if so, how does he point it out? By his finger, and by describing its appearance,—by creating a premonitory image of where to look, and of what to expect to see. This premonitory image is already an excitement of the same nerve centres that are concerned with the impressions. The impression comes and excites them still further; and now the object enters the focus of the field consciousness, being sustained both by impression and by idea. But the maximum of attention to it is not yet reached. Although we see it, we may not care for it; it may suggest nothing important to us; and a rival stream of objects or of thoughts may quickly take our mind away. If, however, our companion defines it in a significant way, arouses in the mind a set of experiences to be apprehended from it,—names it as

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THE AMERICAN FRIEND for Third month 30th, 1899.

an enemy or as a messenger of important tidings,—the residual and marginal ideas, now aroused, so far from being its rivals, become its associates and allies; they shoot together into one system with it; they converge upon it; they keep it steadily in focus; the mind attends to it with maximum power.

The attentive process, therefore, at its maximum may be physiologically symbolized by a brain cell played on in two ways, from without and from within. Incoming currents from the periphery arouse it, and collateral currents from the centres of memory and imagination reinforce these.—Professor William James in the April "Atlantic."

QUAKER OATS SOUP
(for invalids).

Soak one heaping tablespoonful Quaker Oats in one and one-half cups cold water five minutes; have ready two cups cold broth, pour over the Oats, stirring well; strain carefully into a saucepan. Boil twenty minutes, season and serve.

QUAKER OATS GRUEL.

Two tablespoonfuls Quaker Oats, one-quarter teaspoonful salt, one quart boiling water. Boil one hour; strain and serve with cream or milk, or without either if so desired. Sugar can be added if desired. A strengthening food for invalids.

QUAKER OATS FOR INFANTS.

Boil one cup Quaker Oats in two quarts of water for half an hour, strain through a sieve, and sweeten to taste.

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Please mention THE AMERICAN FRIEND when answering our advertisements.

The four April issues of "The Youth's Companion" will contain a number of the special articles and stories engaged last year for the 1899 volume. In the issue for the week of April 6th will appear "The Flood in Number Three," in which Homer Greene recalls an instance of the heroism of miners. The issue for the week of April 13th will contain Sir Clements Markham's article with the fascinating title, "Opportunities for Young Explorers," and the first instalment of Charles Adam's story of "A Boy's Fox-Yard." Hon. Carroll D. Wright's article, "Where Living is Cheapest," will appear in the issue for the week of April 20th, and in that for April 27th Surgeon-General Wyman will describe the United States quarantine service in an article entitled, "Maritime Quarantine."

The Spanish War in The Century Magazine.

THE CENTURY is making a wonderful success of its great series of articles on the Spanish War by the men who fought it. Captain Sigsbee has told the story of the *Maine*; Lieutenant Hobson has given his graphic narrative of the sinking of the *Merrimac*; General Shafter has described the Santiago campaign. In March General Greene begins his description of the Manila campaign; and in April is



ADMIRAL SAMPSON'S PERSONAL NARRATIVE Of the Capture of Cervera.

THE MAY CENTURY contains one of the most remarkable features ever printed in an American magazine,—nothing less than

The Santiago Naval Battle Described by the Commanders.

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New York, by Capt. F. E. Chadwick,
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EACH man tells the story of his own and of his ship's experiences in the fight,—all with novel illustrations taken from the decks of each of the above vessels during the action.

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Any of our subscribers who have anything to advertise are advised to use our advertising columns. A want advertisement costs only 5 cents per line.

THE DAVID J. LEWIS LIBRARY.

Those who love the memory of David J. Lewis, doubtless will be glad to have an opportunity to pay a tribute of love and respect to him by contributing in any convenient amount something for the purchase of this rare collection of valuable books, incorporating it as an inspiring nucleus and rallying point in the founding of a Training School for Christian workers at Whittier, California, thus embalming and perpetuating his life's work, which seemed all too short. Such assistance will also not only harmonize with his thought and prayers, but will be a great kindness to his bereaved wife, who heartily endorses the scheme.

For other information, see last week's AMERICAN FRIEND, or address Irvin H. Cammack, Superintendent Missions, California Yearly Meeting, Whittier, California.

Friends wishing to seek positions or to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

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Mrs. E. E. Williams, in a beautiful poem, which is also a part of the book, gives some refreshing glimpses into the character of Sister Rees.

Esther T. Pritchard also contributes a "Tribute," glowing with fervor and truth.

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WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

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The native interests of children lie altogether in the sphere of sensation, says Professor William James in the April "Atlantic." Novel things to look at or novel sounds to hear, especially when they involve the spectacle of action of a violent sort, will always divert the attention from abstract conceptions of objects, verbally taken in. The grimace that Johnny is making, the spit-balls that Tommy is ready to throw, the dog-fight in the street, or the distant fire-bells ringing,—these are the rivals with which the teacher's powers of being interesting have incessantly to cope. The child will always attend more to what a teacher does than to what the same teacher says; during the performance of experiments or while the teacher is drawing on the blackboard, the children are tranquil and absorbed. I have seen a room full of college students suddenly grow perfectly still, to look at their professor of physics tie a piece of string around a stick which he was going to use in an experiment, but immediately grow restless while the experiment was being explained. A lady told me that one day, during a lesson, she was delighted at having captured so completely the attention of one of her young charges. He never removed his eyes from her face; but he said to her after the lesson was over, "I looked at you all the time, and your upper jaw did not move once!" That was the only fact that he had taken in. Living things, then, moving things, or things that savor of danger or of blood, that have a dramatic quality,—these are the objects naturally interesting for childhood, to the exclusion of almost everything else; and the teacher of young children, until more artificial interests have grown up, will keep in touch with her pupils by constant appeal to such matters as these. Instruction must be carried on objectively, experimentally, anecdotally. The blackboard drawing and story-telling must constantly come in. But of course these methods cover only the first steps, and carry one but a little way.

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In the course of an article in "The Youth's Companion" on "Opportunities for Young Explorers," Sir Clements Markham, after pointing out how much remains to be done in Africa and Asia, says: "It is, however, in South America that the most extensive unexplored regions still await the visits of scientific travelers. Although this continent is much richer and of far more beautiful scenery than Africa, and although it has attracted the ablest and most accomplished travelers, such as Condamine, Humboldt, D'Orbigny, Schomburgk, Martius and Bates, it has received, on the whole, much less attention than Africa, and much less than it deserves.

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The American Friend

Vol. VI

FOURTH MONTH 13th, 1899

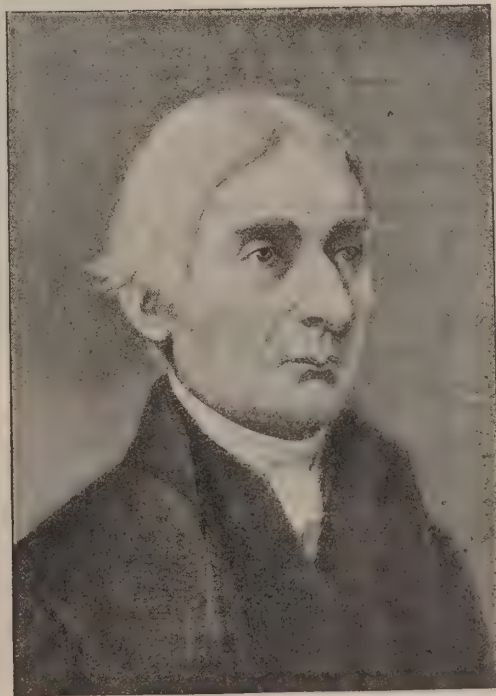
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The American Friend

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VOL. VI.

PHILADELPHIA, FOURTH MONTH 13, 1899.

No 15.

PUBLISHED WEEKLY BY
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RUFUS M. JONES, EDITOR.

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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

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"I knew Jesus, and he was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave him my will, He came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."—
GEORGE FOX.

FRIENDS' IDEA OF MINISTRY.

THE ministers in the Apostolic Church are generally called "prophets" in the New Testament, and preaching is usually called "prophesying." This word "prophet" does not at all signify a "foreteller," but rather a seer of truth—one who speaks out from his heart what he knows to be true from first hand experience and from clear spiritual insight.

This is precisely the early Quaker idea of ministry—it is seeing and telling. It is a "gift" conferred directly upon a man or a woman by the Head of the Church, and without this gift no true ministry is possible. It is not primarily so much a gift for speaking as it is a gift for SEEING. If the man really sees the truth clearly enough, the speaking will take care of itself; but until the "opening" comes, and the inner eye sees and knows, no amount of easy talking would make the man a genuine minister.

The artist sees the statue in the rough block of marble, the mathematician sees the whole curve in the

little arc, the scientist sees the universal law in the single fact of nature, the teacher sees the potential man in his untrained pupil, and the true minister sees in everything that comes from God a meaning and a purpose, which he interprets to men. He is a man through whom God can speak, and when he is at his very best he is a "harp of God"—a person who vibrates in accord with the Divine touch, and gives out the true sound, as an aeolian harp beats in unison with the breath which blows upon it.

This does not by any means imply that a minister is to be inert and empty, or that he has no need to prepare himself. There could be no worse blunder. The great glass in a telescope does not create the light, nor does it make the object of vision; it simply *reveals*, but it makes all the difference in the world how the glass has been ground and prepared, whether it reveals the object clearly and correctly or not. Any old piece of glass will not do, either for a telescope or a prism.

It is not a whit less true that it takes a peculiarly prepared man or woman to reveal God and His truth to human hearts. Nobody can reveal truth until he both sees it himself and knows how to communicate it to others. Of course, seeing it comes first. The blind person can describe no landscapes, and the deaf child will always be dumb. We must hear and see before we can speak, but it makes a vast difference *how we speak*, whether we are effective or not.

Now, the kind of preparation needed for the ministry is a most important question. It has often been held that none at all is needed. God gives a gift to whom He will, and nothing more is needed. He who receives this gift speaks as a mere blind and passive instrument. This theory has worked woeful harm. A minister must first of all be a man among men, who meets the struggles of life as other men do, who learns by hard experience, who utilizes all his powers and puts himself at his best, who learns to deaden love of self and who at length gets to see, by the grace of God, what this varied life means, and what the spiritual secret of it is. He does not see it all at once, often he only has a glimpse at first, but he follows the gleam. God prepares him in a thousand experiences, and if he is the right sort of a man, he learns to see truth in every realm of life, and everything that comes to him has its meaning and message. He does not devote himself to preparing sermons—that isn't his business; but he does devote himself to preparing himself to reveal and interpret God and His truth. It is his business to prepare not an object-glass to reveal mountains on the moon's surface, but an instrument through which God may make Himself known, and through which human hearts may learn the Divine nature, the spiritual life, and the Love which redeems. The fuller the life, the richer the experiences, the purer the vision, the larger the sympathies, the wider the horizon, the firmer the grasp on truth, the closer the heart to the Divine Heart, the better minister the man will be.

DIVERSIONS AND RECREATIONS.

WAS there ever a Christian, outside the monastery, who did not have to ask at sometime in his life, "What kind of diversion is consistent with my Christian profession?" Was there ever a Christian parent who did not find it hard to know just where to draw the line of promissions and prohibitions for the unformed boy or girl?

Every growing person, perhaps every person, needs some recreation, some relaxation from the strain of work, some diversion from strenuous life. It is a necessity to good, healthy, genuine living, and without it the sap of life dries up and the man becomes like a machine. Alternation is woven everywhere in the divine plan for the universe. Ebb and flow, day and night, summer and winter, joy and sorrow, toil and refreshment are involved in the structure of things.

Take away the recreation and the periods of unbending and you cut the nerve of genuine effort and shrivel the muscles of toil. But on the other hand

almost every form of recreation and diversion is open to abuse, and some forms lead to positive immorality. We must have the world to live in, and we have to use it for our needs; but we find at once that it often soils where we touch it, and that too often, when we go to it for recreation, it takes advantage of us and unmakes rather than recreates us. So that it becomes a difficult problem to find proper diversion without at the same time carrying away upon us the dark touch-spots of the world. Every game can be gambled with, every harmless pastime may be pushed to a dangerous extreme, and joyous play may lead to an unsuspected sin. There is nothing on earth that is not open to excess, and the pleasure-seeker is always walking a path beset with pitfalls and intersected at every point with bye-paths, which lead gradually into real sins.

It may do some good to mark out a few forms of recreation as peculiarly bad and dangerous, and to warn all Christians away from them, and there are certain diversions and amusements which must be prohibited to the young while they are undeveloped and immature. But the only real remedy for this difficulty which we are discussing is the development of a strong spiritual life and a genuine moral character. A person will eventually sag down and drift into a low and harmful form of diversion if he has not cultivated a taste for something higher and purer. You cannot keep people out of sin in this world by preaching sensational sermons against certain forms of evil, and sometimes the very description of the evil kindles a desire to try it. The only way to keep a boy out of the lurking traps of sin is to get him in love with something holy, and get his soul set upon a high aim and a true life. He must be made to feel that there is no pleasure or recreation in anything that makes him less manly, and pure, or that interferes at all in his purpose for life. The best way to steer a young person through the dangers attending recreation is to help him see the positive side of life, and go to work to help him put on the whole armor of God, that he may withstand in the evil day. The formation of spiritual character—putting on Christ literally—is the only sure way to be ready to meet the open doors to forbidden pleasures, and this is the first business of every Christian parent and of every Christian church.

PHILADELPHIA FRIENDS AND PEACE.

It has for some years been the custom to have a public Peace meeting at Twelfth Street Meeting-house during Yearly Meeting week, and not infre-

quently stirring addresses have been given on these occasions. It is particularly important that a vigorous message should go out this year, and that a large and influential meeting should be held.

The times demand, on the part of the Christian Church, and especially on the part of Friends, something more than a traditional testimony in favor of Peace. We must show not only that we believe in Peace in theory, but we must also devote ourselves to the slow and laborious, and often times discouraging, work of educating and preparing the world practically for an era of Peace. Every Friend ought, too, to know what is being done in our age to forward the cause of Peace and what substitutes are being offered for war.

It is, of course, well to sign Peace memorials, and to pass earnest resolutions, but the great victory cometh not by such easy ways. We must help the warring, loveless world to see that war is an insane method of righting wrongs and that both reason and Christianity condemn the wholesale slaughter of men in order to adjust an international difference. May Friends always have a *vital* message for the cause of Peace.

ADDITIONS TO THE MISSIONARY FORCE.

OHIO Friends have for some time been needing a man and woman in their Nanking Mission, in China, but they have not been able to assume the added financial burden. It is beautiful to see how Divine Providence opens a way where there seems no way. About a year ago Wilbur A. Estes, then principal of Oak Grove Seminary, in Maine, and his wife, Julia B. Estes, felt called to mission work in China. They applied to the Ohio Board, but were told that there were no funds to make such an addition to the mission force possible. A little later two New England Friends became interested in the matter, and promised to be responsible for the support of these two missionaries. They went to Ohio and were accepted by the Board, and as soon as the money necessary for their outfit and passage is provided, they will sail for their field of labor. It will require from \$650 to \$700 to put them in the field, and this money must be supplied by gratuitous contributions. We believe that Friends will be ready to respond gladly to such a call. The liberality of the two New England Friends makes it possible to add these two efficient workers to the Nanking force, and the opportunity—or rather the special Providence must be welcomed. Contributions for this purpose may be sent to E. J. C. Lupton, Mount Pleasant, Ohio.

FOR THE AMERICAN FRIEND.

FINDING OUR LIFE'S DUTIES.

BY WAYLAND HOYT.

The other summer, in the Maine woods, a scientific gentleman was collecting specimens of birds. He showed me one day a cross-bill—that bird whose bill, though when hatched straight, arranges itself in such queer, criss-cross fashion, thereby enabling it to pry up the stiff scales on the pine-cone and get its gelatinous tongue at the pine nuts, on which it chiefly feeds. It was not needful for me, in order to know something about the birds called cross-bill, to see every one of all the companies of them flying through the Maine woods; it was enough if I attentively studied that single specimen, for all the other cross-bills were like that one.

I often think of the Bible as a kind of cabinet of specimens. In the Bible, I think, God has collected for us specimens of His plans and ways of working. And, finding such specimens inside the Bible, we may rightfully generalize to cases outside of it, and so may learn, well and wisely, the meaning and the mission of our lives.

The Apostle Paul tells us concerning himself—"But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles." And, in the light of this specimen and instance of specific duty for life, and of the finding and the doing of that duty, I think we may get for ourselves real hints about the important matter of discovering our own special duty for our own lives.

The finding and the accepting of one's specific duty is the sure path to a life happy and successful. When in the year 1804 Aaron Burr made a journey from Philadelphia to Pittsburg, it took him nineteen days of steady and laborious riding, but not long since I made the same journey in less than twelve hours. The reason of the difference is, that man has found an instrument—the locomotive—in strength, in accurate adjustment with, and in obedient submission to, the various laws pertaining to it, fitted for swift travel. So, let a man, as does the locomotive to the rails, submit himself to the laws of God—as implanted in his own nature, as suggested by his environment, as revealed in the external world and in the Bible—and the man will have a comparatively frictionless, achieving, triumphant life. That is true, as Goethe sings:

Rest is not quitting
The busy career;
Rest is the fitting the soul
To its sphere.

Fit the soul to its sphere, and you have the delightful play of unimpeded energy. The square pegs forced into the round holes, and the round pegs squeezed into the square holes, make the trouble.

It must be that God has a predetermined and special duty for each soul. This the apostle recognizes and affirms when he says, "But when it was the good pleasure of God who separated me from my mother's womb."

I went, on some special errand, into Baldwin's Locomotive Works, in Philadelphia. To my unaccustomed ear the noise was deafening, and the hurrying of the workmen seemed to me an inextricable confusion. But really there was a supreme orderliness. Every hammer-stroke tended toward a great and harmonizing end, and every pushing workman was at an exactly assigned task. It often looks to us, amid what Whittier calls "the maddening maze of things," as though souls were flung into being without purpose, discrimination, mission. But it is not so. Think of a bird. Our Lord assures us that we are of more value than many sparrows. But there is the embryonic bird walled in by its egg—secure from all relation with the external world. Yet the mysterious, vital processes are going on within that shell; the bioplasts are weaving here wing, there bill, there claw; and when, at last, the bird emerges there is air for wing, and seed for bill, and twig for the claw's clasping. It cannot be less true for souls, that there is, somewhere, precise adjustment for them. "Who separated me from my mother's womb," writes the apostle.

To our specific duty for life God graciously calls, even as the apostle further writes, "and called me, through His grace."

For example, God's character is a gracious call to specific duty. In the old time a young fellow in one of the schools of Philadelphia, plodding and timid, could not shine much, could not really do himself justice in the school examinations. His classmates urged him to use "ponies" and "cribs." "No," he said; "it is a pity if I do not learn quick, but it is worse if I learn to lie." The boy's noble honesty became, in his after life, the reason for the foremost rank he took. That is what I mean—we can never be called of God to the doing of anything which clashes with His character.

For example again, the relations in which God has set one are a gracious call to specific duty. Our interbraiding relations are the mothers of our duties. Think a moment. You are set in the relations of husband, or wife, or father, or mother, or brother, or sister, or friend, or neighbor, or citizen, and so on endlessly. Out of these relations spring at once duties consonant. You are at your special duty for life when you are setting swift and loving hand to the best possible performance of these duties.

For example, again: God's Providence is a gracious call to specific duty. A young man was given a foreign appointment of great trust and large salary; the quiet New England village was agog about it. How could such a thing have happened?

The young man said: "It came to me."

But a puzzled old gentleman made reply, "How? Such things do not fall from the sky. Did you not apply for it, or scheme for it in any way?"

"No; I did nothing but study."

"Had influential friends?"

"No; my friends are simple people."

"Then how did you, of all persons, get the position with such salary and opportunity?"

The young man replied, "An agent of the firm asked the principal of the scientific school where I have been studying to give him the name of the student who he considered had the best preparation for such a place. Then the agent came to me and said, 'You have the preparation for a place I am about to offer you.' I suppose I was given the place because he thought I had the preparation for it. I have been a hard student for years and have tried to prepare myself for useful work."

So, usually, God's Providence waits on *preparation*. In due time, somehow—often in strange ways—for one doing his best where and as he is, will come a clearly indicating Providence to one's life-work.

FOR THE AMERICAN FRIEND.

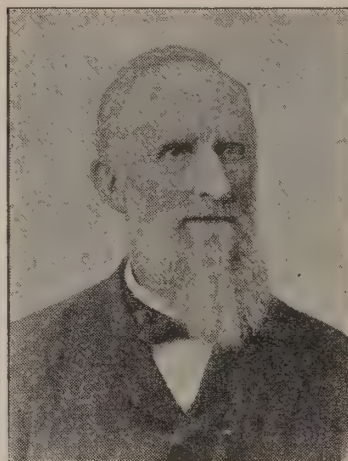
SKIATOOK INDIAN WORK.

BY FRED L. RYON.

Not least amongst the religious and social influences of this Indian country is the Friends' Skiatook Mission and School. The location is one of natural beauty, being situated on the side of one of those elevations so common to this region, seemingly halting between two opinions—whether to remain simply hills, or go on and develop into mountains. This assures healthfulness in the home, and gives a commanding view of the rolling prairies, which it overlooks.

The embryo of a village has recently been formed at a convenient distance from the Mission, with a post office, which has been named Hillside (a name suggested by the site), and a daily mail.

A prospective railroad in the near future is a present stimulus to the development of the community, and will undoubtedly prove a valuable aid in extending the circumference of religious and educational influence.



JOHN M. WATSON.

The buildings are comparatively new, and in good repair, also convenient and commodious, with the exception of the school room, which has been outgrown, necessitating the use of a pleasant basement room (intended for a reading apartment) for the primary school. The basement also contains a play room for boys. The first floor contains reception, sitting and dining rooms, office, three sleeping apartments and kitchen. Near the kitchen, in separate building, is the laundry. The second story contains the boys' and girls' halls. The attic is a roomy place, which may prove a convenience in an emergency. At a little distance is the school house, an L-shaped building, with modern improvements, and divided into two

apartments, for the intermediate and advanced pupils.

The history of the Mission is interesting and briefly stated as follows: About the year 1884 John F. Mardock met at a meeting of Friends, in Kansas, a converted Cherokee, Dr. Lloyd, who lived at this place. In a conversation which ensued the needs of religious influence and teaching were portrayed, and made a lasting impression upon the mind of Mardock. A year or two later way opened for the accomplishment of such a project, and found the above-named missionary on the ground. Land was secured and a substantial log meeting-house quickly erected. In the fall of 1886 a school was opened in this house, with Cynthia Parrott—an educated Cherokee—as teacher. The term was of three months' duration. In 1887 a six months' term was taught by Lizzie Shields, of Kansas. The success which attended these terms



EVA WATSON.

demonstrated the need of larger accommodations, as also the necessity of providing for pupils attending from a distance. Accordingly, in the spring of 1888, the Associated Executive Committee on Indian Affairs decided to appropriate sufficient funds to build a convenient frame school house and a home for the missionary and his family. The present site was chosen, and a permanent location for the Mission, principally from hygienic motives. On relinquishment of former possessions, eighty acres, a goodly portion of which is fertile bottom lands, was donated to Friends, so long as used for *school and church purposes*. Additions have been made to the original buildings from time to time, until boarding accommodation is now afforded for thirty-five pupils and the employees, and school accommodations for about ninety students.

Immediately upon taking control, the committee secured the service of Eva Watson (daughter of John M. and Eliza Watson), a graduate of one department of Earlham, having also taken a special course of three summers at Ohio Central Normal, and a four years' Chautauqua reading course. Her experience as instructor in Ohio for several years, as also her introduction to the Indian work as teacher at the Quapaw Indian Agency, fully qualified her for this important field. She has been constant and untiring in her devotion to this work, and is at present the principal of the school.

In 1889 John M. and Eliza Watson—who had been sent at the close of the Civil War to superintend a mission amongst the negroes in Mississippi, afterward filling similar positions amongst the Wyandotte, Modoc and Cherokee Indians in the Territory—were called to fill the vacancy at Skiatook occasioned by the voluntary removal of John Mardock to another field. To these Friends is largely due the credit for inaugurating and carrying forward the many and important improvements of the past twelve years.

The true history, however, of this work cannot be portrayed on paper, but is written in the hearts, homes and lives of those throughout this country who have received an uplift from its ministrations. Between 300 and 400 Indian children, the men and women of the future, have been under the influence of this institution for a period of time varying from one month to eight years; thus it is impossible to compute the benefits that have gone out in these years, in elevating the Indians socially and spiritually.

A more interesting company of children than that which greets one in coming into the home would be difficult to find. Their dusky faces, black hair, and bright eyes, and unique antics drawing one involuntarily to them.

One is impressed with the systematic regulations of the household affairs, and the quiet, orderly deportment of the children, who, of course, *are children*. Also with the high esteem in which Christianity is held, not only in the home, but in the community.

Cleanliness is another marked feature of this work here, observed not only in the home and school-room, but in the public meetings. Whiskey drinking, tobacco spitting and the rudeness so common in many



parts of the Territory—attributable largely to the whites—seems to have slunk away before the light of culture and refinement. And herein lies a hint for the most successful missionary to the Indian: culture should give him stature, and love should enable him to bend.

A very interesting Bible School is maintained and much Scripture memorized by the pupils. The Y. P. S. C. E. is an important factor in the religious training of the young.

We believe this is a work that commends itself to the church it so faithfully represents amongst those whom God has given her as a special charge, and to whom, by a solemn contract of our fathers, we are pledged to faithful friendship, "while the creeks and rivers run, and while the sun, moon, and stars endure." The workers whom the Lord has supplied are worthy of confidence and support. The possibilities are as broad as these prairies.

The needs of the work are peculiar. We are not able to recommend changes or suggest any in that which already exists. But would say *more ditto*.

The probability of a speedy settlement of the country and consequent introduction of free schools, indicate the necessary addition of an academic department. A school must be sustained in order to retain the property. An academy at the present would meet the needs of many who have been sent out from the school, and in the event of free schools, receive a support from a vast territory in which such an institution is not found. Plans are being drafted for a suitable building for such an institution, and operations for its construction will probably begin immediately.

This country is peculiar in that, not only must one "seize opportunity by the forelock," but run to meet him.

One advantage of this location is its proximity to different tribes, the last term being attended by pupils from the Shawnees, Delawares, Osages and Cherokees. A lady present at the closing of the term told us there was a school only twelve miles from the home, but she preferred to bring her children here, for she "knew they were safe." We believe, in our efforts for the Indian, a good motto to keep before us is "Christianize" him and he has a fine manhood. He is imitative; give him the best models. He is aspiring; tell him of the one perfect Man, Jesus the Christ.

The life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "Glory to God," illustrated in His obedience, in His personal sacrifice, in His prayers and teachings, in His consecration and death. It was "peace" in all the utterances of His life, peace beaming from His gentle eye, peace spoken by His daily acts, peace in His bearing humbly and patiently the buffetings, strokes, and insults and injuries that were put upon Him. It was "good will to man," for every thought, word, and act of that blessed life was the translation of God's infinite love into forms visible to the mortal eyes that saw Him.—John McClintock.

FOR THE AMERICAN FRIEND.

MORE ABOUT KEOKUK.

BY EMELINE H. TUTTLE.

I have just read with interest the account given by President Rosenberger of the venerable Keokuk, the Sax and Fox Indian chief. I knew him well in the years gone by. My husband and I visited him, and he visited us, and finally he married an Ottawa woman, in whom we had long been interested. On the occasion of one of these visits we conversed together concerning the good things of the Kingdom. He said when he first heard the Gospel preached, and it was interpreted into his language, he thought that if it was true he would like to get religion in his heart. He prayed as best he knew how, but could not get any light. After awhile he began to get discouraged, and was almost ready to give up the struggle. While in this condition a friend visited him, who before retiring (without knowing anything about his spiritual condition) asked for a season of devotion, and while in vocal prayer uttered these words, as nearly as I can remember, "Oh! Lord! open my dear brother Keokuk's heart that he may understand the mysteries of the Kingdom. That his eyes may be opened to see the salvation of God, and that his heart may be cleansed by faith in the redeeming blood of Christ, and made a fit temple for the indwelling of the Holy Spirit," and Keokuk said that when he heard his own name called he knew the Great Spirit heard it, too, and he accepted Christ in the pardon of his sins, and his heart was filled with light and peace and joy. He was very anxious for a long time to have Friends furnish them a missionary, and we did what we could to bring it about, but the Conference could see no way at that time to support another mission, and the work passed out of our hands. It has always been a source of sadness when I have thought of it, for I still believe the cause of Christ suffered loss, and our own church was weakened thereby.

May God grant that such a wave of consecration and blessing may come upon the church that in future, when similar calls come, one by one, that we may with joy be permitted to enter in a labor, and in the end join in the anthem, "For Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth."

A PRAYER.

Not in some cloistered cell
Dost thou Lord bid me dwell,
My love to show,
But 'mid the busy marts
Where men with burdened hearts
Do come and go.

Lord make me quick to see
Each task awaiting me,
And quick to do;
O grant me strength, I pray,
With lowly love each day,
And purpose true.

FOR THE AMERICAN FRIEND.

LIFE AND WORK OF DAVID J. LEWIS.

BY HERMON D. WILLIAMS.

The life and Gospel labors of David J. Lewis, who passed to his heavenly rest at Long Beach, Cal., Second month 16th, 1899, are a conspicuous illustration of the blessed and abounding fruits of the Spirit in a consecrated and faithful Christian, and signally magnify the Grace of God which made him what he was.

He was born at Pittsburg, Pa., Fifth month 20th, 1859. He was converted in childhood, but early deprived of a Christian mother's care, he drifted into sin and infidelity, following the life of a commercial traveler for years. But followed by the prayers of a devoted sister, Rosanna A. Lewis, who still resides at the family home in Wheeling, W. Va., and to whom he often said he owed all he was under God, he returned, through instrumentalities we shall presently mention, in a full consecration of all his powers, and entered at once upon the work of soul saving, which now became the passion of his devoted life.

The providence of God was beautifully manifested in turning young David Lewis, with his teeming energy and his vivacious disposition, from the fascinations of the world to be an humble messenger of the Gospel. During the year 1884, while trying to assist to better ways a young associate that was given to drink, he took him away from temptation to the Quaker neighborhood of Short Creek, Ohio., twenty miles from Wheeling. While making his temporary home here with William and Judith Johnson, beloved ministers of the Gospel, David was led through their influence and personal work to a complete consecration of heart, and a precious experience of the joys of perfect love; and from that moment he threw himself into the work of God with all the intensity of his nature.

Opportunities for theological training, with flattering prospects beyond, were open to him; but he felt that the King's business required haste, and that he must immediately enter the harvest field before him, caring more for the salvation of souls and for God's glory than for the allurements of prominence or the favor of men. His apprehension of duty was especially in the line of evangelistic work, in the exercise of which gift wherever way opened for it God gave to his labors the seal of fruitful results in the conversion of souls from the very beginning.

Another event in the chain of circumstances which through this period so completely and so happily changed the current of his life, was his marriage, on Eighth month 24th, 1886, to Ella Johnson, daughter of William and Judith Johnson, named above, who was to him a devoted wife and efficient co-worker. She survives to mourn his loss, but four children born to them were laid away in infancy during the intervening years.

The first public ministry of David J. Lewis was in the M. E. Church at Dallas, W. Va. A little later he entered upon pastoral labors in the Friends' Meeting at East Richmond, Ohio, before he was a member of

the church. Friends soon recognized in him a true shepherd, and formally acknowledged his gift in Fifth month, 1886. He successively served as pastor at Winona, Ohio, and at Raisin Valley and Tecumseh, Mich., and for brief periods at Cleveland, Maple Grove and Columbus, Ohio. He was superintendent of evangelistic work in Adrian Quarterly Meeting, and held successful revivals throughout its limits. He gave instruction at intervals in homiletics in the Christian Workers' Training School at Cleveland, for which his extensive and discriminating reading, and his close and systematic study of the Bible, especially qualified him. Following his acceptable attendance of Philadelphia and New England Yearly Meetings, he engaged in Gospel tent work in Maine during the summers of '95 and '96, a part of the time in association with John Henry Douglas. Seven days in the week he would preach to large congregations, and several new churches, where before there were none, bear witness to the fruitfulness of these labors.

All this dear brother's labor was performed not only with the haste and energy of one who felt that he must do the work of Him that sent him while it was day, but with reverent carefulness and thoroughness, as well. He never even went to prayer meeting without a season of communion with his Saviour, and his prayerful study of God's Word in preparation for the First-day service showed that he felt that God demanded his best, and that "beaten oil" was necessary for the sanctuary. The chief elements of his remarkable efficiency in ministry were his habitual dependence on the leading of the Spirit, his diligent study of the Bible, and his consistent and steadfast Christian character. His week-days were but the sequel to his First-days, and what his people found him in the meeting-house they found him in his study, by the wayside, or mingling with his fellow-men. He was everywhere the man of God.

His power with God was no accident; he dealt truly with God, and God dealt truly and bountifully with him. By his humble and heartfelt confession, both in public and private prayer, and by his endearing communion with a reconciled God, he pressed so close to the Throne that he seemed lost to everything earthly; so definite, so urgent, so hopeful were his supplications that he seemed to be within the veil, his hands on the Mercy Seat, and his eyes fixed on things invisible.

With his strong hold on God, supplemented by a wonderful familiarity with the Written Word, and a diligent improvement of his fine natural endowments by every means that could contribute to his burning purpose of saving souls, his preaching could not fail to be impressive and fruitful. His sermons were pervaded by a seemingly inspired earnestness, and abounded with illustrations that flashed the many sided truths of Scripture with stereoscopic suddenness and prismatic beauty. They were punctuated with wit and satire that gave keener point to the arrows of the Gospel, reached flights of eloquence betimes, and drew upon the love of the receding ages; but in

the midst of these features, and above them all, was ever to be seen the illuminated Cross of Calvary, as the objective point of every line of thought and as the Shining Star of a lost world's sure and only hope. His wealth of information, his instinctive taste and his happy power of language were with this man of God but means to an end, and he seemed wholly oblivious to the honors and the admirations they commanded; his eye was single, his aim was souls—souls for Jesus' sake.

To make a just estimate of his self-denial and earnest purpose it must be remembered that his arduous work for years was performed under the disability of a catarrhal ailment that was slowly sapping his physical life; but under this constant pressure he maintained his intense activities, sustained by Him whose "strength is made perfect in weakness." So far was he from willingly relinquishing work under this difficulty, that in penciling his last entry in his diary he wrote on New Year's Day as follows:

God being my helper I hope to make this the best year of my life. I shall pass the fortieth milestone in my life's journey this year, should my life be spared to see it. I shall have preached fifteen years, and Oh! how I am reminded of how little I have accomplished in comparison to my hope and early dreams. Yet I am all the Lord's, and, health and grace given, shall be delighted to redouble by diligence and make full proof of my ministry and show myself a faithful workman and minister of the New Testament in the spirit and love."

For over a year David Lewis served as pastor in the Friends' Meeting at Long Beach, Cal., and labored regularly until within three weeks of his decease. His hope of gaining in health by coming to this coast was not to be realized, and God now kindly gave him to see that his release was approaching. His sufferings were not severe, but he was prostrated by extreme weakness, referring to which, he said: "When I get to glory I shall want to sit at Jesus' feet and rest for twenty years." His mind was clear and calm as he gave parting messages to loved ones and to the church, and he fell asleep with the joyous and unclouded assurance of acceptance with God in Jesus Christ. With distinct utterance and a spirit of sweet resignation he said just before the close: "I die with a hearty good will to all brother ministers with whom I have labored, and a feeling of universal benevolence to every man, woman and child, and a sincere Christian fellowship with all God's people; and if God now takes me to Himself I'll praise Him forevermore; not for any good I ever did, no sermon I ever preached, no books I ever read, but all through the merits of our Lord Jesus Christ. And in the morning of the resurrection, when Christ shall appear, my bones shall rise from the coast of the Pacific."

A service in memory of the departed was conducted at Long Beach at 9.30 a.m., Second month 19th, by Thomas Armstrong, following which many of the the members accompanied the funeral cortege to Whittier, where the interment was made. Here a second service, attended by a very full house,

was held at 3 p.m., at which Thomas Armstrong, Professor Andrew F. Mitchell and Rhoda M. Hare spoke impressive and fitting words. A long procession passed by the casket, and many eyes were suffused with tears as they viewed the silent form of the departed in the shadow of the desk from which a few months before he had preached with such unction and power.

David J. Lewis has entered into his eternal reward, and a multitude who have been saved and helped through his instrumentality rise up to call him blessed, and to praise God who made him a polished shaft in His hand.

Whittier, Cal.

ANNALS OF OUR BIBLE CLASS.

BY ONE OF US.

NO. XII.

We have made long strides in our course since the last "Annals" were written, and this week's lesson will take us into the events of Passion week. But there remains much land yet to be possessed, and the robin's note is already heralding the coming spring, admonishing us to hasten if we would get through before the heated term begins.

It is beautiful to see how the members of the class are bringing up the journeys and connecting events with places; some of them can begin at Bethlehem and go straight through to the middle of the year of rejection, a thread which we are expected to continue right on up to the hour of the Ascension.

Our teacher was delighted to hear two of the older pupils say that already whenever they hear a sermon on the words of our Saviour, they are able at once to recall the circumstances under which they were spoken and to summon the scene like a picture. She had been telling us this would be the result and that it would well repay the labor of memorizing. You should have seen Jessie's bright eyes glow as she followed the recitation of a fellow pupil at the map—Jessie knows the journeys like a book, and so does Sallie. Kate said she "never could," when asked to take the pointer, and Martha hesitated, but our teacher insisted, saying it was better to try and fail, then not to make the effort, so they each in turn took the floor, and of course succeeded.

We are all beginning to realize the benefit of our temple study, and in every way our grasp upon the course is growing stronger. But this we find: it is impossible to get the most out of this kind of Bible study without regular attendance and faithful, prayerful application. The lessons are long, and when even one is missed the connection is in measure broken and the interest flags. One of our number is a matronly woman of many cares, who entered the class in presence of almost insuperable difficulties, but who has so far mastered circumstances that her place is never vacant, and besides, she is putting her talent out to usury, teaching a Friday evening class in Genesis on the south side. Frances did a similar work last win-

ter, going six miles for three months to repeat our lessons in the last period of the Judaean Monarchy. It would be lovely if our dear class, now in its fifth year, should turn out to be a banyan tree multiplying itself for the promotion of this most profitable and fascinating of all pursuits, the study of the Word.

In no previous course have we found it so difficult to get a realistic view of persons and scenes. Especially is this true of the chief figure, that of the incomparable One. No other life or character helps us to understand His except by way of contrast. In this the ever-present Pharisee serves for the best of foils: subtle, self-seeking, crafty, proud, ambitious of titles and religious recognition, hard-hearted and hide-bound, caring less for a man than for a tradition of the elders, and nothing concerned for the salvation of publicans and sinners; treacherous and murderous, making the highest claims to sanctity and in the name of religion pursuing to His death the holiest being that ever lived; saying, "we see" and yet the blindest of the blind, always laying the emphasis on that which is secondary and sacrificing that which is vital; binding the consciences of believers by oppressive legislation, holding the penalty of excommunication over the confession of Christ, and bringing many even of the chief rulers into the bondage of fear (John 12: 42). They are in evidence, negatively, to prove the holiness of the spotless One, and this study of Pharisaism and our Lord's estimate of it, is making us more than ever desirous to be absolutely rid of it ourselves. How foreign to every feature of it was the pure and guileless and discerning spirit of the Master! His was the tenderest heart that ever beat, the freest from prejudice, the most accessible, the most benevolent; the most intolerant of sin, and the most compassionate for the sinner; the nearest allied to humanity in sympathy with its woes and in holy self-sacrifice for its weal; the embodiment of perfection and the divine expression of the greatness of true humility. He was utterly beyond the highest Jewish ideals of that day,—beyond those even of the Twelve whose standards of greatness and honor were still earthly standards, and who had yet to learn that in the measurements of the kingdom the "mountain would become a valley, and the valley a mountain." His was an incomparable balance of powers,—moral greatness evenly laid on, and no lack of proportion in the figure. And just because of this His character is the hardest possible to analyze. It is like a vast tableland with no visible depression by which to measure its altitude. In its all-roundness there are no irregularities, no jutting points to take of. If one may be allowed, in this connection, to quote the lines of Dryden on Cromwell, they contain a hint of the difficulty:

"But how shall I begin or where conclude
To draw a fame so truly circular?
For in a round what order can be showed,
Where all the parts so truly perfect are?"

Certainly in no study has the student such need to constantly invoke the presence of the revealing Spirit, the importance of which is kept ever before our class.

I may add as a matter of interest to any who have been following the history of our work through the "Annals," that there are hours in which the atmosphere of this class-room grows sacredly solemn, and the foundations of our Christian faith seem like rock beneath our feet; when the vital truths that make up what is termed "evangelical beliefs" are justified to our understanding, beyond a doubt, in the nature of the case. To one of our pupils—a rarely gifted woman—this gospel of the kingdom was altogether new, as she had never even so much as touched a New Testament until she got one for the class. It has been to us a new and intensely interesting experience to note the impressions made by this fresh disclosure upon her keen Semitic mind. Through her eyes the New Testament is now seen to be the fulfilment of the Old without a missing link, and, further, it is inexplicable to her how any one can accept the Bible as an inspired book, and profess Christianity, and at the same time reject the doctrine of the deity of our Lord and Saviour, Jesus Christ.

THE QUIET HOUR.

Would you come into His Presence,
E'er the busy life of day
Wakens from its nightly slumber,
Takes again its onward way?
Then enter once the silence
Of that hour before the dawn,
When e'en Nature waits His Spirit,
In the hush of early morn.

And ye then shall learn the sweetness
Of abiding in the Lord;
You shall know the blest infilling,
That His coming shall afford.
Then is recognized His whisper
Of approval or dismay,
When thy soul is hushed before Him,
E'er the break of coming day.

For oh, who can tell the blessing
That the quiet hour brings home
To all eager, earnest seekers,
Who thus wait the Lord alone?
All the tests of days most trying,
Here He tells you how to meet;
There is comfort, grace and solace,
In his tones so low and sweet.

So then why not seek the sweetness,
Of the presence of the Lord,
In the hush of early morning,
E'er day's failures are deplored?
He is waiting for your coming,
Longs to fill with joy your heart;
You will miss the words He's keeping
If you linger still apart.

NELLIE CATHERINE BORING.

The art of knowing when one is needed is more difficult than that of helping.—George Macdonald.

If ever you are tempted to waste an hour go and ask a dying man what he would give for that hour, which you are throwing away, and according as he answers, so do you act.—Shepherd of Salisbury Plain.

The International Lesson.

SECOND QUARTER.

Lesson IV.

Fourth month 23, 1899

JESUS, THE WAY AND THE TRUTH AND THE LIFE.

John 14: 1-14.

GOLDEN TEXT.—Jesus saith unto him, I am the way, the truth and the life.—John 14: 6.

DAILY READINGS.

Second-day, Fourth mo. 17.—Jesus the Way, the Truth, and the Life.—John 14: 1-14.

Third-day, Fourth mo. 18.—The Life. John 17: 1-10.

Fourth-day, Fourth mo. 19.—The Truth. John 17: 11-19.

Fifth-day, Fourth mo. 20.—The Way. John 17: 20-26.

Sixth-day, Fourth mo. 21.—Way to the Father. Eph. 2: 13-22.

Seventh-day, Fourth mo. 22.—The Only Way. Acts 4: 1-12.

First-day, Fourth mo. 23.—The Living Way. Heb. 10: 11-22.

The 14th, 15th, 16th, and 17th chapters of John are the most spiritual of any in the Bible; to them more than any others, the despondent, the discouraged, the doubting, the sorrowing turn for instruction, for hope, for consolation. In them Christ is revealed as himself the revealer of God the Father; as the source of faith, hope and love; as the Life, the Truth, the Way. In them the mission of the Holy Spirit is declared most completely, and they set forth with clearness the union which should exist between Christ and the believer. The lesson is closely connected with the preceding chapter, the latter part of which should be read.

1. "Your heart." The seat of the affections and emotions. "Troubled." A strong word implying a trouble mixed with anxiety for the future. The reference seems primarily to chapter 13: 33. "Ye believe in God, believe also in me." The American Revisers would make the verb imperative in both cases, and this is to be preferred, through the original may be read either way. The contest seems to give the following meaning, "Believe in God, and yet more than this, let your faith find in me one on whom it can rest."

2. "In my Father's house." Heaven. As the earthly temple included many rooms (Ezek. 42: 6; 1 Kings 6: 5, 6, 10), so the heavenly temple has many places of abode. "If it were not so?" etc. Christ appeals to his sense of justice; he could not have been with them and taught them and loved them, and not have told them, unless there had been room for all. The Revised Version says, "For I go," etc., an additional reason.

3. "And if I go." The "if" does not express any doubt, but simply indicates a result to follow. "I come again and will receive you with myself." Revised Version. This promise should not be limited to any one "coming." This will be seen by reading the whole discourse where several comings are distinctly referred to: (1) in the Resurrection (verse 18 and 16: 16); (2) in the gift of the Comforter (verses 17, 25, 26; 16: 7); (3) in the intimate relations which should exist between Christ and the believer (verses 18, 23); besides these, there is the coming at the Last Day, and possibly the coming to each individual when called away by death.

4. "And whither I go, ye know the way." Revised Version. As if to say, if ye do not understand

much about the place ye at least know the way I am going.

5. The question was characteristic of Thomas; he blurted out what others thought, but dared not express: "Can we know the way unless we know the place to which thou are going?" The idea of an earthly kingdom was still uppermost.

6, 7. To the proper understanding of the passage, verses 6 and 7 must be taken together.

The order of thought is the Truth, the Life, the Way, but Thomas had spoken of the way, and hence that is mentioned first. Christ does not only reveal the way, He is the way; he does not only reveal the truth, He is the truth; he does not only bestow life, He is the life. "Without the way there is no going; without the truth there is no knowing; without the life there is no living." If they had really learned to know Christ, they would have known the father; from this time, after this declaration, they should know that he was the revelation of the Father which they could understand—God revealed in terms of humanity.

8. Philip seems to have felt that these words could not apply to him. He wished some such sight as Moses had. Exodus 33: 17-23. He wished to walk by sight, not by faith.

9. Christ makes a personal appeal. Philip was one of the earliest disciples (John 1: 43), but the reference is doubtless to the three years of constant intercourse. "Hath seen the Father." It is only when the Father is seen in the Son that Christ is truly known. "Know me." Revised Version. That is "learned to know me."

10. Christ's teaching showed the close communion he had with the Father, and his works how the Father wrought through him. Compare John 10: 28.

11. "Believe me." In the original the verb is in the plural which shows that Christ now addressed all the disciples. "You have been with me long enough to believe what I say, but if not, at any rate believe what I do."

12. "Greater works." There is some obscurity in these words. They cannot mean miracles, for no miracle was performed greater than the raising of Lazarus. The reference must be to spiritual works as conversion, and teaching and preaching; such as the preaching on the day of Pentecost, the spread of the gospel over most of the world.

13, 14. To ask in the name of Christ is not to use His name in the prayer; it is to be so full of His spirit that what is asked is in accordance with His will, and in some degree for the petitioner to represent Him. In all true prayer "Not my will, but Thine be done" accompanies the petition.

PRACTICAL THOUGHTS.

1. Christ has opened a new and loving way to the Father.

2. "We faintly hear, we dimly see,
In differing phrase we pray,
But, dim or clear, we own in Thee
The [Life], the Truth, the Way."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FOURTH MONTH 23d, 1899.

HOW CHRIST MAKES USE OF COMMON LIVES. THE MAN WITH THE PITCHER.

Mark 14: 12-16.

Second-day, Fourth mo. 17.—The fishermen of Galilee. Matt. 4: 18-22.
Third-day, Fourth mo. 18.—The tax-gatherer of Capernaum. Matt. 9: 9-13.
Fourth-day, Fourth mo. 19.—The women of Galilee. Matt. 27: 55, 56.
Fifth-day, Fourth mo. 20.—The lad with fishes. John 6: 5-14.
Sixth-day, Fourth mo. 21.—The widow in the temple. Mark 12: 41-44.
Seventh day Fourth mo. 22.—The goodman of the house. Luke 22: 7-24

Darwin's experiments were performed with the most simple appliances consisting of a few boxes, cans, bits of glass, and odds and ends. It was the greatness of the man and not the elaborateness of the apparatus that produced such famous results. Yet the greatness of the man lay chiefly in painstaking thoroughness and careful noting of every result of his investigations. It is the power to make the right use of common things, to bring to their use the right motives, and to appreciate their significance, that makes every true life a Mount of Transfiguration. It was only the common, every-day garments of Jesus that were "exceeding white, as no fuller on earth could whiten them" in that marvelous transfiguration. Earthly kings must put on royal robes when they would shine, but he only needed to let shine forth the glory that was in him, and straightway every common thread, spun with weary toil doubtless in the home at Nazareth, assumed a glorious appearance because of its relation to that inner glory. The miracles of Jesus constantly suggest the same lesson of the use of common things. It was only such water as the servants had drawn every day from the fountain at Cana, that in the presence of Jesus was turned into wine. It was only Peter's old net, already patched here and there, that the Master used to enclose the miraculous draught of fishes. The simple lunch of a boy was the starting point for the meal for five thousand men. Not only was this true, but it appears that Jesus was ever recognizing what men could do, and linking it with his own doing in the performance of miracles. The disciples could not multiply the loaves, but they could pass them out; they could not raise Lazarus, but they could roll away the stone and loose him when he came forth. The man bearing the pitcher could not utter one word of the marvelous Passover night discourse of Jesus, but he could furnish the room where it was to be spoken.

Strictly speaking there is no such thing as a "common life," for those who have learned the art of setting common things in right relations to Jesus Christ. He who holds a prism before his eyes sees every object in the range of vision fringed with all the glory of the rainbow. This transfiguration of common life in the light that comes from the face of Jesus Christ is the sublime secret of happiness. Jesus said He came to give life and to give it more abundantly. The life which He gives is not only an inner spiritual thing having certain relations to an existence hereafter, but

it is a power of appreciation of the things that now are. When one man walks abroad, every stone, hill, and valley has its lesson for him; the process of world building is written upon them, and he reads the records of all the past millenniums. Every shrub and plant speak to him, not only of beauty, but of order and species, of development and modification by environment. Stretches of landscape and changing sky are one great canvas upon which nature's hand throws colors with a titanic brush. But another man walks over the same ground and sees only dust, dirt and mud, weary climbing over jagged rocks, tangled weeds, threatening skies, and approaching darkness, and returns with weary disgust. Just so are men with reference to that which constitutes common life. To one it is drudgery, toil, disappointment, association with disagreeable people, weariness, lack of opportunity, desire to get out of the world. To another with the Christian power of appreciation, and the transfiguring light from the face of Jesus Christ, it is full of opportunity, compensation, and spiritual significance. Contentment is not the lack of ambition to get on in the world; it is rather the discovery of the value of the things that we now possess.

"There is a legend of an artist who long sought for a piece of sandal wood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the image from a block of wood which was destined for the fire. Obeying the command he produced from the log of common fire-wood a masterpiece. In like manner many people wait for great and brilliant opportunities for doing the good things, the beautiful things, of which they dream, while through all the common days the very opportunities they require for such deeds lie close to them in the simplest and most familiar events. They wait for the sandal wood out of which to carve Madonnas, while far more lovely Madonnas than they dream of are hidden in the common logs of oak which they burn in the open fireplace or spurn with their feet in the wood-yard."

CHRISTIAN ENDEAVOR PARAGRAPHS.

The first bulletin of the Detroit committee of arrangements is at hand. The dominant rule is the desire for a convention of spiritual power. Let us go with that thought supreme. Our bigness is our peril, our popularity a possible snare. It requires a mighty spiritual force at the heart to inspire this great army. Let us go up to inquire of God, and to worship him in His holy temple.

The Friends' Endeavor Society at Portland, Maine, has been making a steady growth the past year. They have recently organized an Intermediate Society with twelve active charter members.

Brooklyn Friends' Society promises fairly to repeat its missionary offering of last year, and to raise \$325 for the work in China at Luh-Hoh, under care of Dr. French and Margaret Holme.

MISSIONARY MUSEUM.

All persons who have any curios for the Penn College Missionary Museum, may bring or send them to the Marion W. F. M. A. Conference, May 18-21, and place them in charge of Sarah J. King.

On behalf of Y. M. and Y. W. C. A. Missionary Committees.

GILBERT BOWLES.

Spiceland Quarterly Meeting Christian Endeavor Union held its first quarterly session Seventh-day evening of Quarterly Meeting, Third month 11th, 1899.

The meeting was opened by song service and devotional exercises.

Our Yearly Meeting Christian Endeavor President, Richard Haworth, of Marion, Ind., gave a very interesting and instructive address on "True to All My Duties." He said that we as Endeavorers must not put all our strength and ability in our Society, but we must save some of it for the church work. That the Endeavor Society is just preparing us to do better service for the church. He suggested organizing our committees and dividing the duties among the different members for a month, and then exchanging the work with other members of the committee until the six months are over.

Each committee should be posted on the literature of the United Society. He emphasized the need of each member having the baptism of the Holy Ghost. Without this we cannot do the work God intended us to do.

In the Quiet Hour we should get the knowledge and strength to do the duty that lies before us, of whatever character it is.

The Tenth Legion also holds an important place. We should at least lay aside a tenth of every dollar to use only for the Lord's word. When He has prospered us as much as He has, we should be willing to let Him spend a tenth of it as His own.

It is often asked, "What is the best method of studying the Bible?" Mr. Haworth said the first thing was to get the baptism of the Holy Ghost, and then let Jesus be our teacher.

Ella Applegate of Knightstown, our Yearly Meeting Junior Superintendent, gave a short talk on the Junior work. She said this is the most important work. That the child faith is the most perfect faith, and that the earliest impressions are the most lasting.

MARY E. LAWRENCE, Secretary.

"'Tis often darkest just before the day."

A little more persistence, courage, vim!
Success will dawn o'er fortune's cloudy rim.
Then take this honey for the bitterest cup:—

"There is no failure, save in giving up,
No real fall as long as one still tries,
For seeming setbacks make the strong man wise,
There's no defeat, in truth, save from within;
Unless you're beaten there, you're bound to win."

—Henry Austin.

FOR THE AMERICAN FRIEND.

EASTER IN A HOSPITAL.

BY M. Z. KIRK.

I am temporarily shut in the Pennsylvania Hospital and unable, on account of a quinsy throat, to talk to Friends who do not take THE AMERICAN FRIEND, so I will write to those who do. Hundreds of poor, sick patients are deprived of many of the pleasures of such days as Easter and Christmas. The same generous spirit which prompts men to build and furnish and support such excellent hospitals, also prompts fond fathers, mothers, brothers, sisters, and benevolent friends to send the suffering children, some of whom have not been out of their wards for weeks, and even months, many little tokens of love in the form of playthings, flowers, decorations, etc. At Christmas time especially the officers and nurses spare no pains in making the wards as beautiful and pleasant as possible.

To those who live where they can see thousands of acres of green grass and wild flowers, and to others who raise great gardens of flowers, it is almost impossible to conceive how much pleasure the sight and smell of a few bunches of flowers will bring to a ward of patients, languishing with fever or suffering with acute pains from a fracture. Those of us who pay for a private room usually have friends enough to look after all such things, but in all the hospitals there are scores of sick and afflicted ones whose pains are enough to thoroughly try the strength of most men. Perhaps they have lived for years in a lowly hovel and have been scantily fed upon poorly cooked food; the father's illness may remove the breadwinner from the home, and, being an honest, hard working man, he almost despairs all hopes in life, as he wrestles with disease; or, perhaps, the widowed mother has overworked, in caring for her family of children. Many of these men, women and children have always lived in the densely populated portions of the city, and have never known what it was to have a flower bed or garden.

Should not we all enjoy our walks through the fields more if we would gather some of nature's richest and most perfect flowers, or wouldn't our flower gardens bring us more pleasure if occasional bunches went to cheer the hearts of those who have unfortunately met with accidents, or have been overtaken with disease. How often we speculate on the thousands we will give to hospitals, churches, colleges, etc., when we get rich, but we neglect a great many smaller, but just as important duties. The wealthy men give the thousands to erect buildings and endow the institution, thus providing for all running expenses. The nurses give from twelve to fourteen hours a day to the suffering ones almost free of charge. The ministers gladly preach to the convalescents. Young men and women here in the city kindly provide music, not only for the devotional services, but they come to the wards and sing a few songs. The ordinary visitor fails to appreciate the joy this brings to all, whether they have been here a few days or many weeks. The man with money

supplies the absolute essentials, the officers and nurses attend to the physical needs, the ministers the spiritual, but it remains for the young people to supply the music and flowers, which really bring gladness to the hearts.

If you are a hundred or more miles from any large city with hospitals see if your express company does not intend to carry flowers free this summer for benevolent purposes. If you are near a large city read the article in a recent AMERICAN FRIEND regarding the flower work in Indianapolis.

GENERAL CHURCH NOTES.

Bishop Dwangee, a South African ecclesiastic, is in this country trying to raise funds to establish a theological seminary in his diocese in the Dark Continent. He is of heathen parentage and ran wild in the jungle until he came under Christian influence.

In view of the present vitality of the Zionistic movement, the following item from the report of the United States consul at Baireut is of interest: "Out of a total population in Palestine of some 290,000 souls, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have immigrated from Europe and America and are called Ashkenazim to distinguish them from the Oriental Israelites, the Sephardists."

The religious oppression of Russia from which so many Doukhobors have escaped is strongly emphasized by certain laws against the Stundists. The two following clauses are part of an enactment which is still in force in Russia: "The children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox church, and if such are not to be found, then the children are to be given into the care of the Orthodox clergy of the place." "Every Stundist who is found reading the Bible or praying with others will be arrested and without further warning will, by 'administrative measures,' be transported to Siberia, or some other distant part of the empire. Every minister of this sect is to be sentenced to penal servitude in the mines."

English newspapers have hitherto showed a fair degree of conservatism in their policy, and they have happily failed to emulate the yellow journalism of our side of the Atlantic, but now the wedge is entering in the form of the Sunday newspaper. The "Daily Telegraph" has recently announced its purpose to publish a Sunday edition, and, not to be outdone by its rival, the "Daily Mail" is following in a similar course.

A study of the statistics of missions in Japan for the year 1898, shows a very interesting condition to exist in the Mikado's Empire. At the close of the year there were in Japan 40,981 Protestants, 53,427 Roman Catholics, and 24,531 Greek Catholics. During the year the Protestant bodies baptized 4,400 per-

sons, the Roman Catholics 4,982 and the Greek Catholics 970. There were heavy losses by death and excommunication in all three bodies, so that the net gains of the year are not great—Protestants, 403; Roman Catholics, 631; Greek Catholics, 675.

The total number of Protestant missionaries, including wives and single women, is 692. This is an increase of 33 over the previous year. The Roman Catholic missionaries number 110 and the nuns 102. The Greek Catholics have only three missionaries.

The spirit of toleration is abroad in the land, and Japan in her present mood towards evangelization is a hopeful field for missionaries' effort.

News from the Field.

The Half-Yearly Meeting of Friends in the South of France was held on the 26th of Third month. Benjamin Combe, a minister, is clerk of the meeting. The meeting for worship in the morning was attended by thirty-six, though only eleven were present at the business meeting in the afternoon. Anna Vally, of Saint Giles, who has spent ten years in California, was not able to be present. Most of the Friends who are left live at Congenies and Fontanes. Marie Bernard, who for years held a school for girls in the city of Nimes, still lives in this city, where she is active in good works. The editor of THE AMERICAN FRIEND spent five months in the South of France some years ago, and he then learned to love the good people who have kept up this meeting under great difficulties and discouragements. They should have our interests and prayers.

Prince D. Hilkoﬀ writes under recent date that the money appropriated by the Canadian Government and otherwise available for his fellow countrymen, is about exhausted.

They want horses and plows at once to begin farming on their several reserves. Some purchases have been made, but as the funds are so limited, immediate action on the part of interested friends will be most timely and greatly appreciated.

All donations of farm utensils, seeds, potatoes, clothing or other articles designed for the Doukhobors, may be forwarded to Joseph S. and Thomas Elkinton, 817 Miﬀin Street, Philadelphia, Pa.

INDIANA YEARLY MEETING.

Olive Branch Monthly Meeting was held at Walnut Corner, Ind., Fourth month 1st.

The disagreeable weather and bad roads made the attendance smaller than would otherwise have been.

Steps are being taken to fully organize Walnut Corner Meeting, which has heretofore been what English Friends call "an allowed meeting."

Two of the Walnut Corner members were granted letters, three were discontinued, and four were given certificates of removal. One received on request from Winona, making seventeen or eighteen additions to that meeting since the opening of their new house of worship recently. Also eight or ten have been added to Olive Branch Meeting through the labors of our Quarterly Meeting Superintendent and others.

E. C. T.

Portland, Ind.—Friends had the acceptable company of Della Johnson, of Lynn, Superintendent of Christian Endeavor work in Winchester Quarterly Meeting, on Easter at Bible School, Meeting, Christian Endeavor, and the Easter entertainment by members of the school in the evening. A large crop of measles materially reduced the attendance on these services.

Wabash Quarterly Meeting was held Third month 24th, 25th and 26th.

Enos Harvey, of Fairmount Quarterly Meeting, and Ella Davis, the Superintendent of Bible School work in Indiana Yearly Meeting, were in attendance with us.

Enos Harvey preached to the select body very acceptably from the words of Paul to Timothy, "Stir up the gift of God which is in thee by the putting on of my hands, for God has not given us

the Spirit of fear, but of power and of love and of a sound mind," and on Seventh-day the subject was "Christ, the Bread of Life and Spiritual Growth."

Jennie Ridgway, the Superintendent of Bible School work in this quarter, conducted a very profitable Quarterly Conference on Seventh-day evening, in which the papers read and the discussions that followed were very helpful. On Second-day, following the Quarterly Meeting, Ella J. Davis conducted a Bible institute of two sessions, in which the different departments of First-day School work were discussed, and proved very interesting and inspiring. This is the beginning of this good work that she proposes to follow up in all the different Quarterly Meetings, and may the Lord bless her, and may the work prove helpful to all as it has to us.

FRANK MOORMAN.

WESTERN YEARLY MEETING.

Robert L. Kelly, of Plainfield, Ind., has been awarded a fellowship in Philosophy by Chicago University. He has been studying in the University during the present year.

Hamilton County, Indiana, is the banner county for large Quarterly Meetings. West Grove has a membership of 700, Westfield 1701, Carmel 906. It has been my privilege to visit with a minute the above meetings, and some of the Monthly Meetings. I first attended Friends' Meeting in Noblesville (a place of about 12,000 population.) In nine year's time, from a few families, the membership has risen to 240, and there is built a fine house for worship, costing \$7,000. The Friends hold a place of influence equal to any of the churches in the town.

Hinkle Creek was the next meeting in line of my visit, and from there I went to Providence Monthly Meeting. At West Grove I found a revival in progress, conducted by Leroy Jay and wife. The meeting was remarkable in power; several had been converted, and now there was deep conviction on the unsaved and unsanctified, followed by victory for many. I also attended Westfield and Carmel Quarterly Meetings, which were very interesting occasions.

PARKER JAMES.

Vandalia, Cass County, Mich.

NEW YORK YEARLY MEETING.

James Wood addressed a Parlor Meeting at the home of Mrs. Henry C. Potter, in New York City, the 11th inst., on "The Navajo Indians of Arizona."

Glen's Falls, N. Y.—In First month James Adams, of New Jersey, held a series of meetings for two weeks. On account of much sickness in the vicinity the attendance was small. The work was continued through the adjoining meetings, with good results.

In Third month our former pastor, Luke Woodard, from Indiana, came on a visit. The weather proved stormy and unfavorable most of the time. During his short stay, however, a few special meetings were held, in which his teachings cheered our hearts, as coming from one whom we had learned to love in years gone by. And we realized anew that the "Old, old story of Jesus and His Love," does not grow old, but as we advance in years, it gives added grace and wisdom to our understanding. J. L. H.

CANADA YEARLY MEETING.

Wellington, Canada.—Our Father in Heaven has again remembered us and very much encouraged our hearts by sending Eli G. Parker among us. After attending West Lake Quarterly Meeting he held three meetings at Wellington. The Lord allowed us to see some of the fruit of his labor. One soul was brought into the fold and some hearts were touched, who had long been resisting the Spirit of Truth, and we expect the seed sown will bring forth fruit to His glory who has led His servant in this direction and helped him to declare the truths of the Gospel.

Our Brother went from here to Moscow, where the church was much strengthened through his ministry.

LILLIE CRONK.

IOWA YEARLY MEETING.

Woolson, Iowa.—The Friends at Woolson commenced holding cottage prayer meetings Third month 6th. James Pickard, of Pleasant Plains, a minister, was present at the second meeting,

and assisted in meetings. On Seventh-day evening the meeting was held at the meeting-house, where they were continued until fifteen meetings were held. The ministry was very helpful to the church, being characterized by earnestness and plain practical teaching. As a result of the meetings a number are taking their part in the active service of the Master.

FRED COMFORT.

Wessington Springs, S. Dak.—Mount Vernon Quarterly Meeting of Friends was held in this village on Third month 25th and 26th. Ministers in attendance were: John F. Hanson and wife, Blanche Ford, Carrie Butler and Mary Hunt. The Gospel was preached in demonstration and power to large congregations on First-day morning and evening. The meetings were very quiet and good attention was given to all the services. These are the first Friends' meetings ever held in the town, and we are not ashamed of them. The public press says, "Come again." John F. Hanson held a Peace meeting at 3 p.m. on First-day, which was large, and much interest was manifested, and there was a unanimous expression of thanks by the audience standing.

The Quarterly Meeting liberated Alice Hanson to accompany her husband on his return visit to England, Norway and Sweden, and possibly other countries.

Mount Vernon Quarterly Meeting is composed of four monthly meetings: Mount Vernon, Aurora, Pleasant Valley and Harmony, all small meetings, wide'y scattered. There are only two small families here, located in the Springs, and thirteen miles from our Monthly Meeting of Harmony.

CLAYTON BROWN.

OHIO YEARLY MEETING.

Ironville, Ohio.—A series of revival meetings has been held at this place, under the auspices of the National Evangelistic Association of Christian Workers or Friends of Jesus, which have resulted in the conversion of many souls to Christ and the awakening of a deep religious interest.

The meetings were conducted principally by Evangelist N. C. McLean, aided a part of the time by his wife, C. E. McLean, S. H. Jones and others. As a result Christian people have been brought into a closer feeling of sympathy and unity of Spirit. Some gave their names for church fellowship in different societies, also a new society of more than thirty members was formed. The Easter service, conducted last First-day evening by Brother and Sister McLean, was one of great interest, the house being crowded to overflowing.

C. F.

KANSAS YEARLY MEETING.

Hoisington, Kan.—The Friends' Meeting-house, at Prairie Centre, Barton County, Kan as, was dedicated at 11 o'clock a.m., Third month 12th, with a full house and good interest. A very helpful sermon was preached by L. D. Barr, and a good collection taken. Revival services followed for two weeks, conducted by L. D. Barr. Martha Carr also assisted for one week. The meetings were hindered somewhat by bad weather. Good interest was manifested with some renewals.

This is not a large meeting, but the Friends are well united and very earnest. There is great opportunity for Gospel labor.

The pastor of Hoisington Monthly Meeting travels thirty miles each First-day and attends three meetings.

H. M. DAVIS.

Isaac A. Woodard has accepted the pastoral charge of Haviland Meeting.

Abija Cox has located at Antioch in the limits of Haviland Quarterly Meeting, and will probably take charge as pastor.

The Yearly Meetings Executive Committee on Evangelistic, Pastoral and Church Extension Work met at the University in Wichita on Third month 28th and 29th, and transacted a large amount of business in the interest of the work.

Bevan Binford is still unable to resume his duties as professor in Biblical work, and will spend the spring and summer in the plains and mountains West. His father will accompany him.

Mary C. Woody takes Professor Binford's Biblical work in his absence.

Eusebia Couch has consented to take the work of Superintendent of Evangelistic and Pastoral Work in Hesper Quarter for the remainder of the year, kindly relieving Stella F. Jenkins on account of her very pressing school work.

Frances Jenkins will spend the summer in Boise, Idaho, assisting Amanda Way, who is located as pastor of the church in that city.

Elizabeth Butler, of Barclay, is still suffering from the effects of a fall occasioned by stepping on a porch one of those sleety mornings some weeks since.

Friends of Ezra Lamborn were pleased that he was able to attend some of the sessions of Buffalo Quarterly Meeting. He represents the "K. C. Journal."

The university opens the Spring term with quite a number of new students enrolled.

The winter term of Stella Friends' Academy, Cherokee, O. T., closed Third month 2d, with a very interesting "Public," given by the Mirage Literary Society.

Through the efforts of Annie Ray, of Washington Friends' Meeting, Kansas, and Susie Allen, a most successful revival was held at the Academy last term. Nearly all of the students accepted Christ as a present and all satisfying portion. The students are proving faithful in testimony and daily living.

The Spring term opened Third month 7th, with the largest attendance of any one term in its history. Over sixty have been enrolled so far, and others yet to enter. The annual enrollment has reached nearly ninety.

Pupils are in attendance from a territory one hundred and twenty miles east to eighteen miles northwest, and from twenty-six miles northeast to forty miles southeast. Thirty-five are boarding themselves or in private families, and attending school. The Academy being entirely removed from the evil influences of the town, parents from all over the surrounding country are sending or looking towards sending their children to a place where they can be cared for as in a home, and receive the best of high school instruction under the direction of Christian teachers.

Sixteen are taking the special work in Methods of Teaching and Pedagogy, with a view of teaching next winter.

We hear that there is likewise a grand opening for the establishment and maintenance of a good Friends' Academy of high grade in Tecumseh, Oklahoma Territory.

An excellent building, which will be splendidly equipped for school purposes, and a nice living residence will be furnished, all free, for use by some experienced collegiate graduate who is a member of Friends, and desires to work in this new and interesting educational field. It is desirable that a minister and his wife apply for the position at Tecumseh.

Those desiring can correspond with Superintendent George N. Hartley, of the Indian Work, Tecumseh, Oklahoma Territory.

We are glad to welcome Brother and Sister Hester back from their work at Harmony, Pawnee County.

FOREIGN NEWS.

We have received the following letter from Theophilus Waldmeier:

Dear Friends: Asfuriyeh, Syria, Third month 10th, 1899.

It is now over a year since my wife and myself had the great pleasure of being among you. We do think with loving remembrance of you all, and we shall never forget your kindness and Christian love by which you received us. We also thank you very heartily for your sympathy and help which you extended to us in our arduous work (Hebrew 6: 10), for alleviating the cruel condition of the mentally afflicted sufferers of Bible Lands. We believe that our heavenly Father has given us this work to do for Him, and we rejoice that He has prospered it so far. An excellent site of good land of thirty-three acres in the Lebanon district of "el Metn," with fine climate and plenty of water which is very good and pure. There are many olive, fig and almond trees, and a great deal of vine; this whole property is put in the hands of English and American trustees. The administration building is quite finished now, and we are engaged in the erection of the two pavilions, one for twenty male, and the other for twenty female patients, and hope that they will be finished at the beginning of the fall so that we shall soon be able to receive patients.

Our desire is that that our American Friends should also have their pavilion among other nations, and that they should have a share in this pioneer work so urgently needed in this country. The small country of Switzerland has asked it as a favor to have a hand in this "Bethesda," and they have collected nearly the half of the amount required for one pavilion, and are doing their best to raise the whole sum of £1,000. I have calculated that one pavilion for twenty patients will cost this amount. You have already very nobly contributed £700, more than half, there remains only £300 more to raise. Besides this we should like you to do your best to secure annual subscriptions in order to help us to defray the current expenses. We shall of course take in paying patients. Surely we shall work the property well, and to try and get an income from the land, and try and do our best to get annual subscribers in Syria itself, and also in England and Europe. The annual expenses will amount to about £1,600. The doctor, a specialist of mental diseases and a distinguished M.D., is an earnest Christian young man from Switzerland, and will render his service gratis in our hospital, out of love for his Master, who himself has chosen him to work among the poorest of the poor, or the "dead who cannot be buried." This noble service will of course lessen our expenses a great deal. Since our return to this country we have seen and heard heart-rendering stories about the deplorable state and cruel treatment of these poor, mentally afflicted people, and have been laboring ever since to erect this "Bethesda," a refuge for the poor, forsaken ones, who cannot plead their cause. Many, many applications we have already received, and we are very anxious to get the two houses ready as soon as possible. We therefore need your sympathy, prayers and help in order to bring relief to those who cannot help themselves, but become a victim of cruelty and superstition through ignorance. For this Christ-like work you have already become fellow-workers, and have a share in its noble purpose.

With much love to you all, we remain, your affectionate Friends and fellow-workers,

THEOPHILUS AND FAREDA WALDEMEIER.

CORRECTION.

The name of the author of the article, "Life Laid Down," in last issue is Reba E. Jenkins. It was incorrectly printed "Rita."

Married.

COALMAN—ELLIS.—Married, on the 25th of Second month, 1899, at the home of the bride's parents, William J. and Emma C. Ellis, near Belmont, Kingman County, Kansas, Rosalie Ellis to Edwin Coalman, of Harper County, Kansas.

Died.

ALLEN.—Emma Samira Allen, daughter of Joseph Milton and Charity Kersey Allen, died in Chicago, Ill., Second month 21st, of pneumonia, aged 45 years. She was a member of Whitewater Monthly Meeting, her home being at Richmond, Ind.

ALMY.—Died First month 13th, 1899, Susan H. Almy, an elder and member of Rhode Island Monthly Meeting, in the eighty-fifth year of her age. Between her life and the life of her husband, Levi, a minister, who died some years before, there was ever manifest a beautiful and divine correlation. Sharing with him his spiritual exercises, she adorned the doctrine with the meekness and the gentleness of Christ her Saviour. When near the close, she said, "For me to live is Christ, and to die is gain."

BARKER.—Joseph E. Barker, son of Joseph and Jemima Barker, died at Rose Hill, Kansas, Third month 4th, 1899, aged 26 years. He was a member of Rose Hill Monthly Meeting. He was converted in 1892. His friends have the comforting assurance given by seven years of Christian life that all was well.

CARTER.—Amy E. Carter, daughter of William P. and Lydia M. Briggs, and wife of Oliver C. Carter, died suddenly of heart disease, First month 23d, 1899, aged 38 years, 9 months and 12

days. She leaves a husband and three children, with numerous other relatives and friends to mourn their loss. She was a member of North Branch Monthly Meeting, Kansas. We have the consoling evidence that her end was peace.

DOAN.—Died near Laton, Kansas, Third month 7th, 1899, Ebenezer Doan, son of David and Ruth Doan (both deceased), aged 64 years, 3 months and 9 days. He was a member and an elder of Chalk Mound Monthly Meeting of Friends. As a devoted Christian and a pillar in the church he will be greatly missed. He leaves a wife and five children to mourn their loss, which we believe to be his eternal gain.

HALLETT.—Died Second month 21st, aged 55 years, Sarah Louise Hallett. The last words on her patient lips were, "Father help me!" and she passed into the heavenlies. Always dove-like and humble, yet full of loving ministry for others, not only in the beautiful home of her girlhood, where many eminent ministers and servants of the Lord found rest, and refreshment, but in the late years of her widowed life, when all with whom she came into contact felt the simplicity of her faith and the sincerity of her love for the Master, was she greatly helped to adorn the doctrine of God her Saviour.

HORNADA.—Caroline E. Hornada, an old resident of Ridge Farm, Illinois, died Eighth month 20th, 1898, aged 66 years. She was born Eleventh month 17th, 1832, and was the daughter of Thomas and Margaret Haworth. She was married to William H. Hornada, Eleventh month 11th, 1854. She embraced the Christian faith in early life, and has been a life-long Friend. She was a faithful wife, an affectionate mother, and always lived a faithful and blameless life before her family and those about her.

MOTE.—Died on the evening of Eleventh month 29th, 1898, at the home of his daughter in West Milton, O., Luke Smith Mote, in the eighty-seventh of his age. He was the oldest son of David and Mariam Mote, and a member and elder of West Branch Monthly Meeting. Possessing enlarged views of the leading doctrines of the church, he much desired that these should ever be upheld. At the same time he recognized as his brother, every believer in the Lord Jesus. His interest and zeal for the cause of Christ remained strong during his declining years, and the close of his life was characterized by calmness and trust.

STUBBS.—Beulah Ann Stubbs died at the home of her daughter in Fruitland, Kansas, on the 23d day of Third month, 1899, aged 68 years, 7 months and 29 days. She was the widow of Elijah M. Stubbs (deceased in Third month, 5th, 1887). They with their family moved to Kansas from West Elkton, Ohio in Eleventh month, 1879. She was a life-long member with Friends, and at her death belonged to Fruitland Monthly Meeting of Cottonwood Quarterly Meeting. She was prepared for the change and to meet her Saviour.

FOR THE AMERICAN FRIEND.

AT EVENTIDE.

At eventide its shadows fall
O'er daily toil, enfolding all
With kindly grace; and gathered there
Around the firelight's cheering glow,
Where loving hearts dispel the care,
On each our tender thought bestow—
Our words and acts in kindness meant—
Each face reflects the sweet content.

A house of stone or wood we build,
A home within ourselves is found,
A home with choicest treasures filled,
Where love and faith and joy abound.

—WILLIAM N. HOLWAY.

To hate the Devil and all his works is one thing.
To say who is the Devil, and what are his works, is another.—Miss Thackeray.

News and Events.

Thirteen ringleaders of the Lake City, South Carolina mob of lynchers were placed on trial at Charleston on the 10th inst. It is gratifying to all lovers of good order that these ruffians will at least have to answer before the law for their lawlessness, though it is doubtful whether a South Carolina jury can be found to convict them. The Lake City tragedy occurred on Second month 22d, 1898, only a week before the destruction of the Maine. On account of this national misfortune the attention of the country was diverted from the importance of the former event, and justice has dragged slowly for over a year. Baker, it will be remembered, was postmaster at Lake City, and innocently incurring the displeasure of the whites, he was attacked in his home at night. He was instantly killed while attempting to escape from the house, and with him was also killed a baby which he carried in his arms. His wife and five other children were shot again and again, but narrowly managed to escape with their lives. Hardly ever has a more unspeakable and absolutely inexcusable atrocity taken place since the war. Some strong warning against all such acts of violence is vitally needed, and especially at this time, when the craze for lynching is so widespread.

Some isolated attempts at forwarding messages by wireless telegraphy have been recorded in the press during the past year, but what seems to have been the most successful effort of this kind was the sending, week before last, of a despatch from France to England by electricity without the intermediary of any wire. The message was printed in the London "Times." The method consists of the transmission of electric waves from one delicately adjusted and sensitive instrument to another exactly adjusted to the same kind of vibration. A vertical conductor is used; that employed in the recent experiments was over one hundred feet high. It cannot be foretold to what extent this method will supersede the present system, but it seems pretty certain that it is eventually to play an important part in our material progress.

The representatives of the United States to the disarmament Congress, to meet at The Hague on Fifth month 18th, were appointed last week by the President. The men chosen are exceptionally able, and will undoubtedly prove themselves strong in their coming mission. They are Andrew D. White, our present Ambassador to Germany; Mr. Newell, United States Minister to the Netherlands; Seth Low, President of Columbia University; Captain William Crozier, of the United States Army Ordinance Department; Captain A. T. Mahan, lately retired from the United States Navy, and Frederick Hollis, of New York. The last will be the secretary of the delegation. The cause of the conference, we may be sure, will be well served in a pre-eminent measure by Andrew D. White, than whom there is no more ardent advocate of peace among all our public men. Others of the delegation in several instances are considerably less to be depended upon than he, but as the object of the conference is primarily for the lessening of Europe's armaments and not the disbanding of her armies, it is well perhaps that there should be those in the delegation who have a more practical knowledge of modern warfare.

The United States Philippine Commissioners issued on the 4th a proclamation to the people of those islands. It expressed the President's good will, promised needful reforms in all departments of the government, asserted the aim of the United States to be the welfare and the elevation of the Filipinos. It says the supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist it can accomplish no end other than their own ruin. The most ample liberty of self-government will be granted to the Philippine people which is reconcilable with the maintenance of just, stable and economical administration of public affairs and compatible with the sovereign and international rights and obligations of the United States.

During the past week little news of an important character has come from the scene of the late activities in the islands, and it is thought that General Otis is waiting for the above proclamation to become thoroughly disseminated, and to give the Tagalos an opportunity to thoroughly understand the aims of this country before continuing the aggressive campaign, already begun with such force. Perhaps the most important item of information is that General Lawton started on the night of the 8th across the Lake Laguna de Bay with 1,500 men, in order to carry forward the war in the region east of the lake. The campaign will be conducted on the order of Indian warfare in small squads, General Lawton being a past master in such tactics.

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BROAD AND CHESTNUT STS., PHILA.

A LIST OF MEETINGS APPOINTED TO BE HELD IN TWELFTH STREET MEETING HOUSE, PHILADELPHIA.

(Twelfth Street, below Market.)

During Yearly Meeting Week, 1899.

All interested are cordially invited to attend and to take such part in the discussions as may seem to them right.

Second-day, Fourth month 17th.

Peace.—Afternoon 4 o'clock. Annual Meeting of the Philadelphia Peace Association of Friends, in the Committee Room. After the reading of the usual report and the routine business the following addresses are expected:

"Present Outlook with Special Reference to the Work of Friends."—Dr. Richard Henry Thomas, of Baltimore.

"Individual Work for Peace."—Jno. D. Carter.

"Lessons from the Spanish War."—Isaac Sharpless.

Freedmen.—Evening 7.45 o'clock. Annual Meeting of the Friends' Freedmen Association of Philadelphia, Charles L. Marshall, Principal of the School at Christiansburg, Va., will be present with specimens of the work of the Scholars in the Industrial Department. It is also expected that Booker T. Washington, who feels a deep interest in the school will address the meeting in its behalf. There will be report of the purchase of a farm to be used in connection with the school as directed at the last Annual Meeting. A most interesting occasion is expected and all will be welcome.

Third-day, Fourth month 18th.

Bible Schools.—Afternoon 4 o'clock. Thirty-seventh Annual Meeting of the Friends' First-day School Association of Philadelphia and its vicinity. Reports from the various schools and classes and remarks suggested by the same.

Tea from 6 to 7.15 o'clock.

Bible Schools (Continued.)—Evening 7.45 o'clock. Addresses by Dr. Richard H. Thomas, of Baltimore, who comes by request of the Executive Committee. Subject: "What Recent Bible Study has done for the Christian Believer."

Fourth-day, Fourth month 19th.

Foreign Missions.—Afternoon 4 o'clock Special Meeting of the Foreign Missionary Association of Friends of Philadelphia Margaret W. Leitch, of Ceylon, will address the meeting on "The Joys and Successes of Mission Work."

Gilbert Bowles, of Penn College, Oskaloosa, Iowa, is expected to be present.

Tea from 6 to 7.15 o'clock.

Temperance.—Evening 7.45 o'clock Annual Meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting.

The work of the past year will be reviewed and a synopsis given of the various reports for the year. An address will be delivered by Charles H. Mead, of New York city, Secretary of the National Temperance Association.

Fifth-Day, Fourth month 20th.

Indian Aid.—Evening 7.45 o'clock Annual Meeting of the Philadelphia Indian Aid Association in the Committee Room.

The annual report will be read. A report of the school at Skiatook, Indian Territory, will be presented, and some account given of the more general work of the Association during the past year.

JOTTINGS.

Admiral Dewey, upon being interviewed by a reporter regarding the suggestion that the Admiral be made a candidate for the Presidency next year is credited with saying that he could not and would not be a candidate, his entire life having been devoted to a calling which has in no wise fitted him for responsibilities such as would devolve upon him in such a position.

The formal declaration of the termination of the Spanish-American War will be a matter of only a few days. At this writing the treaty is on its way to Washington from the Queen Regent, and the ceremony of its ratification will follow immediately upon its arrival.

A terrible disaster occurred in New York city on the 7th, when the houses of Wallace C. Andrews and Albert J. Adams, in the most aristocratic section of the town, was destroyed by fire. The entire family of the former perished in the flames. An explosion of gas is believed to have started the flames.

The contract for building a bridge over the Atabara River in Egypt has been awarded by the British Government to the Pencoyd Bridge Works, of Philadelphia. The English manufacturers are greatly dissatisfied and charge favoritism, though they were unable to compete, as the specifications showed, either in time or price with the American manufacturers.

An agreement has been reached between the United States, Germany and Great Britain for the appointment of a Joint High Commission for Samoa. Unanimity will be necessary upon all decisions of the commission.

The Attorney General has decided that Section 17 of the act "increasing the efficiency of the army" does not prohibit the sale of intoxicating liquors through the canteen system as heretofore organized, except that no officer or enlisted man can be detailed for duty in the canteen to sell liquor. This decision is being actively protested by the W. C. T. U. and other organizations and it is to be hoped that there will be no evasion of the evident intentions of the framers of the law.

General Rios, Spain's chief commander in the Philippines, has cabled his government that it is hopeless to expect the liberation of the Spanish prisoners while the war between the Americans and the Tagalos continues.

TO OLD POINT COMFORT, RICHMOND, AND WASHINGTON UNDER PERSONAL ESCORT.

The next six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, April 15th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

GETTYSBURG, LURAY, AND WASHINGTON.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on May 6th. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1193 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NOTICE.

California Yearly Meeting will be held at Long Beach, California, beginning Sixth month 13th, 1899. Meeting of Ministry and Oversight at 2.30 p. m., the 12th, to which we will welcome any of our Friends who can come.

M. M. BROWN,
Cor. Sec. of Entertainment Com.

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THE AMERICAN FRIEND for Third month 30th, 1899.

NOTICE.

The Box Committee of the Friends' Foreign Missionary Association invites thee to the Friends Institute, 20 S. Twelfth Street, on the occasion of their first Donation Day, Fourth month 26th.

Boxes are to be sent to Tokyo, Japan; Hoshangabad, India; Brumana and Ramallah, Syria.

Gifts of muslin, calico, flannel, woolen goods, books, black-haired dolls, furnished work bags, text cards, toilet soap, stationery, household articles, scrap books, etc., will be gratefully received.

The Committee requests that articles should be marked with the donor's name and the destination desired.

The Japan box will be closed on Eighth month 31st, 1899; the others immediately after Donation Day.

Money should be sent to the Superintendent,

EMILY B. STOKES,
1719 Arch Street, Philadelphia.

"I HOPE I AM."

Frequently we hear the above as an answer to the question, "Are you a Christian?"

Scarcely any other word is so often misused as "hope." I am surprised that Caleb Cobweb has not blacklisted such misuse of it. Hope refers to the future, and to an uncertain future. Why should there be any uncertainty as to our status as Christians?

The apostle says, "We know that we have passed from death unto life, because we love the brethren." The Lord Jesus says, "He that believeth on me hath everlasting life." If we love the brethren, if we believe on the Lord Jesus Christ, why not joyfully and confidently exclaim, "Yes, I am a Christian, praise the Lord!"

Any—even a seeming—uncertainty as to our standing in the Christian life has a most unhappy effect, not only upon the doubtful Christian himself, but upon the worldling who might be influenced to walk

in the ways of righteousness if he could hear our glad and hearty acknowledgement of loving allegiance to the Lord Jesus.—S. M. Allen in "Christian Endeavor World"

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I recall now a scene in Tremont Temple just before the breaking out of our civil war, says Julia Ward Howe, in the March "Atlantic." An anti-slavery meeting had been announced, and a scheme had been devised to break it up. As I entered, I met Mrs. Chapman, who said, "These are times in which anti-slavery people must stand by each other." On the platform were seated a number of prominent abolitionists. Mr. Phillips was to be the second speaker, but when he stepped forward to address the meeting, a perfect hubbub arose in the gallery. Srieaks, howls, and catcalls resounded. Again and again the great orator essayed to speak. Again and

again his voice was drowned by the general uproar. I sat near enough to hear him say, with a smile, "Those boys in the gallery will soon tire themselves out." And so, indeed, it befell. After a delay which appeared to some of us endless, the noise subsided, and Wendell Phillips, still in the glory of his strength and manly beauty, stood up before the house, and soon held all present spellbound by the magic of his speech. The clear silver ring of his voice carried conviction with it. From head to foot he seemed aflame with the passion of his convictions. He used the simplest English, and spoke with such distinctness that his lowest tones, almost a whisper could be heard throughout the large hall. Yerrinton, the only man who could report Wendell Phillips' speeches, once told my husband that it was like reporting chain lightning.

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A paper records a smart reply of a Scotch student to his professor. As a rule the professor has the best of it, but in this case the tables were turned. An enthusiastic professor had been advocating the advantages of athletic exercise. "The Roman youths," he cried, "used to swim three times across the Tiber before breakfast." The Scotch student smiled, at which the irate professor exclaimed: "Mr. McAllister, why do you smile? We shall be glad to share your amusement." The canny Scot replied: "I was just thinking, sir, that the Roman youths must have left their clothes on the wrong bank at the end of their swim."—"The Bookman."

WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

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This story is told of a venerable gentleman who, while he had a high regard for the truth, was also given to exploiting an occasional jest:

"I spoke the truth, and the literal truth," said the old gentleman, impressively. "Believe me or not, as you may, I am not more than sixty years of age, and yet for more than fifty of those years I have eaten nothing." The elegant young man looked rather uneasy. "I don't want to be offensive," he observed, "but really are you sure that you're feeling well in your mind?" The hale and hearty old gentleman laughed outright. "No, I am not crazy, if that's what you mean," he returned; "but see here. I'll explain. Out of the twenty-four hours of the day I never spend more than three, all told, for my breakfast, lunch and dinner, and often not as much as that. But let us say three. That leaves twenty-one during which I take no food; that is to say, seven-eighths of my time. Seven-eighths of sixty years is fifty-two and one-half; so, you see, it is literally true that for more than fifty years I haven't eaten a thing, and—" But the elegant young man had gone off as fast as his legs could carry him.

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THE EFFECT OF ROYALTY UPON THE LOYAL SUBJECT.

In an entertaining article on English characteristics by Julian Ralph in "Harper's Magazine," we are given a number of sidelights on English thought, manners, customs, and character. Among the illustrations furnished is this, showing the curious effect that the presence of royalty has upon some people. Mr. Ralph says:

On jubilee day I stood so near the procession that I could have touched the door of her majesty's carriage with my walking stick.

When she had ridden by, the lady next to me said:

"O dear, now she's gone, and I didn't see her."

"Didn't see her?" I repeated, in astonishment.

"I couldn't," she replied. "I was so excited I could not look at her. This is the third time I've tried, but something always comes up and blinds me."

Once I was walking in Hyde Park with a little English lady, who suddenly cried out:

"O, there's the princess" (meaning the Princess of Wales), "and Princess Victoria! Do hurry and let us get near the road to see them!"

"Well, there, they have gone," said she, after the royal carriage had passed, "and I shall be in a flutter for half an hour. I suppose you'll never understand it, but I go perfectly silly whenever I see royalty."

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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

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"Yes," exclaimed the grateful mother; "thanks to you, doctor! She has had just what you ordered. She has eaten carrots three times a day since we were here, and sometimes oftener,—and once or twice uncooked,—and now look at her!"

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Vol. VI

FOURTH MONTH 20th, 1899

No. 16



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"That they all may be one."

VOL. VI.

PHILADELPHIA, FOURTH MONTH 20, 1899.

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Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.

—James Russell Lowell.

KADESH-BARNEA AND AFTERWARDS.

THERE are times in the life of all men, and in the history of all peoples, when the Divine Voice says, as at Kadesh-Barnea: "You have encompassed this mountain long enough; go forward." These periods of definite advance are always critical epochs, and they are times which try men's souls, for new experiences and new milestones on the way bring unexpected problems, and dangers and trials which were unknown in the steady round of "the old paths." Such Kadesh-Barnea* experiences we have had, and such clear and unmistakable calls to advance we have heard.

But there come, none the less certainly and clearly, times when the Voice says: "Go deeper and build more solidly. Remove the rubbish, and find the rock-bottom for the structure."

Such a call is coming just now to our branch of the church, and it is as disastrous to disobey one of these calls as the other. Enthusiasm and earnestness are all very well, and they have their right place, but the

things that *stand* in God's world are the things that are patiently, painfully and solidly builded squarely on a genuine foundation, and raised by a careful plumb-line test. The things that last are not thrown together hit-or-miss; they are jointed and fitted wisely and well. No great, permanent thing ever was done on the hurrah plan and by throwing caps in the air. The great constructive forces of nature are not revolutionary. They move stealthily, quietly, but mightily toward their end.

We belong among the oldest of the Protestant denominations. For more than two hundred and fifty years we have professed to have "the mind of Christ," and to be led and empowered by His Spirit. We have, as a people, held that Christ dwells in the hearts of those who believe on Him and unites their lives with His life, so that the individual becomes spiritualized and "charged" with a power not his own.

Christians of such a sort as that could no more be hidden than an electric arc lamp can, nor could they fail to have a transforming power.

But our two hundred and fifty years of history indicates that there is somewhat of a gap between this great ideal and the real facts, though it is no mean record to have produced even a few of these dynamic Christians. But we keep forgetting what we stand for. At one time we conclude that our main business is to uphold a certain set of "testimonies" which be-

* Deuteronomy, Chapters 1 and 2.

come almost as sacred in our eyes as the ten commandments on the tables of stone in the ark. Then, again, we let down our hands, tired of holding up "testimonies," and we bend all our energies to the work of "saving souls" at home or abroad. Evangelistic and missionary work become the end of our existence. We show much more interest in repentant sinners than we do in historic testimonies, and there is probably good Scripture authority for this preference.

But in neither case,—whether upholding testimonies or working for the salvation of souls,—ought we ever to forget the ground of our existence, the foundation rock on which we build, the very life-blood of our religious body.

The principle to which we refer is this: Christ is the life of our life. He imparts His spirit and His power to those who believe on Him. He dwells within those who come to Him, and unites them with Himself, and He permeates the whole man until he is spiritualized from within, out. Out of such material He will build a church, and the gates of Death shall not prevail against it.

Our belief is that we need to get down to this foundation principle—it is the seed principle of early Quakerism—and build upon it. There will be no trouble about upholding testimonies, and there will be no doubt about saving souls if we are true to this fundamental thing.

Some of us are timid, and some of us are rash, and some of us are headstrong and opinionated. Let the timid man become united with Christ, and he will be bold; let the rash man go deeper down into that life, and he will become calm and stable; let the headstrong person learn the mind of Christ, and he will become heartstrong instead of opinionated.

We have a great constructive work now before us. Many things are weak and shaky. We have pushed ahead with enthusiasm, and cut down much good timber, but how to build—is our question. How shall we make our denomination a mighty spiritual force within and without? There is only one way. Nobody can create force. We can only utilize it. But there is power enough. God is not dead, and Jesus Christ is not withdrawn from the world. He is only invisible, but certainly present. Let us cease to hope that power will come through shouting like Baal's priests, or through dead and traditional machinery, or through the few channels which the church has marked out as "sacred," but let us learn by first-hand experience that power always comes when a soul really "puts on Christ," and let us endeavor to produce a body of members all united to this one Head.

PENN COLLEGE.

DR. WILLIAM L. PEARSON, after more than five months' work in the East in the interest of Penn College, has returned to his home in Oskaloosa where he will again take up his work in the college. He has succeeded in securing many gifts to the college, and his patient work has materially increased the resources of that institution, but it can be said in a general way that Friends do not yet realize the importance of the work done at Penn College, or its real bearing upon the future of Quakerism. The plea that has been made this winter has much more in it than anybody has seen, and personally we prefer the little group of heroes who have stood unflinchingly by this institution to the men who manned the "Merri-mac" at Santiago, knowing, as we do, the inner history of this struggle during these hard financial years, and the determination of these men not to surrender a holy trust and responsibility; we have been surprised that it appealed so little to those who might lift its financial burdens.

In this work of educating the untrained and uncultured, in the great task of giving new ideas, and of widening the horizon of life, the struggle at the best is a hard one. It is impossible to enlighten the world without treading a wine-press and bearing unspeakable burdens. The world never will see how much a man has to pay for the privilege of being the world's helper!

These Penn College men have burdens enough to keep them steady without this financial one, and it ought to be lifted, and it ought to be done at once *if we really are members one of another.*

JOHN R. HARRIS.

DURING the past year Canada Yearly Meeting has lost two of its foremost members—William Wetherald and John R. Harris. The death of the latter, after a two weeks' illness, is a sad blow to Canadian Friends, for their small body could not well spare a man of his type and character. He has been one of the props in sustaining Pickering College in its long financial struggle. He has for a long time been Clerk of the Yearly Meeting, and he conducted its business with rare tact and ability. He was one of the oldest secretaries of the Bible Society of Canada, and he was a noble Christian man of business, whose religion permeated all the transactions of his life. His death should rouse the young Friends of Canada to a new sense of their responsibility.

RICHARD CADBURY.

ENGLISH Friends have suffered a great loss in the death of Richard Cadbury, of Birmingham, who passed away on the 22d of Third month, while on a visit in Jerusalem. His life was in an unusual degree fruitful of good, and he will have a large circle of true mourners among the working classes of Birmingham. In a quiet, unostentatious way he has been reaching and influencing thousands of lives, and at the same time he has been building up institutions, and systems of philanthropy, which will survive him. He was a typical product of true Quakerism, and those who knew him felt that the spirit of the Master was on him, as he went about doing good.

EDITORIAL NOTE.

THE article, "Him or It?" by Stephen Merritt, of New York, which we print this week, is a clear statement of an exceedingly important truth. We have again and again said this same thing in our editorial articles, and we have never presented anything less than a PERSON as the source of salvation and the higher spiritual life.

HIM OR IT ?

BY STEPHEN MERRITT.

This seems to be the question. John Fletcher, so I read, lost "it" five times because he did not profess "it," and anything that is lost so easily is not the adequate thing for these times and His purposes. In fact "it" is so loseable that we do not know exactly when we have "it" and when we have "it" not; so we find it so necessary to go forward every good opportunity, and seek "it" again with strong cries and tears, and this must be done to hold our own, and to remain in and retain "it." In fact, it becomes our business to keep "it" and see that we lose "it" not.

Our sanctification is such a valuable thing that we must watch and guard and keep "it," so we have no time or room for any other work, and we become religiously selfish in our endeavors to keep "it." To keep "it" we must talk, preach and write it." We must correctly pronounce our Shibboleth, we must associate only with those who profess "it," and denounce those who place "the one" in place of "it." I speak in love. I have no controversy; I bear no ill-feeling. I tried the It life for many, many hard and weary and unsatisfactory years. I received "it." Plainly, clearly, satisfactorily received "it." "It" was what I sought, and according to my faith "it" was done. As I received so I walked, as I was taught so I did. I prayed. No Romanist could have been more punctilious in doing duty than I. No monk ever counted his Hail Marys, his Ave Marias, his Paternosters, more zealously than I prayed my secret and public prayers. Every meeting I had to

rise and profess "it" or lose "it;" and I professed "it" and kept "it." I prayed and I prayed aloud. Baal's priests' plan was mine. I shouted and made a noise. I was happy and blest. In fastings I was faithful, for this was necessary to keep "it;" and years of Friday fastings were mine. Prayer and profession and fasting were not enough to keep "it," for "it" was slippery and would slide, and I thought I would die. Works, good works, were brought into play, and I preached for nothing and built churches and fed the poor and established and maintained missions. I never read a novel, never caught a fish nor snared a bird, never shot an animal, nor saw a play, nor a dance, nor a race, nor a game. I gave my money and time and talents freely to secure "it." I did not laugh. I separated myself and ostracized and condemned others. I wore plain clothes and lived a plain life. I kept the rules, attended class and band and prayer and preaching meetings continually. I went to camp meetings and took hundreds, paying their way, so that they might receive "it." I held continuous meetings for years on this line day and night in the churches of which I was pastor, and saw thousands receive "it." In all things I was a Methodist, and a Pharisee, and verily believed I was doing God's will, and that in securing the blessing of sanctification I had all there was for me; and to think of anything more or better was a delusion and a snare, and I had better just keep what I had or I would lose it all.

I must beware of fanaticism—for this was the bane and poison of "it." It was a hard life that I had to live under the bondage of "it." "It" did not measure up. The people that had received the blessing of it, lost it by hundreds; there was no real or general strength imparted. I and they became clannish and would only go to Holiness meetings and hear Holiness preachers. We became narrower and narrower until we crowded each other out, and said mean things one of another. "It" was requisite, so I thought, to keep "it." I wore out my voice. I broke down my health, and my strength, in my endeavors to keep and spread "it;" and my life was a failure and my efforts fruitless. In this time of dilemma, when my heart and flesh failed me, and I was on the point of abandoning "it" as uncertain and unsatisfactory, a PERSON came to my rescue.

I was alone; none were near, none were interested. "He" quieted me, hushed by murmurings and complainings, whispered to me in love that "it" could not, but "He" could. "He" communed with me, and gently suggested that I take Him as Husband, and evermore call Him Ishi. I acquiesced, said Yes to Him, that is all. No new blessing—a thousand would not meet the exigencies of the case. Blessings are "its," only things. The Blesser came. He, Him, a Person, my Ishi, and my life altered. He abides. He satisfies; my doing is now done. He does it all. I rest and rejoice, the hardness of my life is all gone. His sweetness has come in, His gentleness has made me great. He and His are mine. I am His. Married. Never to be separated. He never leaves me.

He cannot. It is against the law, wedded forever. He loves me, and though I may do or miss doing, He does not repulse me, but caresses and loves me. He does not berate, He never condemns, but ever comforts, strengthens and blesses me. The *HIM* life is a thousand times better than an *IT* life. I know, I have tried both. Beloved, receive ye Him.

GOD'S KINDNESS TO LAME SOULS.

BY THEODORE L. CUYLER.

After David had been firmly seated on the throne he inquired whether any of the house of Saul were yet living; for if so, he would like to show them kindness for the sake of his beloved friend Jonathan. An old family steward named Ziba reports to the King that there is a son of Jonathan yet living, who is "lame on his feet." This is about the only fact known in regard to the poor waif of a dethroned royal family. He is a cripple. Ever since his nurse had fled from the house at the tidings of Jonathan's bloody death, and had dropped the little five-year-old in her panic, he had been incurably lame in both his feet. And so he had been sheltered in the house of one Machir, over on the eastern side of the Jordan.

As soon as David learns that a child of his bosom friend is still in the land of the living, he remembers that he had once made a covenant with Jonathan to show the "kindness of the Lord" to his house forever. He promptly sends one of the royal chariots to Lodebar with orders to bring the poor lame Mephibosheth up to court. When the abashed cripple reaches the palace and hobbles into the King's presence chamber, he is perfectly overwhelmed. He falls on his face, and exclaims, "What is thy servant that thou shouldst look upon such a dead dog as I am?" Mephibosheth seems to have been a shy and gentle creature, like many others who suffer from bodily infirmities; but there is nothing which so soon lays one flat on the face as a volley of unexpected kindness. No artillery kills an enemy like a broadside of love. If Mephibosheth had been taught from his childhood to regard David as the destroyer of the dynasty of Saul, all his early prejudices must have melted at once when the monarch receives him so graciously. Not only receives him, but adopts him "for Jonathan's sake" into the royal household! He sits at the King's board every day, and finds a royal table "a good hiding-place for lame legs." In that wild age of war and violence, when revenge was so constantly practiced, this little cabinet-picture of the fugitive cripple seated at the imperial banquets has in it the lineaments of the New Testament Gospel. It is a very pretty parable of God's mercy to crippled souls.

Every sinner is lamed by sin and is wholly impotent to restore himself. When the Holy Spirit awakens a sinner to a deep conviction of his own guilt, he is ready to confess his utter unworthiness in language as strong as that used by Mephibosheth. The godly Rutherford, of Scotland, describes himself in the same impassioned language as having once been

a "dead carcase not able to step over a straw." John Bunyan uses quite as vehement expressions in his "Grace Abounding." Pungent convictions of personal guilt do not appear to be as common in these days; but I doubt whether any man can rightly appreciate the wonderful mercy of God in Jesus Christ, and the infinite preciousness of atoning love, unless he has broken down in penitent self-abasement. The lowliest convictions of guilt are usually the prelude to the loftiest attainments in godliness. The repentant and restored cripples are those whose feet become "like hinds' feet" in running in the pathway of God's commandments.

God's kindness to the lame is not only manifested in the atonement, or in the pardon to the penitent sinner, or in converting grace; it is shown in His patient forbearance and compassion to stumbling Christians. For Christians do stumble, and some of them shockingly. Peter was not the first or the last to catch a disgraceful fall; he never would have healed a cripple in the "Gate Beautiful" if his own spiritual lameness had not been cured by his forgiving Saviour a short time before. God's ambulances are kept pretty busy. The difference between an impenitent sinner and a Christian is that the one is willing to continue weak and wicked; the other, when he slips and sprains himself, is not content to lie on his face, but repents and seeks recovery, and walks most circumspectly. God is very forbearing towards the feeble Christians, who, like Bunyan's "Ready-to-halt," hobble on crutches; but such slay no giants, reap no harvests, and win no crowns. They are not models. When a soul has once been healed by divine grace of its lameness, it ought, like the cured cripple at the temple gate, to be walking and leaping and praising God.

Brooklyn, N. Y.

"NO NEED HAVE THEY TO GO AWAY."

A desert place; night comes apace;
No food supply; shall souls thus die
When God has sent the heavenly bread?
"No need have they to go away";
God's manna sweet give them to eat
And let the multitude be fed.

The multitude in want of food—
Shall one depart with longing heart,
In hunger seeking to be filled?
"No need have they to go away";
Conditions meet; give them to eat
That famine's craving may be stilled.

At home, abroad, on lonely road,
Or crowded street where many greet,
Perchance they hunger for life's food.
"No need have they to go away";
In love discreet give them to eat
And feed the suffering multitude.

Beyond the seas are feeble knees,
In distant lands are trembling hands,
The multitude is dying there.
"No need have they to go away";
Yet time is fleet; give them to eat;
The bread of life with them now share.

Maryville, Tenn.

SAMUEL L. HAWORTH.

FOR THE AMERICAN FRIEND.

"REALISM" IN PREACHING.

BY M. M. BINFORD.

Realism in literature,—the delineation of life just as it is, with no regard for moral significances, the serving up of the repulsive, morally distorted, hideous phases of society in the neat, jaunty dress of well-turned phrases "for art's sake," is happily passing by. An expiring effort has been, and is still made, to defend this dishing up of moral carrion under the plea that such a showing up of evil is conducive to good morals, and that such outraging of modesty and decency has its reward in the increased sense of horror for such gross immorality in the race. As well might it be argued that museums of physical monstrosities, distorted limbs, superfluous parts, abnormal developments should be kept in our school rooms to train our children in the perception of the beautiful in life.

But there is also an art in the preaching of the Gospel of Jesus Christ, using the word art in its legitimate sense of a method of doing well a special work, and since the work here is of the highest character, and the results are eternal, it is an art of highest order.

The problem which confronts the preacher is how to deal with sin so as to lead to repentance, and how to present righteousness so as to awaken desire and determination to live a holy life. Up to a certain point well marked in the good sense of morally healthful men sins of gross character may be spoken of, their nature commented upon, the evil effects described, without any offence to the natural modesty or sense of propriety inherent in all normal natures. But there has always been a class of minds, somewhat morally perverted, however sincere and earnest they may be, who are inclined to pass proper limits, and so gloat their diseased imaginations, and those of their hearers, in highly colored, sensational descriptions of sin, as not only to offend all Christian modesty, but also to augment the very evils they attack. By these abnormal crime detectors the moral garbage of a community is raked over in public under the deceptive claim of the purifying of the church, and the bringing of everything to the light, until timid or terror-stricken souls are under repeated urging to "confess their sins," are driven to moral distraction, and, to their own shame and needless disgrace, and the disgust of all right-minded people, are made to openly confess that which should be told only to God, or, at most, in inviolable confidence to spiritual-minded persons. Some of these unwise leaders have insisted even upon public confession of sins committed years since, before conversion, and thus urged those who have been forgiven of a merciful God to parade these forgiven sins before a merciless world. Cruel suspicions are engendered, the diseased, impure imagination of men is started to an abnormal activity; hideous visions of evil are conjured up, the passions of men are excited by such horrors to unwonted activity.

There is a coarseness and brutality about it all that is close akin to the feelings excited by the public hangings of years past. Instead of deterring from crime they incited men to the commission of other murders.

The writer well remembers the case of a public lynching in one of our western territories a score of years ago, where the bodies were left hanging half a day, and so excited were the boys of the town that they began hanging dogs all over town.

All this is "realism" in preaching, even more disgusting than in literature. It is a revival of the Romish abomination of the confessional without even its safeguard of secrecy. It terrorizes timid souls whose memory of forgiven sins is even yet a torture, and causes them to drag into publicity that which a compassionate God has declared he will never bring up at the judgment. It arouses the demon of cruel suspicion in others who hate the sins of the flesh, and under the impulses begotten of some startling revelation lose all their gentleness, generousness and love in a maddening maze of distrust, rapidly developing into a bitter Pharisaism. It sets many to making confessions, not so much of their own sins as of those of others, distorting, unjustly accusing, bringing into what they call "the light" those things which had better be covered by love, and so effectually healed and the offender saved. But worst of all is the result produced by familiarizing the thoughts of men with gross sin. Modesty and decency are outraged by such a course of public exposure, and its very publicity, while it horrifies for the moment, permanently coarsens and brutalizes the nature.

Such a course of procedure is absolutely without warrant in the example of our Saviour. There is manly straightforwardness in his treatment of gross sin, equalled by a maidenly delicacy and reserve in his treatment of the sinner. "Neither do I condemn thee; go and sin no more," is infinitely removed from all this coarseness of treatment above described. But the difficulty of dealing with this clerical "realism" lies in the fact that its advocates, in their overwrought state of feeling, have lost the power of discernment between a chaste, pure treatment of the grosser sins and their own gross, brutal, immodest treatment. A sin-scorched, terror-stricken soul, with a diseased, morally perverted imagination, though he has himself, for the time being, escaped the corruption that is in the world through lust, has not always learned the gentleness of Christ. His ministry is more likely to be an exaggeration of that of John the Baptist than an imitation of the ministry of Jesus. He vainly imagines that those who do not with him "denounce sin" are therefore condoning it. He would terrify a child into submission rather than train it into obedience. He would "break" its will rather than train it skillfully.

That there are right methods of dealing with such evils, both in public and in private, is not only freely conceded by the writer, but also emphatically affirmed, and that there are communities and churches that need such wise treatment is confessed with sorrow; but, after all, the most healthful, successful, permanent method lies rather in the realm of spiritual hygiene than in that of spiritual surgery, in the development of good health rather than in the morbid dwelling upon disease.

The International Lesson.

SECOND QUARTER.

Lesson V.

Fourth month 30, 1899.

THE COMFORTER PROMISED.

John 14: 15-27.

GOLDEN TEXT.—I will pray the Father and he shall give you another comforter.—John 14: 16.

DAILY READINGS.

Second-day, Fourth mo. 24.—The comforter promised. John 14: 15-27.

Third-day, Fourth mo. 25.—To testify of Christ. John 15: 17-27.

Fourth-day, Fourth mo. 26.—The spirit of Truth. John 16: 1-15.

Fifth-day, Fourth mo. 27.—The revealer. 1 Cor 2: 9-16.

Sixth-day, Fourth mo. 28.—Led by the Spirit. Rom. 8: 12-16, and 26-28.

Seventh-day, Fourth mo. 29.—The Prophecy. Joel 2: 23-32.

First-day, Fourth mo. 30. The Spirit given. Acts 2: 1-13.

The present lesson follows closely after the last. As has been said, this discourse is given only in John. There is a close connection in thought between these chapters and the First Epistle of John; so close is the resemblance that of itself it is strong evidence that they were written by one and the same person.

15. "If ye love Me, ye will keep My commandments" (Revised Version). The future tense seems more in accord with the context; obedience follows love (compare John 14: 21, 23; 15: 10. The "my" is emphatic; those which He has emphasized and made His own—the commandments to be observed are not those of the Law, but those of the Gospel. Compare Matt. 5: 34, 39, 44, etc.

16. "Pray." The word used in the original is a different one from that used in verse 14; Christ is described as making request of the Father, while men beg or petition. "Another Comforter." Literally, an "advocate," "one who is called to the side of another as a helper." The word is only used by John, and only five times by him (chapters 14: 16, 26; 15: 26; 16: 7; 1 John 2: 1). In his Epistle it is translated "advocate." There is no doubt that in the Gospel of John the word is intended to convey the idea of "helper" rather than "consoler." In early English the word "comfort" meant to strengthen, and so the Authorized Version was correct when it was made. "Another." Other than Himself. This word clearly implies the personality of the Holy Spirit. "Forever." "Christ's historical presence was only for a time; his spiritual presence is for all the days."

17. "The Spirit of Truth." He brings the Divine revelation home to the heart, and demonstrates its truth. Compare John 16: 14. "Cannot receive." Because the "world" is on a wholly different plane. So long as a man lives unto "the world" it is impossible for him to receive the spiritual "Helper"—the two are incompatible. See John 3: 3; 1 Cor. 2: 14; 1 John 5: 6. "Know him." Not "see him," because He is not visible to the outward eye; even then the Disciples knew something of the Spirit.

18. "I will not leave you desolate" (Revised Version). Literally, "orphans." The same word is used in James 1: 27. The translation "comfortless" suggests a reference to "Comforter," which is incorrect, the reference being rather to John 13: 33. "I will

come to you." Referring to the coming through the Holy Spirit. See verses 19, 20, 23, 26, etc.

19. The world will see Him no more after the ascension because the world sees only with the outward eye; but the believer will see Him with the inward eye of faith. Christ has eternal life, and the believer has it through Him.

20. "That day." The day in which the indwelling of the Holy Spirit is a personal experience, and spiritual life is received from Christ. Compare John 16: 23, 26; Gal. 2: 20. "You in me, and I in you." See John 15: 4, 5; 17: 21, 23; 1 John 3: 24; 4: 13-16.

21. "Hath—keepeth." The personal apprehension and the personal fulfilment. "He it is." Very emphatic, such an one, and no other. Compare verse 15. The love which leads to obedience will become deeper, and greater and closer spiritual communion will follow. "I will manifest." Notice the personal expression—not "will be manifested," but "I will manifest." Love, obedience, enlightenment—that is the spiritual order.

22. "Judas, not Iscariot." Otherwise known as Lebbaeus (Matt. 10: 3) and Thaddaeus (Mark 3: 18), and Judas, the brother or son of James (Luke 6: 16; Acts 1: 13). It is generally thought that the author of the Epistle of Jude was the Judas mentioned in Mark 6: 3. If this is so, this verse tells us all we know of Judas, not Iscariot. Like Philip, he does not take in the spiritual meaning of Christ's words, and asks the question from real perplexity.

23. Here, as so often, Christ answers not by a direct reply, but by carrying on and developing his original statement. "Words." "Word" (Revised Version). Here it is the whole Gospel message.

24. In this verse Christ describes the character which is the opposite of the believer.

25. "Being yet present." "While yet abiding" (Revised Version).

26. "But the Comforter [Helper], even the Holy Spirit" (Revised Version). A full statement of the coming of the Holy Spirit. Compare John 16: 13, 14. "All things." Respecting the divine life. Bring to your remembrance." "He will teach new truths by recalling the old, and will recall the old by teaching the new."

27. "Peace." There is perhaps a reference to the Eastern custom of wishing peace when taking leave. Compare Judges 18: 6; Mark 5: 34, etc. "My." Emphatic. "Not as the world." His are no empty, formal words, but are words of truth. Compare Phil. 4: 7. "Troubled." Better, "terrified." The idea is that of being fearful of impending ills, known or unknown.

PRACTICAL THOUGHTS.

1. The fruitage of love is obedience.

2. "The gift of God is eternal life through Jesus Christ our Lord."

3. The Holy Spirit comes to teach, to guide, to strengthen, and sustain those who believe and trust in Christ.

SIXTEENTH ANNUAL REPORT OF THE "EARNEST WORKERS."

It is well for us occasionally to take a backward look over our work and see wherein we have failed, and where we have been successful, and plan our future actions in accordance.

At our last annual meeting the chairman of our various committees endeavored to tell what we were doing, and we received many encouraging words from kind friends who were present. Officers were elected at this meeting as follows: President, Isaac P. Miller; Vice-President, Paul D. I. Maier; Secretary, Cornelia I. Trimble; and Treasurer, Edward L. Ritchie.

The total amount spent for the year has been \$717.01, of which \$88.35 has been for general expenses, \$125.00 for the Foreign Mission account and \$503.66 for the Kindergarten.

Some of our members have been compelled through illness, business or removal from the city, to resign, to the regret of all, but we have been glad to welcome eleven new members, and the number on the roll is now 66, with an average attendance of 30.

The plan of our work has not been altered, and our faithful committees are still busy. There are more people who are hungry for reading matter than the average person realizes, and the Paper Committee help to brighten many lives by distributing cast-off magazines and papers systematically to homes, mission schools, prisons, invalids, etc., etc., and during the past year have sent bundles to sixteen different places, some as far away as Alaska and others as near as Philadelphia.

The Relief Committee give relief in a different manner than formerly, as they have come to the conclusion that money does pass through the hands of even the poorest class, and that it is the misapplication rather than the lack of funds that is the cause of poverty, so the committee feel the necessity of teaching them how to use money rather than giving them material aid, and now they only give direct help in cases of urgent need or sickness, but have established a branch of the "Co-operative Coal Club" at 918 Locust Street. This was kept open every Sixth-day afternoon during the summer and is still continued. The members are mostly colored, who pay ten cents to join and deposit their money weekly, and when they have a sufficient amount to their credit an equivalent is given them in coal at low rates, which is much cheaper for them than buying by the bucket, as they usually do. The Committee gave two teas during the winter in order to gain new members. The Committee have been very faithful and deserve the hearty thanks of the Society.

There has been no change in our Foreign Mission work, and S. Takayama San still has charge of the Tsuchiura Mission and is doing very good work, and we have received some interesting letters from him, giving an encouraging account of the ground gained in the Christian field. Minnie Pickett, from Japan, attended our Eleventh month meeting, and told us of S. Takayama's wedding and of his satisfactory work

She said the hardest thing for them to work against was ancestral worship.

The Boys' Club, 918 Locust Street, has been open every Fifth-day evening during the winter, except Thanksgiving night and Jubilee Week. They open at 7.30 and close promptly at 9 p.m. There are classes in drawing, writing, sewing, paper-box making, whittling, hammock making, knitting, etc. They have entertainments after an hour of class work and games, and are sometimes treated to ice cream and cake. The Committee are doing their best to help the boys grow up to be better men than they otherwise would be without such aid.

We feel that the Kindergarten Committee is doing a noble work at 9th and Spring Garden Streets. A flower mission was opened during the summer, and every Sixth-day morning a member of the committee was there, and also had several to assist. The first hour the girls were admitted who played games, then were sent home with a bunch of flowers apiece. The second hour was conducted in the same manner for the boys. There have been more applicants for the school than can be admitted, and the committee feel their work has been greatly blessed, and are rejoiced to find that its influence is being felt in the neighborhood. Sarah P. Ecroyd has performed the work with extraordinary judgment and consecration, and has a very earnest and competent assistant in Miss Bartlett. The Boys' Club have been trying the self-governing plan, and have elected a Board of Governors. They also have game keepers, policemen and associate judges, with a member of the "Earnest Workers" Committee at the head of each. For part of the winter, the club has been open two evenings a week instead of one. The boys were taken on a picnic to Overbrook last spring, which they greatly enjoyed. The boys also have a savings bank fund, which was continued during the summer.

The Clothing Committee has been handicapped by the negligence of the members of the "Earnest Workers" in sending in old clothing. Nevertheless, they have sent some clothing to the 2d Armory of the Salvation Army, and some has been distributed to worthy and needy cases.

It was thought by the South Carolina Committee that it might be advisable to transfer the work previously done at the Schofield School, to the Christiansburg School, as the former is well-established, under the care of Race Street Meeting, and has plenty of money back of it, while the latter is new and struggling, and under the care of Twelfth Street Meeting. It was suggested that we take the money usually spent for the Schofield School, and write to Charles Marshall asking him how we could best spend it for his school. The South Carolina Committee was discharged and a new one appointed called "The Christiansburg School Committee." After writing to Charles Marshall, the committee decided to buy a sewing machine, which they sent down, and according to accounts it is filling a long-felt want.

The Auxiliary Committee sent in the spring a box

to a Friends' Mission in Virginia, which was filled with scrap-books made by the children, with clothing made or donated by the Society, underwear and quilt purchased by societies' funds and some magazines and patch work given by friends. In the fall the committee felt that the work last winter was not successful, and they were not willing to carry it on this year on the same plan. The committee was authorized to meet a committee from the W. F. M. A., and continue the work or not as they saw fit, and they concluded to drop the work for the present as the children were not viewing it in the right light. This is the first time the "Earnest Workers" have ever dropped work once begun, but we prefer to do this rather than continue in an unsuccessful way.

In the Fifth month meeting the attention of the Society was called to the fact that a girls' parlor was needed in the neighborhood of 9th and Locust Streets, where the older girls could come once a week and join classes. A committee of six was appointed to look into the matter and report in the fall, with the result that the "Progressive Guild" held its first meeting Tenth month 5th, 1898, when 18 girls joined. The meetings have been held every week since with the exception of Jubilee Week and the week of the storm. There are classes in dressmaking, hammock-making, knitting, fancy sewing and waiting. A savings fund has been started and over \$5.00 deposited by the members. At first we charged them 10 cents a month, but this has been changed to 2 cents a night. Once a month business meetings are held followed by an entertainment of some sort. The committee want to establish a place where the girls can come and be benefited, and for one night in the week at least be out of harm's way, and they hope the guild will grow.

A Christmas Committee was appointed at our Eleventh month meeting, which gave \$15.00 to the Joseph Sturge Mission School to aid in the Christmas entertainment, and they also gave a Christmas entertainment to the Club at 9th and Spring Garden Streets. A Christmas tree was donated by a kind friend, and each boy was presented with a half-pound box of candy, and went home feeling very happy.

The Society feels that many prayers have been sent up for guidance, and that they have been answered, for several individuals have said that they felt sure they were receiving the blessing of our heavenly Father. We want to thank our many friends who have aided us in various ways, for without such help much of our work would have been undone. We feel that much of our work is just begun, and we ask for your prayers that we may be helped as we go.

CORNELIA I. TRIMBLE, Secretary.

So I go on not knowing—
 I would not if I might;
 I would rather walk in the dark with God,
 Than go alone in the light.
 I would rather walk with Him by faith,
 Than walk alone by sight.

—Anon.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FOURTH MONTH 30th, 1899.

HOW SHALL WE DIVIDE OUR TIME?

Ecc. 3: 1-15.

Second-day, Fourth mo. 24.—Time for prayer. Matt. 6: 5-8.
 Third-day, Fourth mo. 25.—Time for Bible study. Ps. 119: 145-152; 2 Tim. 2: 15-19.
 Fourth-day, Fourth mo. 26.—Time for fellowship. Col. 3: 12-17.
 Fifth-day, Fourth mo. 27.—Time for helpfulness. Luke 10: 25-37.
 Sixth-day, Fourth mo. 28.—Time for service. John 21: 15-17.
 Seventh-day, Fourth mo. 29.—Time for rest. Lev. 25: 1-7.

It will not be wise for leaders of prayer meetings, this week, to become too deeply entangled in the mysteries of the interpretation of the Book of Ecclesiastes. The writer's standpoint of vision is not easily determined. It is not that of a Christian in the clearer light of later revelation. There is often a sense of weariness, of disappointed hope and ambition, that finds no solution without more Christian conceptions of life. "What is worth while?" finds scarcely an answer in the whole book until the last two verses. The gist of the portion selected for our lesson seems to be the importance of discretion in the use of time and labor. Few men can do great things, but he who learns to do right things in their right places will always be a useful man. He who knows the right time to do right things is a tactful man. He who calls on his sick neighbor and tells him of all the people he ever heard of who have died with the disease from which the neighbor is suffering may be a very well informed man, but he is certainly not a very tactful man.

The list of topics for daily readings is suggestive of a proper recognition of the use of time. Our physical, intellectual and spiritual needs must be cared for. It is not the will of God that we should slight any of them. Spirituality is not promoted by physical or mental starvation. But most men are prone to over-exertion for the body or the mind and consequent neglect of the spiritual life. Time for prayer, Bible study, fellowship, helpfulness, service—how shall we find it? For many of us time is already portioned out. Eight hours for sleep, ten hours for work, two hours for the care of the body and for food—that leaves only four hours of leisure each day, and for some busy housewives we know even that never comes, and as well for some men, who work twelve hours a day. But it is the use of that leisure time that largely determines the character of the man. Not what we are driven to do, but what we choose when we have the power of choice, determines our real life. If ninety-nine-hundredths of those who profess to be Christians ever do any active Christian work, they will do in these leisure moments of a busy life. The fondly cherished dream of a happy time of leisure by and by will never come to most of us. We must learn to "Preach as ye go."

It is the idle, careless drifting through leisure hours that robs most people of the power of an ever-

deepening spiritual life. Many people say they have no time for the Quiet Hour, who, nevertheless, find time for many hours of empty talk during the week. Many find no time for Bible study, and yet find time for reading to far less profit. We have seen men who could never find time to call on their neighbors for their spiritual welfare, who yet could spend days canvassing for political ends.

Let us resolutely settle at once for all that we will make time for spiritual culture, and then we shall surely find it. When General Gordon's handkerchief lay on the ground outside his tent door no officer in all his army dared enter his tent, for he knew that Gordon was alone with God.

Yet we must remember that all time is sacred to God. There is no division of life into secular and sacred. My daily toil must be as much for God as my closet devotions. I can no more slight my work or my lessons than I can slight my prayers. Praying is to little purpose when it is a substitute for righteous living. Praying and preaching have more immediate spiritual ends in view than eating and drinking, but all are to be done to the glory of God. The true secret of life is in finding the right time for each duty. It is our duty to sleep, but it is not our duty to sleep when we ought to be at church or in Sunday School.

A NEW FORWARD STEP FOR THE ENDEAVOR HOSTS.

We present herewith a broadside, to borrow a naval term for a peaceful purpose, on a new movement in Christian Endeavor. That it accords perfectly with the sentiments of Friends, so far as it goes, scarcely needs saying. Of all churches in America none should hail this step with more joy than ourselves. It has been the subject of correspondence between the writer and the officers of the United Society several times, and he rejoices at the prospect of seeing a widespread interest awakened among Endeavorers. The time is indeed opportune. If America must now begin an international policy and assume "the white man's burden," may it be to the utmost degree a peaceable policy. We sincerely hope every society among Friends will at once send for the memorial referred to, and obtain every possible signer.

THE CHRISTIAN ENDEAVOR WAR AGAINST WAR.

Send five cents (to cover postage and expense) to Secretary Baer, Tremont Temple, Boston, for a memorial.

Endeavorers, War Against War!—A familiar letter from the President of the United Society of Christian Endeavor, in the "Christian Endeavor World."

One of the great world movements, I believe, is that in favor of peace on earth and good will to men. The fulfilment of the angels' song seems to have been long upon the way, but the prospects for its speedy realization were never so bright as to-day, in all the history

of the nineteen centuries since the celestial choir gave it voice. The rapprochement of England and America during the last year has been one of the great events of history; the consequent increase of good feeling between Canada and the United States has made all our hearts glad; and the brave young Czar of all the Russias has crowned it all by his noble utterance in behalf of national disarmament.

Here is a great world issue in which Christian Endeavorers can throw themselves heart and soul. The proposals for peace have no partisan squint. It is not a move upon the political chessboard, or, if some individuals and nations would selfishly degrade it to this low level, the whole subject is so much vaster and nobler than party politics, that time-serving tricksters will be swept away, finding the movement too big for them.

I am not of those who believe the Czar's rescript to be the trick of a wily demagogue, and from our present knowledge of his purpose and character I think these suspicions are unworthy of any generous mind. But even at the worst, supposing that what his enemies say is true, and that he is not sincere in the matter, let the Christian world take him at his word, and demand in good faith the carrying out of these noble proposals that look finally to the beating of every sword into a ploughshare and every spear into a pruning-hook.

But what have Christian Endeavorers to do with this matter? Much every way. Ours is a world-wide movement, international, interdenominational, interracial, as no other religious movement in all the history of the world has ever been. It has world-wide sympathies and affiliations. It has a mission, not in America only, but in every remote section of the world. Particularly has it bound together the hearts of English-speaking young people in four continents, America, Europe, Africa, and Australia. In America it holds its great conventions on both sides of the line that separates the United States from its northern neighbors. Next summer its annual feast will be held at a border city, equally accessible to Canada and the United States. In 1900 the greatest international religious convention ever held will assemble in the halls and churches of London and the Crystal Palace.

What, then, is more appropriate than that such a society should cast its influence in favor of international arbitration and universal peace? It has opportunities for re-echoing the angels' song possessed by no other organization in the world. Christian Endeavor is a unifying force, and universal peace is necessary to a united Christianity.

But, above all, I believe that this is God's purpose and plan. I cannot believe that He desires the red-handed Demon of War to stalk abroad any longer, going to and fro in the earth like Satan, and walking up and down in it. If anything can make the angels weep, it seems to me that it must be the bloodshed and carnage of an awful battle.

If this is so, then it is our duty as Christians, as

young Christians with a future century before us, as Christians with such a magnificent opportunity to further a good cause, to do all that we may to deserve the beatitude of the peace-makers.

Here is one thing that we can do. We can all pray for this cause that is as wide as the earth, as high as heaven, and as important as the counsels of God. Here is something definite, practical and tangible, and let no humble Endeavorer, who believes in prayer, forget that he can do something to move the arm that moves the world and to hasten the glad day of universal peace.

We can, too, help answer our own prayers. We can petition (this is always within the rights of free-born Anglo-Saxons); we can agitate the subject; we can help create public opinion; we can devote a session of our local or State union to the subject; we can show the world that so far as we are concerned the Christian youth of America are looking eagerly forward to the day when war shall be counted, with slavery and polygamy, as one of the barbarities of a backward age. "The Christian Endeavor World" will have much to say about this matter in the future, and I ask for your sympathetic and earnest attention to every word that tends to usher in the reign of the Prince of Peace. To make this very practical for the Endeavorers of the United States, there will be found in this paper a form of memorial to the Senate and the House of Representatives. I hope that thousands will take pains to circulate and sign it.

Your friend,

FRANCIS E. CLARK.

WAR AGAINST WAR!

That is a worthy battle-cry for Christian Endeavorers. Let it be taken up with ardor. Let the Christian Endeavor world ring with it. We have been patient with terrible iniquity long enough.

The Emperor of Russia has put the matter on a practical footing. Few assemblies in the world's history have been so momentous as the coming International Conference on the world's peace. It will produce results; it must. For our country to fail of representation there would be a lapse from our noblest ideals.

Many causes, also, have drawn closer together, during recent months, our own nation and Great Britain. The Anglo-Saxon race has recently made enormous gains in power and renown. If we can all stand together, and stand for peace and on earth, it will be a spectacle worthy to draw back to earth the angel choir of Bethlehem. Negotiations for Anglo-Saxon arbitration should at once be resumed; and since our country broke them off before, it should properly open them again.

Some may consider this an unsuitable time for such an agitation, since the war spirit has so recently been aroused among us, and fed upon successes so gratifying. On the contrary, this is the very time of times, while the horrors of war are fresh within our memories, the pestilential camps, the corruptions of management, the deadly transports, the sickening wounds,

the loss of noble young men from college, workshop, and home, the vast burden of expense, the lowering of sentiment to what is brutal, till the war for liberty became, in the actual thought of myriads, a war for aggrandizement, enrichment, and revenge. Not long ago we were on the verge of such a war with our English brothers. Events to-day might precipitate such a war with Germans, almost as nearly our kin. Is such a possibility worthy of Christian men?

This, then, is the memorial we present to the Christian Endeavorers of America for their signatures:—
To the Senate and House of Representatives of the United States of America.

We, whose names are affixed hereunto, are members and friends of the societies of Christian Endeavor, numbering in this country over forty thousand organizations, with more than two and a half millions of members, and in foreign lands over fourteen thousand organizations, with nearly one million members. It is the sense of our world-wide fellowship that impels us to this memorial. Canada, Great Britain, and Australia contain hundreds of thousands whom we have come to honor and love as brethren. Among the Hindoos and Persians, the Chinese and Japanese, the natives of Africa and Madagascar, the republics of South America, are large numbers who are thus closely knit to us. Our comrades in Christian Endeavor are found in France, Italy, Germany, Russia, Switzerland, Turkey, Greece, Norway, Sweden, Holland, Denmark, Austria, Belgium. In Spain itself, our foe in the late war, is a rapidly increasing number of them, and Christian Endeavorers were found in each of the opposing armies.

In view of these facts, we wish to express our abhorrence of war, and our solemn conviction that it is the duty of every civilized nation to do all in its power toward making war impossible. We wish to record our desire for the speedy establishment of an International Tribunal of Arbitration. We wish to show our interest in the international conference to discuss this matter, proposed by the Emperor of Russia, and to urge that our country join promptly and heartily in that conference. And especially we desire by our signatures to appeal for the immediate consideration of the question of arbitration between this nation and Great Britain, that the Anglo-Saxon race may become united in the interests of peace and good-will.

In presenting this memorial we are emboldened by the assurance of a cordial reception on the part of large numbers of our legislators, and we are confident that the Congress of the United States of America will in the future, as in the past, prove true to the largest sentiments of humanity. May the Divine blessing attend your deliberations.

We believe that every single Endeavorer in America will wish his signature to appear on this memorial when it goes before Congress. We believe that you will all be eager to canvass your friends for signatures, the older church-members, the business men, and other leaders in each community. We are confident that you will not procrastinate, but will understand the importance of promptness.

It is necessary, if our memorial is to do us credit and

produce good results, that it appear in good shape. Do not cut or copy the form given above, and do not print your own. The United Society of Christian Endeavor has prepared copies of this memorial, well printed on heavy paper, with large space for signatures, which Secretary Baer will send to any address at cost price; namely, five cents each. When signed, they should be returned to Secretary Baer. Full directions accompany each memorial.

We shall have much more to say in later numbers, and shall present exhortations and commendations from many eminent men. But do not wait for this. We shall print the name of the Endeavorer in each State who is the first to respond to this appeal. War against War!

FOREIGN MISSION WORK.

Ramallah, Palestine, Second month 7th, 1899.

We always look in the AMERICAN FRIEND to see if there is news from New England, and much value the words of encouragement and cheer that are sent us from thence. They are as refreshing dew to our hearts.

You have heard of the successful ending of the long wait for the license. We were glad that Timothy and Anna Hussey were at last set free to return to their loved ones. The trial they have endured has been a very hard one. We hope they will find their son much improved and on the way to health.

On Second-day First month 23d, I got up at three o'clock. Della gave me a good breakfast, and at a quarter past four I started in the bright starlight for Jerusalem. At the railway station many of the Husseys' friends gathered to see them off. I went with them to Jaffa, and saw them on board the steamer for Port Said. I then went to visit Miss Parsons' and Miss Arnot's schools, and then to the day-school where Affeeju Saffouri teaches. She is one of the Training Home girls, and has a nice class and is doing good work.

The health of all in the Training Home continues good with the exception of a few little ailments which may be expected in winter time. Della and I are well. We are delighted to have Martha Nuss with us again, her work in the village will be productive of much good. She is such a conscientious worker. Soap, towels, and soft rags (sometimes using her own handkerchief), are her weapons, supplemented perhaps with eye-water or some simple remedy. And they will understand more gospel from her words than if it was read to them for they do not know "book Arabic," and it has to be explained to them. A real, earnest, Christian missionary doctor, with just such a conscientious spirit, would be a grand worker to have in addition. I believe the quiet, personal work is what is needed, coupled with loving, kindly deeds.

The Training Home reopened, after a short vacation, on the Third of First month. One new girl was taken, Anesie Abou Shahlah. This makes twenty-six

boarders and gives us about one-quarter more hungry mouths to feed than we had last year. It is most interesting to see them in the dining-room, saying grace or enjoying their meals.

Last Fourth-day was the time when the girls' relatives are allowed to visit them; a great number came. It was a most interesting sight to see them gathered in the hall, so happy over the children and delighted to spend an hour or two with them.

Last Seventh-day was the time for our monthly teachers' meeting. All were present except Rakhout, and we had a profitable time talking of matters pertaining to teaching. The reports showed a very good attendance during the last month, and that satisfactory work was done. From Ain Areek we were told of one girl in particular, who does not like to hear God's name lightly spoken, and who remonstrates with the other girls when they do it.

The First-day and Fifth-day evening meetings are times when the Lord meets with us in blessing. Also the Bible school which is well attended. These are not the only times we feel our Father's presence, for the daily readings and Christian Endeavor meetings are all favored times. And in our daily duties we know that He is with us, leading and keeping us as we put ourselves in His hands. Is He not good to us all?

Sincerely yours,

WILFRED ROWNTREE.

FRIENDS' RALLY AT DETROIT.

Arrangements are already well under way for this important meeting. M. M. Binford has been appointed as chairman by the Program Committee of the Board of Trustees. Charles E. Sweet, of Iowa, President of the State C. E. Union, and President of the Friends' International C. E. Union, will give the annual address. Myrtle Lightner, of Ohio, will read the annual report. Gilbert Bowles, of Iowa, superintendent of the Missionary Department, will speak on the missionary work of the Endeavorers, and it is hoped that Ellison R. Purdy, of Maine, President of the Maine State Union, will also be present and address the meeting. It is hoped that at this meeting there may be a full conference as to needs and methods and some new plans adopted for the interests of Endeavor work among Friends. But most of all let us hope that it will be a meeting for spiritual uplifting and understanding of the plans of God for the work.

The child that enters life comes not with knowledge or intent.
So those who enter death must go as little children sent.
Nothing is known, but I believe that God is overhead;
And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will always have become clearer.—Thomas Carlyle.

FOR THE AMERICAN FRIEND.

WOMAN AS A PUBLIC SPEAKER

Paul's strange injunction for women to keep silent in the churches, together with the bondage of the darker ages, almost completely shut the door of public speech to woman. Rarely in all these ages had any woman the courage to break these double bars—conventional and ecclesiastic. Only at long intervals has her voice had been heard above the clamor of lust and din of war. From out the mist of the centuries comes the voice of Miriam, the sister of Moses; that of Deborah, the just judge; that of Huldah, the faithful prophetess. Later came other voices out of the darkness, as

"An infant crying in the night,
An infant crying for the light."

Within the last century, chiefly in the last half, has woman had the liberty of speech. True, the law imposed no bar in this country, but public opinion did; and this to sensitive natures was stronger than triple bars of brass.

It is not our purpose to name those who lead in this work, nor to note the steps of progress, nor the obstacles to be overcome, but rather to consider briefly some of

THE QUALIFICATIONS OF WOMAN AS A SPEAKER.

1. Woman has by nature a greater facility of expression than man. This is proved by the testimony of nearly all teachers of languages. Especially does this hold in the earlier stages of this work. Thirty years' experience in the coeducation of the sexes prove this to the writer's mind, beyond doubt or question. As a rule, the same holds in conversation. Seldom does she hesitate for a word, while her slower brother at her side halts, repeats or drawls, because he cannot find his word. This faculty is clearly manifest in the earlier stages of written composition, language lessons and the like. Who has not been impressed and pleased with her facile pen in narration, description poetic imagery?

2. She has quicker and more delicate sensibilities. She is better equipped by nature for both eloquence and persuasion. No high eloquence without strong feeling. While conviction is reached through the intellect, eloquence and persuasion are reached through the feelings. Who has not felt the persuasive power of woman's tongue? Who has not is either above or below average humanity. I can imagine a being all intellect, hence moved only by cold reason. I can also imagine a being with only brute instincts, hence, in the main, below the level of the tender tones of entreaty. Neither of these would be moved by woman's pleadings.

Persuasion is a large factor in nearly all public speaking. Pre-eminently is this so in the pulpit. Philosophically should this be so in all religious and moral work. In this enlightened age very few are wanting in knowledge concerning the truth of the Scriptures, and their consequent obligation to obey the

same, yet they are not ready to accept that truth as the guide of their lives. Hence a large part of the speaker's work in the religious and moral field is persuasion. Paul said, "Knowing the terror of the Lord, I persuade men." He did not instruct and convince men, but persuade them. If persuasion was needed in the early ages, when the fundamentals of Christianity were so little known, how much more now?—now, when the truths of the Gospel have been proven over and over again. That this phase of work has been effective has been proved by evangelists in nearly all the churches. Woman has been efficient in this field wherever doors have been opened, thanks to an enlightened and liberal sentiment that has opened many of these doors. More enlightenment and larger liberality will ere long open many more.

3. Woman has quicker intuition than man. She does not touch every link in the chain of argument, as does her plodding brother. She looks—i.e., looks intellectually, and sees and says 'tis so. Her brother, who has not yet threaded the process, says, Why is it so? She says, "Because it is." Here the stale criticism is turned into an honor. Criticism says woman's reason is because. Just so. She sees the end without the intermediate steps, and so states the reason in because. Sometimes she states it a little more logically—"it is because it is so." This is a quality of high value to the speaker, especially when dealing with human nature, when character is to be read at once, sometimes at a glance.

Every husband knows the wife's skill here, and often has he repented when he declined to head the potent words: "Husband, I warn you, you are dealing with a man not to be trusted." Her intuition makes her the safe reader of character.

4. Woman's spiritual nature is superior to that of man. This fact is too obvious to need illustration or proof. The churches, the schools, the homes, all verify this. Hence a power in the speaker in the higher spheres. This power will be greater when the race shall rise out of the physical and brutal as exhibited in drunkenness, sensuality, pugilism, wars: greater still when the golden rule shall be a practical reality and Christ's spirit and teachings shall be as truly in men's lives as in their professions and creeds. In a word: when the upper rim of humanity shall touch the lower rim of Divinity, then will woman be the peer or superior of man in persuasive and inspiring speech.

GEORGE W. HOSS,

"Friends' University," Wichita, Kansas.

Straight is the line of duty,
Curved is the line of beauty;
Follow the first, and thou shalt see
The other ever follow thee.

Dare to be true, nothing can need a lie,
A fault which needs it most, grows two thereby.

—George Herbert.

FOR THE AMERICAN FRIEND.

SERIOUS REFLECTIONS.

BY ELWOOD O. ELLIS.

"And the books were opened and the dead were judged out of the things which were written in the books, according to their works." Rev. 20: 12.

I was lying in bed during a brief period of illness. I fell into a sound slumber that brought rest for my weariness. I wakened with a song of boyhood sounding as clearly and plainly as I had ever heard it in days of yore:

"Jesus loves our pilgrim band,
He will lead us by the hand,
Lead us to that better land,
Happy home on high."

How came that song across my mind? I had not thought of it for aught I know for years. Now in the moment of waking it took possession of me, and all the reality of my boyhood life—the very feelings I experienced in learning that simple song—returned with unabated force, as unexpectedly as if a friend from the antipodes had suddenly appeared before me. As I pondered upon it, I felt that it was a premonition of the awful time to come when the books shall be opened and the book of memory shall produce all its treasures, pleasurable or otherwise, as an irresistible panorama to pass before us.

A lady recently addressed our meeting. She told of a boy of her acquaintance who fell some distance and lay stunned into insensibility on the ground. He was promptly carried to his room and during hours of anxiety to his friends, lay in the balance of life and death. Life triumphed at last, and his eyes opened wide and his first words were: "I'll never do wrong again." After he had had time to recover strength and could talk with ease, he was asked for an explanation of these mysterious words. He declared that in the brief space required for falling, all the wrong things he had ever done had crowded into the foreground of memory, and he had gone into unconsciousness under the sting of deep remorse for his sins. When consciousness was restored, the first mental act was to resolve never again to do wrong, that he might be spared from such dread agony. How gladly we'll be spared bitter memories of wrong deeds and thoughts. But that depends on one thing—and that is that we do not *have* evil thoughts and do not *do* evil deeds. As surely as we permit them now, memory will faithfully reproduce them and cause us to call upon the rocks to fall upon us and hide us from our shame. Let us think of things true, honorable, just, pure, lovely and of good report.

BROTHERHOOD.

Then, brother man, fold to thy heart thy brother,
For where love dwells the peace of God is there.
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

—Whittier.

News from the Field.

Oscar Roberts and Emory J. Rees and wife, who are on their way to Africa to begin missionary work at Johannesburg, have arrived safely in England after a comfortable voyage.

John F. Hanson and wife expect to sail for England about the 6th of Fifth month, reaching London in time for the yearly meeting. They propose to go to Norway immediately after London Yearly Meeting.

We are much gratified at the response which has been made to our request for signatures to the Peace Memorial to be forwarded to the Czar of Russia. Signatures have come in from nearly every part of the country. We hope later to give the total number of names received.

We sincerely regret the publication, in a former issue, of an advertisement of the "war numbers" of a popular magazine. It was not noticed by the editor until it was too late to stop it. We do not recommend such war articles.

William Marshall writes that he is in good health. His address is: care of William Payne, Casilla 47, Cordoba, Argentine Republic, South America.

NEW YORK YEARLY MEETING.

Poughkeepsie, N. Y.—New York Yearly Meeting of Friends will be held in the city of Poughkeepsie, commencing Fifth month 25th, with sessions of the meeting of ministers and elders at 11 a.m. and 3 p.m. The regular business sessions of the Yearly Meeting open at 10 a.m. on the 26th. We are hoping for a large attendance and abundant blessing upon our annual gathering. The committee to secure homes ask that all who expect to attend will inform the undersigned as early as possible. The price for board will range from five to seven dollars per week in private families. The price for board at hotels will be made known upon application.

If those who secure their own homes will inform the committee where these are to be it will enable them to intelligently answer any inquiries made as to where any Friend is located.

On behalf of committee: Adna F. Heaton, Walter H. Bedell, 359 Main Street, Poughkeepsie, N. Y.

PHILADELPHIA YEARLY MEETING.

The 219th annual session of Philadelphia Yearly Meeting is in progress this week. Large meetings were held on First-day in the various city meeting houses.

At the Orange Street House, West Washington Square, the following strangers had seats in the ministers' gallery: Eli Harvey, of Kansas; Thomas Ellmore and Katharine Stanton, of Indiana; Hannah and Rachel Stratton, of Ohio; Benj. Lightfoot, of Pittsburg; Elisha Steer, of Ohio; Eliza H. Varney, of Canada. After an offering of prayer by the latter, Joseph S. Elkinton, Katharine Stanton, Hannah Stratton, Eli Harvey and Joseph Elkinton, of Media, engaged in vocal ministry. A salutation went forth to those who might not be in membership with Friends, but who were evidently members of the Church Universal, and the necessity of faith in the Son of God and of faithfulness to His leadings was dwelt upon. After a second offering of prayer the meeting concluded.

At Sixth and Noble Streets, Elwood Conrad, of Ohio, and Cyrus W. Harvey, of Kansas, took part in the vocal ministry. The latter treated of Christ as the Head of the Church, and showed how in this office He fulfilled the prophecies of the Old Testament concerning Him.

There was a very large congregation at the morning meeting at Twelfth Street. Abram Fisher spoke at some length upon the offices of our Lord in His Church. He was followed by Elizabeth Tatum, of Maryland, and by John H. Dillingham, Hannah Arnett, and others. Two Friends in the body of the meeting offered prayer.

In the afternoon, at Orange Street, Elwood Conrad gave an earnest exhortation to return to primitive simplicity of life and

faith, and Joseph Elkinton treated of two methods of growth in the spiritual life. Prayer was offered by Katharine Stanton.

A large congregation assembled in the Twelfth Street meeting-house at 7.30. Dr. Richard H. Thomas, of Baltimore, spoke earnestly in regard to the unveiling of the Father in Jesus Christ. The rest of the time was occupied by Ellwood Conrad, who treated the subject of "Immediate Revelation." The business sessions of the Yearly Meeting began at 10 o'clock on Second-day, Fourth month 17th, in the ancient meeting-house at Fourth and Arch Streets, a picture of which we give on our first page.

INDIANA YEARLY MEETING.

We are requested to print the following on the authority of the Ministers' Association of Marion, Indiana:

Marion, Indiana, Fourth month 6th, 1899.

To the Public:—The following parties—Henry J. Lawrence, Miss Anna Lawrence and Miss Mary M. Lawrence, of 3312 Race Street, Marion, Indiana—have been traveling about the country, individually and collectively, soliciting funds for a pretended missionary purpose. Their work has been so suspicious and so many inquiries have come from parties they have solicited, that the Ministers' Association of Marion, Ind., after investigation, concludes to make and publish broadcast the following statement, which statement has been referred to the said Henry J. Lawrence and the facts therein contained approved by him in presence of witnesses:

We do not believe that these parties are trustworthy. One of them has been disowned by the Friends' Church of Marion, Ind., and another, being a member of the Friends' Church at Dublin, Ind., is under discipline. They carry recommendations over the names of ministers and others of Marion. The names of some of these parties are being used contrary to the wishes of the signers. Others whose names are attached affirm that they have never signed the papers. Daily papers in Marion have repeatedly pronounced them frauds.

We do not believe the cause is a worthy one. We know that the Lawrences pretend to be incorporated as the Christian Home Society, and suspiciously these three persons, members of one family, are its trustees. They have gathered thousands of dollars, and have bought property and loaned money on property and are in business in Marion as trustees of this missionary society. It does not seem that they have ever used any of the money for missionary purposes. They have never announced any plan of work nor the persons whom they sustain in the work.

The society and its officers are at this time involved in law suits in the courts of Grant County, Ind.

The parties are smooth. They quote Scripture, distribute Bible readings, lead family devotions and are apparently of spiritual mind.

They have worked to our knowledge in Indiana, Ohio, New-Jersey, New York and Pennsylvania. At present they are working eastern Pennsylvania and New York. Religious and secular papers please copy and assist in exposing the fraud.

REV. S. S. NEWHOUSE, President.

REV. J. A. DUNKEL, Secretary.

Anderson, Indiana.—Anderson Monthly Meeting is a new meeting in a very thriving city of about 27,000 inhabitants. It is growing in capital, and permanent city improvements are rapidly going on. I came here six months ago as pastor, since which time there has been a revival spirit in the meeting. We have received thirty adults into the church, and more are in sight. Our First-day evening meetings are held on the evangelistic plan. Last First-day evening seven came forward for prayer, six being blessed; fifteen united with the church and were received into membership on Fourth-day evening, that being our monthly meeting. At the close of the business two of our prominent young workers in church and Endeavor were united in marriage, the groom being the president of the C. E. and the bride the treasurer. All available space was taken by the large audience. The regular meetings are attracting attention; the attendance is good and on the increase. Those who have contributed means to the support and organization of this meeting will surely have a great

reward, for souls are being saved that in all probability, if it were not for Friends' Meeting here in Anderson, would not be saved at all. Pray for us, that we may faithfully do the work God would have us do in this great field.

TENNYSON LEWIS.

KANSAS YEARLY MEETING.

Abijah Cox is located as pastor in Antioch Meeting, but his post office address is Stafford, P. O., Kansas.

Achsa C. Kenyon commenced a series of meetings at Pleasant Ridge, Phillips County, Kansas (Mount Ayre Quarter), Second month 28th. He was joined in the work later on by Israel and C. H. Osburn and Allie Beals. Twenty-six sessions were held in all and nineteen families visited. There was one conversion, six renewals and two sanctified. The meetings were owned and blessed of the Lord, and we trust the seed sown will yield a bountiful harvest. The meetings were well attended, considering the inclemency of the weather, people coming for miles to hear the gospel. There is an open door for Friends here. We already have fifty members and there are others thinking of coming to Friends. The meeting-house here was built a year ago by the community and deeded to the Friends. There is no other meeting-house nearer than seven miles. We hope some Friends will feel like coming to that field to help take the country for the Lord. There is a two-days' meeting to be held there on the 13th and 14th of Fifth month. Any one who feels like attending the same should write to Rinzo Hawley, Republican City, Nebraska, and he will see that they are met and conveyed to said meeting, which is seven miles south of Republican City.

CATHARINE H. OSBURN,

Superintendent of Evangelistic Work of Mount Ayre Quarterly Meeting, Kansas.

NORTH CAROLINA YEARLY MEETING.

The following item it taken from the Greensboro "Record:"

"A Good Man Gone.—Universal expressions of sorrow were heard this morning when it was learned that the spirit of Mr. H. H. Cartland had 'passed over the river' to his long home. For days he had been battling between life and death, and the end had been momentarily expected. He continued to sink, lying in a stupor much of the time, until about 5 o'clock this morning, when the messenger of death claimed him.

"It is not extravagant to say that Mr. Cartland was one of the most popular men who have lived in Greensboro, for he was a true gentleman of the old-school type. He was a man in whom the people reposed the most implicit confidence, and in his passing away many will lose a true and tried friend. He was quiet, unassuming and dignified, always lending his ear to the voice of distress and never refusing help to the needy.

"Mr. Cartland was a native of Maine, coming to Greensboro in 1875 and establishing himself in business in the room now occupied by the 'Record.' He had a fine business mind, and by strict honesty and integrity he built up a lucrative business. His merchant tailoring establishment is perhaps second to none other in the State. Soon after coming to Greensboro he was married to Miss Henrietta Houston, a sister to the late Levi and W. M. Houston. She, with four children (two sons and two daughters) survive him. He also leaves three brothers, one of whom (Dr. Cartland) is a resident of High Point. The bereaved family and relatives here have the heartfelt sympathy of everybody in Greensboro in their sad bereavement.

"Mr. Cartland was a conscientious Christian and a faithful member of the Friends' Church.

WESTERN YEARLY MEETING.

From West Middletown Meeting Earl Forbes, our pastor, commenced a meeting at this place Third month 6th, 1899. On the 7th Nathan D. Knight came, and they together held thirty-four meetings, closing on the 29th. The Gospel was preached in its simplicity and with power, much to the establishing of our membership and unifying our people to a degree that we had not experienced for some years. The doctrine of Holiness was taught

and accepted by several of the members. Some conversions and a few accessions to the church are reported. Brother Knight endeared himself to the people by his conduct and by his preaching.

F. JOHNSON.

To the members of Western Yearly Meeting of Friends:

The undersigned Clerk of Book, Tract and Peace Committee of said meeting, having removed to Thorntown, Indiana, for the future all orders for books, tracts, etc., also correspondence in regard to the same should be addressed to Evan Hadley, Plainfield, Indiana, who will gladly respond to all calls or orders.

EPHRAIM DOAN.

OREGON YEARLY MEETING.

Newberg, Oregon.—On Third month 20th, President Thomas Newlin arrived home at Newberg, Oregon, from his very successful trip to England, accompanied by his family, who joined him at Indianapolis, Ind., on his way back. A very large number of their friends and neighbors thronged the railroad station to welcome them, including about a hundred students from the college. The next evening, at the church, a reception was given them by the people of the town. Brief, appropriate addresses of greeting were given by a number of speakers. The mayor, J. G. Hadley, spoke very fittingly in behalf of the city; Rev. Waltz, in behalf of the Methodist Episcopal church; Rev. Day, for the Baptist church; Prof. Chas. E. Lewis, for the Friends; Jesse Edwards, for the board of directors of Pacific College; Prof. E. Morrison, for the faculty of the college; Clara Vaughan, for the students, and Mrs. Dunlap, for the Ladies' Club. President Newlin replied briefly, speaking feelingly of the joy of returning to their home and friends, and of the hearty greeting they had received. The large audience, which filled the large audience room and galleries, was then invited to the basement of the church, where the Ladies' Club served refreshments and a very pleasant social hour was spent. The friends of the college are delighted with the success of President Newlin's trip to England, and many expressions of appreciation were heard during the evening of the help and sympathy of the English and Irish Friends towards our work in the West.

C.

Rosedale, Oregon.—Charles Pearson and B. F. Hinshaw closed a series of meetings at Scott's Mills, Third month 25th—twenty-two sessions in all—with good results. Some were renewed, and several definitely blessed. The brothers were blessed in the leading of the Spirit, both in preaching and visiting families. They called on nearly all the families of the town. The church is left in good working order, with a good feeling from the outside toward the church.

CHARLES BALDWIN.

IOWA YEARLY MEETING.

Viola Smith is holding meetings in Muscatine.

Josiah Dillon attended Honey Creek Quarterly Meeting, held at Hubbard, Fourth month 1st and 2d.

Oliver Frazier is attending meeting in Iowa with a minute from North Loup, Neb. He is soliciting for a meeting-house at that place.

Edgar West, a native from Jamaica, arrived the 5th inst. to enter school in preparation for the ministry, in which he is called to his people. He is at Le Grande, Iowa.

CANADA YEARLY MEETING.

West Lake Quarter.—West Lake Quarterly Meeting was held at Bloomfield, Ontario, the 4th and 5th of Third month, the only visiting minister being Eli G. Parker, of Iowa, whose company was very welcome to Friends gathered at this time. Our brother expressed a desire to hold a series of meetings right on after the quarterly meeting, but the way seemed closed, as there were being held special services in the Methodist Church here by a noted evangelist, which were claiming the attention of the whole church-going community.

Our Quarterly Meeting proved a time of real blessing, particularly on Seventh-day. At the 10 o'clock meeting the pastor of the Methodist Church and J. McG. Kerr, the evangelist, were present. Eli G. Parker spoke at some length in a very convincing manner upon the necessity

of each one knowing for himself the fruits of abiding in Christ and He in us. When such is the case there will be no shirking of duty to our fellow laborers, to the church, or to God. His discourse seemed to touch all hearts present, particularly the two ministers who sat beside him on the platform. J. McG. Kerr followed in very feeling endorsement of the sentiments expressed by E. G. Parker, and urged upon all the necessity of a life of holiness and consecration, explaining very clearly the meaning of those terms. Truly it was a melting time. Tears flowed freely. Time was forgotten; denominationalism was not recognized in the presence of the Holy Spirit.

Many testimonies were given and expressions of thankfulness for God's goodness to His undeserving children. First-day proved to be extremely wet and stormy, so that meetings were small. E. G. Parker went on to Wellington, and from there to Moscow, trying, by the help of the Lord, to "strengthen the things that remain." May God be with him and all who labor to extend our Master's kingdom. Our next Quarterly Meeting will be held at Wellington, Ontario, five miles from here, on the first Seventh-day and First-day, Sixth month 3d and 4th.

We are hoping that the Lord may send one or more of His willing servants this way for that occasion.

C. S.

WILMINGTON YEARLY MEETING.

Samantha O.—Fairfield Quarterly Meeting, held First month 28th, 1899, adjourned to meet at Fall Creek, Ohio, Fourth month 29th, 1899. This place of meeting is about eight miles south of Leesburg, and six miles east of Hillsboro, Highland County, Ohio. These are the nearest railroad points. The Quarterly Meeting has never been held at this place. We pray the Lord that He will send some of His servants to us with messages of love.

ARTHUR L. CAREY, Clerk Quarterly Meeting.

FOREIGN.

English Friends propose to hold this summer, from the 4th to the 15th, in Birmingham, a school similar to the Scarborough School of two years ago. The first draft of the program contains the following names and subjects:

Prof. R. W. Rogers, Prof. A. C. McGiffert, Paul Sabatier, (of Paris, author of the life of Francis of Assisi), and a number of Friends, including Dr. J. Rendel Harris, Dr. Thomas Hodgkin, John William Graham, W. C. Braithwaite, John Wilhelm Rowntree, Edward Grubb, Joan M. Fry, and others.

One study will be, "The Poetical Literature of the Old Testament," and this will be considered fifty minutes in the morning, of three days. Devotional meetings will be held every day, from 10 to 10.25 a.m. Paul Sabatier's theme is "Francis of Assisi"; Prof. McGiffert's, "The Spiritual Conception of the Church," and "The Eucharist, in the Light of the Textual and Higher Criticism." John William Graham will speak upon "Isaac Penington," and Frances Thompson on "Emerson." Public meetings will be held in the Town Hall of Birmingham on two evenings, the 5th and 7th, the subjects assigned being "The Ideal Church," and "The Church and Humanity." The school sessions will all be held in the forenoon, and will close at 12.25, except that on the afternoon of the 10th (First-day), from 3 to 4, M. A. Wallis will speak on "Methods of Christ's Teaching."

FOREIGN MISSION WORK.

Marion, Ind.—The Fourth Triennial Conference of the Woman's Foreign Missionary Union of Friends will be held at Marion, Ind., Fifth month 18th to 21st, inclusive. All delegates are requested to forward their names at once to Mary E. Baldwin, Chairman of the Reception Committee, No. 2311 South Meridan Street, Marion, Ind. Names must be sent a week before the Conference to secure homes. In behalf of Marion Women's Foreign Missionary Society,

MARY L. HINSHAW, Secretary.

"Life ever more is tled by death,
In earth or sea or sky,
And that a rose may breathe its breath
Something must die."

Died.

BRIGGS.—At her home, near New Sharon, Iowa, Third month 26th, 1899, Elizabeth Briggs, wife of George Briggs, sweetly fell asleep in Jesus. She was born in Mahoning County, Ohio, Third month 1st, 1833. She had long been an invalid, yet her hours and years of physical weakness were borne with Christian fortitude. She was a devoted wife and loving mother.

CHAPPELL.—At her home, Battle Creek, Iowa, Third month 2d, 1899, Matilda B. Chappell, in her 72d year. She was born at Alum Creek, Ohio, being a daughter of Aden and Sarah Benedict. She was married to Henry N. Chappell in 1845. She was a birthright member with Friends. She was converted in early youth, and ever lived loyal to its principles. At the time of her death she was a member of Ida Grove Meeting. She was a great sufferer, being blind for many years. For four years she was deprived of attending meeting, which she so much prized, but never murmured or complained.

DRAPER.—Hannah D. Draper, daughter of John and Hannah Pressnall, and widow of Ephraim Draper, died, First month 22d, 1899, at the age of 70 years, 11 months and 8 days. She was a faithful Christian and member of Duck Creek Monthly Meeting of Friends, Indiana.

DUNCANSON.—Died, at Tonganoxie, Kansas, on the morning of Eighth month 20th, 1898, Edna Blanche Duncanson, daughter of Alvan C. and Rebecca E. Talbert (the former deceased), aged 22 years. She suffered much, but bore it all without a murmur. At the last moment she looked up toward heaven, and with a sweet smile said, "Father!" "Jesus!"

DUTTON.—Died, at their home, one and one-half miles southeast of Russiaville, Ind, Fourth month 3d, 1899, Jonathan Dutton, in his 73d year; and about six hours after, on the same date, his wife, Ellen Dutton, in her 76th year, also passed away. They were both born in Highland County, Ohio, and had enjoyed companionship as husband and wife for forty-four years, and were very devoted to each other. In the last scene in the drama of these two lives, rich in the association of cherished companionship, and in the sacred ties of family and home, was witnessed the peaceful falling asleep in the arms of Jesus. They were highly respected members of the Friends' meeting, and by their faithful and exemplary Christian character, made beautiful by lives hid with Christ in God, they won the respect and admiration of all who knew them.

GARDNER.—Rebecca Stanfield Gardner, daughter of John B. and Asenath Griffith, died Third month 21st, 1899, in the 44th year of her age, near Fillmore, California. She was converted early in life, and lived a faithful Christian. She was an earnest worker in temperance, missionary and other church work.

HARRIS.—John Richard Harris peacefully passed away early Easter Sabbath morning, Fourth month 2d, at his home in Rockwood, Ontario, from a cerebral tumor. He was the eldest son of John and Jane (Wetherald) Harris, and was born Eighth month 29th, 1837, near his late home. He received his education at the

Rockwood Academy, then conducted by his uncle, the late William Wetherald. On Tenth month 21st, 1863, he was married to Marianna Treffry, of Norwich, Ontario, who with four sons survive him. Besides being engaged in active business, he has been for the past few years clerk of Canada Yearly Meeting, and was much interested in the welfare of Pickering College, the Canadian Friends' boarding school at Pickering, Ontario.

LAMB.—Benjamin B. Lamb, born in Perquimons County, North Carolina, died at his home, at Amboy, Ind., Third month 8th, 1899, in his 76th year. At the age of fourteen years he moved with his parents and settled in Madison County, Ind., within the limits of Northern (now Fairmount) Quarterly Meeting. He was converted in early childhood, was a birthright member with Friends, and ever remained a true and loyal worker in the church. He assisted in establishing Amboy Monthly Meeting and Wabash Quarterly Meeting, was ever faithful in attendance and liberal in his contributions. Several hours before his departure he told his family that his work here was almost finished and that his title was clear to a home in heaven—that there was nothing but love in his heart for everybody.

MARTIN.—Daniel Hadley Martin peacefully passed away, Fourth month 3d, 1899. He was born First month 4th, 1821, in Yadkin County, North Carolina. He joined Friends in 1848, and for more than fifty years was a minister in active service. He traveled in the ministry in North Carolina, Virginia, Tennessee, Missouri, Indiana, Iowa, Nebraska and Washington, generally paying his own expenses. He moved to Iowa in 1849, and has been a member of Honey Creek Monthly Meeting since, excepting a few years that he lived at Albion and Hubbard.

PEEK.—Walter B. Peek, son of Millard F. and Lydia Peek, died Third month 28th, 1899, aged 15 years and 1 month. He was endowed with a bright mind and he possessed an affectionate nature. He was converted at a series of meetings held at Friends' Union some years ago. He evinced an interest in Sabbath School work, and was dutiful and obedient. He was a member of Marshall Monthly Meeting, Parke County, Indiana.

ROGERS.—Mary Emma Catlin Rogers died Fourth month 8th, 1899, aged 30 years. She gave her heart to God at the age of thirteen and has always endeavored to follow Him. She was united in marriage to Horace M. Rogers, Eighth month 1st, 1888. She was a faithful, true and loving wife and mother until the Master called her from works to rewards. We have the blessed assurance that she stands to-day with the redeemed of Christ's kingdom above. She had been a member of Hesper Monthly Meeting, Kansas, for fifteen years.

STANLEY.—Isaac, son of George and Jemima Stanley, died at his home, Eageltown, Ind., the 30th day of the Third month, 1899, aged 73 years. He was a birthright member of the Society of Friends, of which he has been a prominent member most of his life. Isaac Stanley was a loving and devoted husband and father, an honest, upright and faithful friend, neighbor and citizen. He lived a consistent Christian life, righting wrongs when convinced he was in error. His testimony was pointed for Christ and for purity.

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A thoroughly modern and home-like house throughout. Elevator to street level. Steam heat. Sun parlor, etc. A special rate will be made to FRIENDS during this season. Write for booklet and terms.

FAIRBAIN & WILLIAMS.

Mention this Paper

A year or two ago I stood where John Quincy Adams is buried. Did he ever say anything better than this? Hear him: "I speak as a man of the world to men of the world; and I say, Search the Scriptures! The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once, or twice, or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never be intermitted unless by some overruling necessity."—"Commonwealth."

Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

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The preacher at a rescue mission was pressing home the question of Jesus at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward, paused an instant, then shot these words out: "Remember, men, it's not patched, but made whole."

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NOT UNLIKELY.

This is a lawyer's story of his first trial in which a farmer accused his neighbor of stealing his ducks. The lawyer was employed by the accused to convince the court that such was not the case. The plaintiff was positive that his neighbor was guilty of the offence charged because he had seen his ducks in the defendant's yard. "How do you know they were your ducks?" asked the lawyer. "I should know my ducks anywhere," replied the farmer, giving a description of their various peculiarities whereby he could distinguish them. "Why, said the lawyer, "those ducks cannot be of such rare breed. I have seen some just like them in my own yard." "That's not at all unlikely," admitted the farmer, "for they are not the only ducks I have had stolen lately."

ANOTHER NEW TRAIN.

A new train has been inaugurated between Philadelphia and southern points, via the Southern Railway.

It is called "The Washington and Chattanooga Limited" and leaves Broad Street Station daily at 5.34 p.m., carrying Pullman Drawing Room Buffet Sleeping cars from Philadelphia to Memphis and New Orleans, via Washington, Lynchburg, Bristol, and Chattanooga. This train also carries through Pullman cars, Philadelphia to Augusta, Savannah, Jacksonville and Tampa, via Charlotte and Columbia. The Fast Mail leaving at 7.20 a.m., and the Southwestern Limited at 6.55 p.m., making a total of three daily trains from Broad Street Station, which will enable you to reach almost every city of importance in the South without change of cars. Further information will be cheerfully furnished by Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia.

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Union Springs, New York.

THE RIGHTEOUSNESS OF THE SAINTS.

Look afar off at a waterfall, and you see it frozen by the distance into rest, lying against the hillside like a wreath of snow; but go near, and you will see it to be ceaseless movement, and bewildering change, and endless variety, great masses of seething foam and clouds of spray rising and falling with a deafening roar.

And so the white raiment of the saintly soul, which seems so calm and restful, is in reality the mutability of struggling powers, subdued to unity by faith in Christ, and dominated by the purity and the peace of heaven.—Hugh Macmillan, D.D.

TO HEAVEN IN GOG.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war-time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. Rest assured, my fellow-Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to His truth. You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—C. H. Spurgeon.

COLLECTION ANECDOTES.

An apprentice shoemaker, with only a penny and a florin, attended a country United Presbyterian church, and dropped the latter into the plate. On discovering his mistake, he rose from the pew, and deliberately fished his silver piece out and put in the copper coin.

A lady some Sunday ago entered a Glasgow church, and put sixpence into the collection as she passed the box. When the preacher entered she discovered that he was not Dr. H., and, on inquiry, found that she had entered the wrong church. Descending the gallery stairs, she requested her sixpence back, and received it from the officiating elder.

In an Edinburgh church a student by mistake placed half a crown in the plate. He was, however, less fortunate than the above, for the elder stoutly refused to return the coin. For thirty Sundays afterward he attended the church, putting nothing in the plate, and thus thought he had got even with the elder.

A worthy Border minister was standing near the door one Sunday when three finely dressed young women sailed into the church. The first and the last placed a half penny each in the plate, while the third passed it without seeming to see it. The minister turned to the beadle, and audibly remarked, 'There they go, three a penny.'

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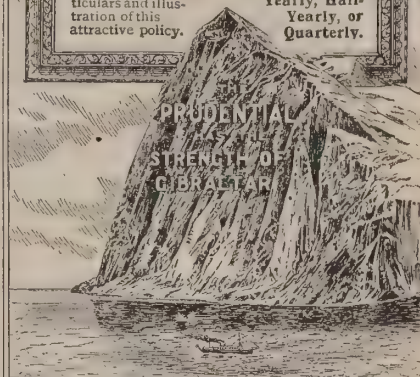
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Dr. W. Anderson, of Glasgow, who was noted for his eccentricities, was one day enlarging on the grace of giving, and denouncing extravagance in dress. "You come here," he said, "in your silks and your satins, your gewgaws and your fol-de-ros, and you either slip by the collection plate, or you drop into it a mooly bawbee."

NOTICE.

A stated meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society will be held at the residence of Mrs. Matthew Baird, Merion, Pa., Sixth day, Fourth month 28, at 3.30 p.m. Address by Dr. James B. Neal, of Chinanfu, China. A cordial invitation is extended to this meeting.

ELIZABETH C. WINN,
Secretary.

WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

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WANTED—A man, competent and of experience, to establish and manage a Hame manufactory in Greensboro, N. C.

Address Lock Box 55.

TEACHER WANTED.—The Missionary Board of Iowa Yearly Meeting desire a teacher for the Golden Grove East Indian School, in Jamaica. Address ADALINE H. HADLEY, Secretary, Oskaloosa, Iowa.

THE LANGUAGE OF TEARS.

A group of emigrants gathered in the dreary passage of the Jersey City station. People who waited for the midnight train observed the pathetic look upon their faces. The group consisted of the old grandmother, and a family of half-grown children—little men and women—who moved and talked like old folks. Yet they sat silent and motionless on the hard benches on which their baggage was piled. Between the father and mother was a rough bed made of shawls, and a coarse coat, and on that bed slept the youngest of the family. There was something in the aspect of the group that attracted the attention of the passengers. Some one asked if the child was sick. The Danish people shook their heads; it was an unknown tongue; but one of the boys who had picked up a few words of English, replied, "Yesh-shleeps." An hour later an officer of the road attracted to the group turned back the covering from the child's face with a tender hand, and starting back exclaimed, "Why, the child is dead!" "Yesh," said the boy, "shleep—dead." These people had sat by their dead for eight long hours, racked by anxiety, distracted by grief, yet unable to express their trouble. They left the little yellow-haired baby in a foreign grave and went on their way. There were tears in sympathetic eyes when they laid the quaint little figure, in its blue woolen dress, and round white cap, and tiny wooden shoes, alone

under the trees of the cemetery in Jersey City. The sympathizing Americans could not understand the language of the Danes, but the language of tears is the universal language of humanity.—"Commonwealth."

MAJOR LAWRIE AND THE SPIDER.

Major Lawrie is the hero of an interesting superstition. Before Atbara he discovered in the ventilator of his helmet an energetic spider, which came out in the evening, and, having had his supper on flies, returned to his hiding place. Perhaps, remembering the story of Bruce and the spider, the major left his new friend unmolested, and went into the Atbara fight with him. Men were killed all round, but Major Lawrie escaped without a scratch. At Omdurman he commanded a battery, and again was unwounded. Meanwhile the spider slumbered in the helmet, waiting for this ridiculous human commotion to cease, that he might come out and kill flies for supper. When the hurly-burly was over Major Lawrie packed various articles to be sent home, and among them the helmet and the spider. Too late he remembered that he had sent his little friend on a long voyage without any larder. In great tribulation he hastened to London, opened the helmet box, expecting to find the spider a corpse and was rejoiced to see him alive, and even vigorous. Stranger still, on the way to England he (we beg pardon—she) had produced two young spiders!—"Public Opinion."

A good lamp-chimney dealer keeps Macbeth and no other.

Index tells what Number to get.

Write Macbeth Pittsburgh Pa

ALASKA AND THE YELLOWSTONE NATIONAL PARK

A party will leave Philadelphia, Monday, May 22d, to visit Fort Wrangel, Juneau, Douglas Island, the Davidson Glacier on Lynn Canal, the Great Muir Glacier in Glacier Bay, Sitka, etc. On the return a full week will be spent in the Yellowstone National Park, and from Duluth to Buffalo, the party will take the Great Lake Route via the Northern S. S. Co.'s steamers. Send for descriptive book.

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The last two of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will leave April 20th and May 11th. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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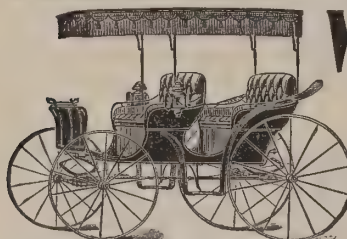
Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

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double harness suitable to all the above vehicles and heavy team use.

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Prevents constipation and liver troubles.

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New health breakfast food.

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THE PARIS EXHIBITION TELESCOPE.

When the idea was first mooted of constructing a telescope powerful enough to allow the moon to be viewed from what would seem to be close at hand, no little amusement was caused in Paris. Innumerable pleasantries were made at the expense of "the moon a yard off," and in the end the project was thought to have dropped, or rather it was never supposed that it had been seriously entertained. However, it is now announced that the scheme is to be realized up to a certain point. The image of the moon on which visitors to the Exhibition will be able to gaze will appear to be distant only about one hundred kilometers, or sixty miles. The telescope that is to attain this result, which will far outstrip all that has been previously achieved, is in course of construction. Its tubes, which are to be made of steel, will have a diameter of over a yard and a half, and will weigh some twenty tons. The instrument will be what is known to astronomy as a Foucault's siderostat. By its aid it will be possible to take photographs of the surface of the moon on a scale ten thousand times larger than any obtained up to now. The great difficulty that has to be overcome has been the polishing of the reflector, a most laborious and highly delicate process that is now approaching successful completion.—"London Standard."

GETTYSBURG, LURAY, AND WASHINGTON.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on May 6th. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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National Lead Co., 100 William St., New York.

PRESIDENT LINCOLN'S DECISION.

We remember the old story of the young woman who asked President Lincoln for a pass through the Federal lines that she might go into the south and see her wounded brother. The papers were made out, and as she was about to depart the President suddenly paused and said to her, "Of course you are loyal?" She hesitated for a moment, her lips quivered, the tears began to gather in her eyes, and turning full upon the President she replied firmly, "Yes, loyal to the heart's core—to Virginia!" The President was surprised; but there was that in her demeanor, in her words, in the character that stamped itself upon her face, and in her response under this supreme crisis, that convinced the President that she could be trusted. Without a moment's hesitation he handed her the papers and she departed on her errand of mercy. It needed no argument to convince him of her sincerity and truth. It was in the accent of her life, it was in the atmosphere that surrounded her personality.—"Commonwealth."

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A farmer can grow considerable corn on an acre, but if he has a toe corn it is often the biggest acher on the farm. To get rid of it, use A-Corn Salve.



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Acreage near College, 35.00 an acre.
Farms, the best soil, - 20.00 and up.

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Reference, Herbert J. Mott, Central City, Neb.

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FOURTH MONTH 27th, 1899

No. 17

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It is not enough to believe that Christ came to make us better. He came to make us WHOLE. No man succeeds at anything if he is satisfied with "well enough." The lower ranks are full of "well enough" men. Those succeed who resolve to have the best at any cost, who are men of the superlative degree. There is no comparative degree in salvation, any more than there could be in the case of a drowning man. Christ left no man on whom he wrought a cure to drag around the city streets half cured,—one eye opened, the other blind, the devil half cast out, the leprosy partially removed. When He did anything for a man, He made him whole. He does not, however, make us whole against our will, but the wholeness which He produces comes only to those who fulfil the spiritual conditions and co-operate with Him.

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HEART, SOUL, STRENGTH, MIND.

It is always well to consider carefully how Christ dealt with inquirers, for His method of solving religious difficulties must be our guide in similar situations. There are many instances recorded where He talked with seekers, and all these passages are full of illumination. He never speaks as a theologian, as though with a logical phrase He could help a hungry soul, but He always goes straight to the heart of the situation with a few vital words which are just as fresh and true and satisfying to-day as when they were first spoken.

Take the case of the young lawyer with the right Scripture passages always at his tongue's end. He wants to know how to "inherit eternal life." He soon learns that eternal life is not "inherited" as ancestral lands or government bonds are. It comes not by right of elder sonship or family connection. It is no heirloom for certain privileged families.

The Master makes his questioner give the right answer with his own lips. "What are the conditions to eternal life?" "Thou shalt love the Lord thy God with all thy HEART, and with all thy SOUL, and with all thy STRENGTH, and with all thy MIND, and thy neighbor as thy self." This is of course no complete theological definition of the plan of salvation, but it is a practical statement of the conditions of eternal life. What a comprehensive sweep it is! and what a message of breadth it has for some of us narrow, modern Christians!

We have just been listening to a sermon against "creaturely activity,"—a plea for passive waiting on the Lord. We hear again and again that the mind, i.e., the intellect, the thought, must be repressed in order that the soul may commune with God, and we not seldom listen to solemn cautions against the emotions of the heart. In fact, too many persons think that to be religious one must kill out or suppress most

of the faculties of the being. Not so the Master. He has a use for every part of the nature. He tells his questioner that if he wants to come into eternal life he must have heart, soul, strength, mind vibrating with love to God and to man. Afraid of "creaturely activity"! fearful lest the heart shall swell and grow warm! timorous about thought! Why, Christ says that the very condition of entering eternal life is to love with the heart, love with the soul, love with the strength, the physical activities, love with the powers of the mind. This means that these faculties of our being are to turn toward Him as the flower turns toward the sun, and let their activities move in joyous accord and harmony with His will.

It is impossible to keep a healthy child from activity; the life within it makes it active. Tie its hands and fetter its activities, and you kill it by slow process. It is impossible for a genuinely religious being to keep from spiritual activity. Its mind is after truth, its heart is warm with love for Him who has loved even to death, its strength is consecrated to the service of lifting others, its soul is responsive to the Will of the Spirit. We do not forget that Christ has many things to say to one who is seeking eternal life, but this is His first word. His practical answer, "Love with the whole being. Let God have and tune every power and faculty until their activities move rhythmically to His will."

YEARLY MEETING EPISTLES.

EPISTOLARY correspondence is one of the bonds which unites the different independent Yearly Meetings, and it has an interesting history in our American meetings. Everybody who has been in the habit of attending Yearly Meeting knows what an Epistle is, though only those who have served on "the Epistle Committee" understand the mystery of how they are ever produced. At present each Yearly Meeting re-

ceives annually fifteen regular epistles, which are read, either continuously in one session, or a few at a time throughout the different sessions, while at the closing session answers which have been prepared by a committee are read and adopted as the messages of the meeting.

There is much in all the epistles which is valuable, and it would be generally admitted that this interchange of friendly greeting and spiritual counsel is an important factor in the life and work of the body, but it must at the same time be admitted that there is a good deal of formality about this correspondence—that the epistles are listened to often in a rather listless and lifeless way, without much hearty response, and that they are frequently prepared by members of the committee who have nothing in particular to say, and who write only because the unpleasant duty is “thrust upon them.” Sometimes the epistles are long and dry and heavy, sometimes they are full of stock expressions and crystalized phrases, and sometimes they are merely efforts at sermonizing.

We believe that the time has come to make a reform in the method of epistolary correspondence. In the first place the epistle should be very brief and concise, sharp and definite, in what it has to say, so that it will make a clear and marked impression on those that hear it. In the second place it should not be a formal piece of sermonizing, or a collection of religious phrases, but it should sum up the real vital burden and exercise of the meeting.

Each Yearly Meeting that is held has some main distinguishing burden and exercise, something which takes hold of the membership in a peculiar way, and upon which it utters its message. The Epistle Committee ought to gather up this spiritual exercise, this fresh message, and pass it on to the other meetings. The annual letter should come all warm and vital from the heart and life of the meeting itself, and should go out as an expression of the spirit of the body, as a personal letter to a friend, expressing what is uppermost in the writer's heart. The epistle should not be thought of as an answer to epistles received, but rather as a fresh and spontaneous message from the meeting. The Epistle Committee would need to be on the watch throughout the sessions to catch and embody in words what proves to be the weightiest concern and the fittest message of the meeting. Fifteen such epistles as these would be listened to with interest and great profit.

EPISTLES were read this year in Philadelphia Yearly Meeting from Dublin Yearly Meeting, and

from the Wilburite body in New England, which meets at Westerly, Rhode Island. It is the first time in many years that a communication from the other side of the Atlantic has been read in Philadelphia Yearly Meeting, and it was a pleasant occurrence, though it probably does not imply the reopening of a general correspondence with other Yearly Meetings in the near future.

GENERAL CHURCH NOTES.

The diamond anniversary of the American Sunday School Union will be held in Philadelphia on the 24th and 25th of next month, and will undoubtedly be an unusual occasion. Such well-known speakers as the following are announced to be present: D. L. Moody, the evangelist; Newell Dwight Hilles, successor of Dr. Lyman Abbott in Plymouth Church; Russell H. Conwell, of Philadelphia; Henry Clay Trumbull, editor of the “Sunday School Times”; Rear Admiral J. W. Philip, of the United States Navy, and Theodore L. Cuyler, of Brooklyn. During the past seventy-five years the Society has organized 100,928 schools, and has enrolled 4,070,345 scholars. There are still 11,000,000 young people in the United States, between the ages of five and eighteen, who are not in any Sabbath School. The Union desires to arouse fresh interest in the great work of the Society for the neglected children of the land, and they especially request that the 28th of next month be observed in all churches and Sabbath Schools as American Sunday School Union Day. The headquarters of the committee in charge of the anniversary are at 1122 Chestnut Street, where further information may be had regarding the occasion.

The statistics of the evangelical churches included in the Evangelical Free Church Federation in England show some interesting facts. In comparison with the Established Church they provide 7,800,000 sittings against 6,800,000. The number of communicants reported by each is a little less than 1,900,000, the Free Churches being slightly in advance. The Anglican Church shows in her Sunday Schools 2,393,372, whereas the Free Churches have 3,284,963; showing that in general strength the Free Churches are fully equal to the Established Church and in some respects a little ahead.

The “Independent” calls attention to the fact that a “Southern Presbyterian paper expresses its sincere gratification that not one of the papers of that denomination issued an Easter number, and calls upon its brethren to stand fast in their liberty and not be entangled with the yoke of bondage ‘to a ceremonial observance of days and seasons that has no foundation in the Word of God.’ It heartily concurs with another exchange in believing that the time has come when the Presbyterian Church should present an undivided front against anything that looks like the observance of Easter.”

FOR THE AMERICAN FRIEND.

THE GOLDEN LAMP-STAND.

BY ALEXANDER MACLAREN.

The meaning of the golden lamp-stand in the Jewish tabernacle is unmistakable. It represented the office of Israel, as destined to ray out the light of God into a dark world.

It is referred to in Zachariah's vision of a golden lamp-stand fed with oil by two "anointed ones," and in our Lord's first word after the Beatitudes, when He described His disciples collectively as "the light of the world." It is significantly modified in the vision in the Apocalypse, where, instead of the lamp-stand with seven bowls, we have seven separate lights, with Jesus walking in the midst.

The general thought thus set forth is that the Church is Light. It is so in two ways. Our Lord laid emphasis on one of the two when He bade us let our light so shine before men that, seeing our good works, they may glorify our Father in Heaven. We are to shine by righteous, Christ-like living, and in such a fashion that we may be overlooked, and He who helps us so to live may be seen and praised.

Sunbeams are unseen, but they show everything else and the sun from which they stream. So we should shine, unostentatious yet conspicuous; drawing and desiring neither notice nor praise, but leading feeble eyes to see in us a tempered ray from the fountain itself of heavenly radiance, and to adore. The ray that is impelled by force sufficient to carry it over the abysses between sun and earth yet falls so gently that an infant's eye is not hurt. It shines as lovingly on filth as on jewels. It reveals everything but itself, and is silent as strong. "Let your light so shine before men."

But we are to shine by word as well as by deed; as Paul has taught by his modification of this image, when he tells us that we are to appear as lights by holding forth the Word of Life, as the arm of a candelabrum does its lamp. Good deeds are more likely to reveal God when they are accompanied by words that tell of God. We have not only to live the Gospel, but to confess the Gospel by which we live. We fail to be Christ's witnesses unless when occasion serves we are ready to avow the principles which mould our lives, and unless we always mould them by the principles of Christ's revelation.

Another thought suggested by the golden lamp-stand is that of derived light. The priests lit its lamps, and then they shone out welcome and good cheer over the dark desert. "He shall not quench the dimly burning wick," but fan and tend it into brightness. He alone is "the light of the world." All others are, as He said of His forerunner, "lamps kindled and (therefore) shining"; and every kindled lamp will be an extinguished lamp some day, and for a season only do men rejoice in its light; but the unkindled Light will shine forever.

The lamp once kindled has to be fed. If there is no oil in the reservoir there will be a moment's flame and then a charred wick, smoke and foul smell. Oil must be poured in, and the light will be bright. So

our light must be nourished by continual reception of the oil of the Holy Spirit, which softens and makes flexible our wills, nourishes our spiritual life, and communicates the gifts which feed the holy fire in our souls that shines out in our lives. Though the Christ Himself lit the flame, it will die unless we have oil in our vessels; and will become what so many professedly Christian lives are—a feeble flicker which is darkness rather than light.

The light of the lamps was clustered light. The seven were set on one stem and blended their rays into one beam. So with us: It is best when the individual is merged in the mass and when we are less desirous of showing our own brilliance than of joining with many another twinkle to make one steadfast flame, like the one circle of light into which the jets from a hundred little openings in a burner melt. "Ye are the light of the world," said Jesus—not lights. There must be individualism, there ought to be unity.

The altar of incense must stand in the midst, and on either side the table of shewbread and the lamp-stand. Communion with God through the sacrifice for the world's sins must come first, and then our activities must be, on the Godward side offered to Him, and on the manward side must shine before men. Unless we begin with the altar of incense, the bread on the table will be scant and mouldy, and the light in the lamp will be flickering and dim. If we are to shine in a naughty and dark world, as prophets of sunrise and dispersers of gloom, we must live by faith in the One Offering, and be very familiar with the secret place of the Most High.

The golden lamp-stand is supposed to be at the bottom of the Mediterranean; and the seven candlesticks of the Asiatic churches, where are they? Let us learn the lesson of the removal of these when the light which they should have borne was extinguished by the fault of the churches. "If God spared not the natural branches, take heed lest He also spare not thee."

Manchester, England.

FOR THE AMERICAN FRIEND.

THE MINISTRY.

BY MARY MENDENHALL HOBBS.

For several weeks my mind has been much occupied by the subject of the ministry in the Society of Friends.

It is no new question, and its solution seems still out of sight. The burden has for years been on the church, and various methods have been resorted to by different meetings, but as yet no satisfactory one, so far as I know, has been reached.

I am opposed to complaining about the present order of things in regard to religious, political or social matters, unless with the complaint there is a clear statement of some practicable way of bettering the condition of affairs; so I ask my friends to kindly consider what I shall say in the nature of a mental review of the situation, rather than an arraignment of

any sort. If, as may be possible, I overstate the case, I trust some one or more Friends will take the matter up and, through larger experience and clearer foresight, shed light upon this difficult problem. We should all be willing to learn and eager for light from any source.

The scandalous abuse resulting from preaching for hire in the century in which George Fox was led forth to declare the freedom of the Gospel which Christ had died to bring to mankind, led our early Friends to bear testimony against "an hireling ministry." Still more, the great gulf fixed between the clergy and laity in that day compelled the Friends, in obedience to their major tenet of free grace to all, to establish their meetings upon the most democratic basis. Any member might be called of God to become a minister. There was no line of demarkation—no choice in literary attainments, in privileges, in dress—all were on the same footing.

Any one called to go forth and preach the Gospel was to go with the approbation of his or her meeting, and to neither work for nor seek compensation; but the needs of ministers so laboring were to be met. Especially did they warn all ministers against bargaining. "Yet if God hath called any from their employment or trades by which they acquire their livelihood, it may be lawful for such, according to the liberty which they feel given them of the Lord, to receive such temporals (to wit, what may be needful for them for meat and clothing) as are given them freely and cordially by those to whom they have communicated spirituals." (Barclay's Apology Prop.)

They were Friends, all on the same plane, so far as discipline and religious exercise of gifts were concerned. The wealthy Penn and the scholarly Barclay were no more priests set over the people than the humblest tiller of the fields. As in the days of the apostles, when the Grecians complained that their widows were neglected, dissensions began to creep in, and the young denomination had fightings within as well as foes without; but in the main this cardinal principle in regard to the ministry has come down to our own day. There can be no doubt that the promulgation of the Gospel to the world is the duty of the church. In other denominations young men of promise are selected doubtless often under a sense of divine guidance, but they are set apart and educated into a trained class to do this duty for the membership. The money is paid, the established order is adhered to, and much, very much, work is done for the Master. If our separate organization means anything, it is called into existence to press home to the hearts of the people the truth that every man, woman and child should be a priest of the Lord, and that it is not enough to give a stipulated sum to hire a man to preach for us or to us, but that Jesus' command, "Go ye into all the world and preach the Gospel," is transmitted through the ages to every disciple of His. Giving money may be and is one way of preaching, but by itself it is altogether insufficient. We must give ourselves. Each individual must listen for the divine call to his or her own soul and be ready to say,

"Here am I; send me." It is so much easier to earn money and pay for preaching than to rise in meeting and deliver the message God gives us. And this is just the state of things our denomination was called upon to testify against. When this is our case there cannot but be a division into clergy and laity, with loss and temptation to each.

The fact that this ideal state of affairs has never reached perfect consummation, and that the questions in regard to the preaching of the Gospel have always been complicated and serious, does not prove that our course has been a wrong one. So long as our entire membership is accustomed to an informal gathering for worship, in which they are sure there is no pre-arranged service, and in which from time to time those not recognized as ministers rise and hand forth the message given them of God, we are bearing witness to the great and fundamental truth that to every soul the Great Head of the church comes with teaching and with service for others. If ninety-nine will not hear and will not obey, the one hearing—the one obedient—bears the witness to the great truth, and exemplifies it to the others. Even that which seems the bane of our meetings to many of us—the speaking and supplication which seems out of place and uncalled for, and, in fact, a hindrance rather than a help, is not so much to be dreaded as the want of responsibility and the tongue-tied condition of the membership of other denominations.

Those who are recognized as ministers by the Society are not, or were not, thereby required to preach upon all occasions, but were encouraged "to wait for and move under divine ability." Not being dependent upon the meeting for a living, they were at liberty to exercise their gift as unction from on high was accorded, both as to time of preaching and as to matter to be brought before the people. They could not be "called" and "dismissed" at the option of the majority of the members, and thus the real stability and spiritual growth of the meeting was fostered. Traveling ministers were frequently present and were at full liberty to speak as occasion demanded. Thus, in a simple, natural way, the minds of the people were refreshed, and the home ministers relieved, not in "changing pulpits," in the ordinary sense, but in being sent of the Lord to see how it fared with the brethren. This was all very well when there were resident ministers. How about the meetings when there were none?

Under our profession a meeting without a native minister is an anomaly which needs study. Unfortunately there are all too many of these meetings, and specimens for study abound on every hand. We seem to have passed through a kind of desert of Sin, and in it to have suffered a deadness—a general falling away from our first love. The Eldership became (generally speaking) a form—more attention was paid to dress and address than to the weightier matter of the law. Ministers were criticized and allowed to bear the burden upon their individual shoulders which should have been borne by the Church. Preaching the Gospel was thrown upon the preacher with little help

from the meetings. Ministers were hard run—their families suffered, and, I am sorry to say, still do. Their children were left uneducated and often were embittered against the Society. Minutes were granted, but no way provided for carrying out the concerns and no sufficient provision made for the folks at home. This method, aside from other evils, took the ministers virtually from under the advice and warning of the Eldership. Why should a man not treated as a minister by his own meeting be amenable to it either in his teaching or his methods. Was there much to encourage any one to become a minister? Of course I am ready to admit that a man should be willing to leave all for Christ's sake and the Gospel, but I think and believe as firmly that if he leaves a wife and children for whom he and he alone is responsible, it is his duty as sacred as any other, and truly the first duty, to know that their necessary wants are supplied. If the church will do it, well and good. If it will not—and so far as my personal observation has gone it has not—it is the business of the man himself to do this before he leaves them, even for the sake of the Gospel.

The idea of ministers and ministers' children being placed in the position of beggars is to my mind abominable.

I greatly fear that this state of things is rather on the increase than otherwise—increased by the very method some good people have taken to remedy it—meetings with no ministers; ministers not willing to preach and starve or beg; as a consequence, “an agreement entered into”; the minister, without any other means of earning his living, thrown entirely on the meeting. Thus is the position of both minister and meeting shifted, or rather entirely removed, from the foundation upon which we started as a branch of the church. Soon—very soon mostly—the people begin to say: “Does not suit us.” “We do not like his preaching.” “Caring for his family is burdensome.” “They are extravagant.” “They dress too much and live too high,” etc. It all makes me sick at heart, but I have heard it. What are we to do? Where is the remedy? There are plenty of the modern pastors out of a job who may be brought in by the will of man, but that will not cure the deep trouble. There is a gospel. We do have a very blessed side of it to present to the world. How are we to do it? The negative answers are very clear to my mind; the positive is what I want—not by hired preachers, not by the shifting, as we have been doing, the work of the church upon individual members until, in our day, it is difficult to see how a man can be a minister and maintain his self-respect. He has either to be hired or to beg, and, between the two, the ministers are not forthcoming.

It is easy enough under these conflicting courses of events to say what might be, but to map out a course which will give independence to the minister—not only independence as far as the bread-and-butter question is concerned, but real independence in action and teaching, and at the same time responsibility and a chance in the promulgation of the Gospel upon the church—is beyond my power. Still I believe that a return to first principles is the surest solution—in the

first place education for all, occupation for all, inspiration for all—then, when any one is called to a service which incurs expense, whether at home or abroad, the burden to rest upon the church. The burden of souls to be saved on the one hand, which shall be as sheaves gathered; the burden of bodies to be properly cared for on the other, which shall be as an incense of a sweet-smelling savor.

Another cause which operates against the ministry is the idea, which is becoming general, that the minister must preach scholarly discourses, and that for these it is necessary to devote much time to study; consequently the minister may not do as Paul did and make tents, or as one of our own ministers does, make brooms, but must devote his whole time to the ministry. This idea seems fraught with much evil to me. It at once divides the clergy and laity, with all the attendant ills. It encourages the belief that ministers must be learned and that erudition is what is needed in sermons. It narrows the experiences of the minister. It is certainly a great mistake to suppose that we get the Gospel unadulterated when we hear it from an ignorant person, and it is glorious for one to be able to take the things of God and illustrate and enforce them from all knowledge; but it will never do to confine preaching the Gospel to a set of men and women with nothing else to do.

It is not Greek or Latin or theology that will save the world, and it is not history and literature, or even science, which the world is hungry to hear, but the glad tidings which Jesus brought—and the simpler it is told the better. I have no doubt that within our own Yearly Meeting to-day there are many who are called to tell the glad tidings who are holding back, and will not use opportunities as they are given because they have little time for reading, and cannot preach sermons; and the oft-repeated assertion that to be a minister takes, or should take, all one's time increases this number. If these could but lay aside their own notions as to what a minister should do and be, and simply do that which for the present they feel to be their duty, our meetings would not be without the ministry of the Gospel.

Again, “pastoral work requires so much time.” The minister should not be expected to do pastoral work. This is the very end and aim of the Eldership—when it is living, and not a mere form.

One other point and I am done. It seems to me the most hopeless kind of unbelief when we admit by our actions and by our words that the Lord is not able to care for His own—an unbelief that causes all forms of doubt as to Bible texts and authority to pale before it. If God is in His world and in His Church, will He not hear prayer? and if we need a minister with certain qualifications, will he not send him without our advertising for him? It is amazing to me that in this day, when so much is said about faith-cure, etc., there such be such a widespread and deep-seated unbelief in the real present power of God. Has the Shekinah departed from Israel? If so, Israel is to blame and not the Light of God.

FOR THE AMERICAN FRIEND.

A VISIT TO GUILFORD.

BY M. Z. KIRK.

As one goes south from Philadelphia four hundred miles, it is interesting to feel that you are meeting Spring part way. On this trip, as usual, I proceeded directly to the educational centre of the Yearly Meeting. During my brief stay at Guilford I had the opportunity of not only visiting the faculty and students, but also of studying the history of the institution and its surroundings.

President L. L. Hobbs took me out to the place where the old Yearly Meeting-House stood. It was interesting to know that we were standing upon the spot where the most noble, devout, worthy and eloquent Friends have assembled from time to time for a century and a half. Hundreds of members from this Yearly Meeting have gone West and have taken prominent places in all our Western Yearly Meetings.



In fact, one feels that he has almost reached the mecca of Western Quakerism.

After having visited all the other Friends' colleges since last summer, it was very interesting to be able to compare Guilford with the others. The college being located one mile from the railroad and five miles from Greensboro, it necessarily forms a little neighborhood of its own. The institution owns a splendid large stock farm which supplies an abundance of milk, butter, eggs and produce. The managers have also tried to make this as nearly a model North Carolina farm as possible. Being thus isolated from city influences the college is necessarily the home of nearly all the students.

When this institution was founded in 1837, under the name of "New Garden Boarding School," Founder's Hall was the only building. From this hall has gone out scores of young men and women who have become prominent and influential in their own church and state. In the early eighties this building became so crowded, and the demand for a full college course was so great that they finally

erected "Archdale" and "King" Halls, and took out a college charter in 1848 under the name of Guilford College. A few years later the Young Men's Christian Association erected an excellent brick building. Last year the finest and most modern building of all was erected in honor of the sister of B. N. and J. B. Duke, all of whom were at one time students of Guilford. At present Founder's Hall is used as the girls' dormitory and dining-room; Archdale and the upper floor of the Y. M. C. A. Building serves as dormitories for the boys. King Hall contains the library, chapel, and class rooms. Memorial Hall is used entirely for science, and the President's office is on the first floor. The upper floor is nicely fitted up with opera chairs for an auditorium, seating one thousand.

The museum in this building deserves especial mention, as it is a fine light room, and the present excellent collection has been secured largely through the efforts of one student—T. G. Pearson. Such museums need the united effort of all old students and friends. They can frequently contribute valuable specimens with but little effort or expense.

One year ago the management decided to reduce the board and room rent to a minimum, and make the total cost \$8.00 a month, and the tuition is \$40.00 for the preparatory and \$52.00 for the collegiate students per year. When this was announced a year ago some of the northern Friends thought such a thing impossible, but after a year's trial they find there were fifty more students than the previous year, and that the college has not only met all the current expenses of the year, but has been able to pay about \$1,000 on some much needed improvements in sewerage. When students are not able to meet the above expense the college has provided cottages for the girls and some for the boys, where they can furnish their own rooms, and board themselves at a much less cost than \$2.00 a week. The total enrollment for the year is 212.

The Friends here are looking forward with great pleasure to commencement week, and the annual address to be given by Rufus M. Jones.

After visiting all the Friends' colleges, I have realized more fully than ever before the vast importance of the Friends' colleges and academies. Our educational organizations in the various Yearly Meetings are quite complete. The academies are usually very loyal to their college. We are living in the age when the competition between colleges is as strong as it is in business pursuits. Our Friends' colleges are so far apart that there is practically no competition one with another. Thus every Friends' college needs the most hearty co-operation and sympathy of every other. I have sometimes felt that our students and professors have taken more pains to point out the weak points in their sister colleges than their strong and common points of interest. We need fully to realize that our educational institutions have as much a definite common mission in the world as the Society

of Friends, and that our strength depends largely upon our co-operation. I trust that the Quinquennial Educational Conference at Providence, this summer, will draw our institutions more closely together than ever before, and that each institution shall have the benefit of the experience of every other, and that the next five years shall be the most successful period in the history of American Quaker Educational Institutions.

This visit south has more thoroughly convinced me that Quakers are more like one large family than any other denomination. While Western Friends have struggled with the difficulties of frontier life the Southern Friends have met as stubborn problems. It is certainly encouraging to all our Southern Friends to see the rapid growth in their towns, and to see their country rapidly taking a prominent place in the manufacturing of cotton goods and furniture, and the machinery necessary to produce the same.

How natural it is for all of us to be proud of our own state. I find that it is very difficult for me to think of any farm being quite as nice as one in Iowa. Two years ago, when I was showing Rufus P. King some fine farms, he said he "wouldn't like to live in Iowa, where it is so cold in the winter," but at last he said, "Well, my dear boy, I would like to own two or three of these fine Iowa farms." I asked him what he would do with them, since he would not like to live there. He said, "Well, I would sell one and buy a tent for the dear Penn College boys to hold meetings in, and the others I would sell and go to North Carolina and buy another." How characteristic this is of all of us regardless of whether we live on the Atlantic Coast, Mississippi Valley or Pacific Coast.

For THE AMERICAN FRIEND.

THE SOUL'S CRY ANSWERED.

With billows of doubt rolling over my soul,
Deep in darkness and sin and despair,
No pilot my foundering bark to control,
Though the compass unheeded lay there,
Mid sand bars and rocks and dangers unknown,
Long in weariness and peril, I struggled alone.

'Till guided, at length, by the Spirit of Grace,
A look at the compass I stole;
There the magnet of love, ever true to its place,
Brought hope to my sad, sinking soul;
By faith, in the distance, the form I descri
Of Jesus, who said, "Fear not; it is I."

By the word of His might a great calm He had wrought,
As He neared the frail bark at my call.
Love, forgiveness, and peace,—rich gifts that He brought,
As I willingly yielded my all.
O'er the broad, stormy ocean, safe Pilot He'll be;
With Christ in the ship, I may sail any sea.

ALICE C. EARLE.

Fiskville, R. I.

The International Lesson.

Lesson VI.

FOURTH QUARTER.

Fifth month 7, 1899.

THE VINE AND THE BRANCHES.

John 15: 1-11.

GOLDEN TEXT.—I am the vine, ye are the branches.—John 15: 5.

DAILY READINGS.

Second-day, Fifth mo. 1.—The vine and the branches. John 15: 1-11.
Third-day, Fifth mo. 2.—Saying and doing. 1 John 2: 1-7.
Fourth-day, Fifth mo. 3.—Proof of abiding in Christ.—1 John 3: 18-24.
Fifth-day, Fifth mo. 4.—Known by fruit. Matt. 7: 15-23.
Sixth-day, Fifth mo. 5.—Spiritual fruit. Gal. 5: 16-26.
Seventh-day, Fifth mo. 6.—One in Christ. Rom. 12: 1-5.
First-day, Fifth mo. 7.—Christ the head. Eph. 4: 1-16.

It is not quite clear when or where the discourse contained in chapters 15 and 16, and the prayer of chapter 17 were spoken. Some think that the time was just before leaving the supper room; others that it was on the way to Gethsemane, the prayer in chapter 17 being uttered during a halt. Either supposition is quite possible, though from the wording in chapter 18: 1, the former seems the more likely. Christ perhaps started, but seeing his disciples troubled and hesitating, repeated in a different form what he had already said in chapter 14. It is, however, impossible to speak with certainty.

It is not needful to account for Christ using the vine as an allegory. The illustration is a simple and obvious one. It was also one familiar to the Jews as being an image of the house of Israel, and was frequently used by the prophets. (Jer. 2: 21; Ezek. 15: 2-6; Ps. 80: 8-19; Is. 5: 1-7). Like that of the Door and the Good Shepherd, the illustration is an allegory rather than a parable.

1. "The true vine." Not opposed to a false vine, but it is one which fulfils a genuine, perfect ideal. Israel had not fulfilled the ideal, Christ did. "He is the perfect Light, the perfect Bread, the perfect Witness." "Husbandman." The owner of the soil. Compare Is. 27: 2, 3.

2. "Branch that beareth not fruit." These words imply that for a time at least, there may be Christians who bear no fruit; but the verse shows with equal clearness that as the purpose of a branch in the vine described is to bear fruit, so it is expected—indeed is needful—that the Christian should bear fruit. The meaning seems to be similar to that indicated by the stony ground, and thorny ground of the parable. Compare Matt. 3: 10. "Purgeth." "Cleanseth." Revised Version. In the Christian the cleansing process is carried on in at least three ways: (1) by right living, which opens the heart to higher influences; (2) by the sanctifying work of the Holy Spirit; (3) by the discipline of life—its sorrows, sufferings, and trials. It is possibly the latter to which Christ chiefly referred.

3. "Already ye are clean." Revised Version. Judas had departed (chapter 13: 30), so he was speaking to the eleven. They were clean "on account of the word." The whole revelation, of which Christ was at once the revealer and the living expression.

4. "Abide in me," etc. Permanent purity and fruit-bearing is conditioned upon abiding in Christ,

and Christ abiding in the soul. Just here the allegory fails; for the soul can reject Christ—can refuse to abide in him. Compare Rev. 3: 20. "As the branch," etc. A branch cut off from the vine is useless as a branch, because its union with the vine is a union of life, of organic relationship, not of juxtaposition, as that of stones forming a pile. Outward membership in a church organization will not give life, only the soul's union with Christ can bring that about—men abide in Christ when his spirit animates and directs them—"when his principles, sentiments and aims become theirs."

5. The statement is repeated for the sake of emphasis. The condition necessary for fruit-bearing is living and abiding in close spiritual communion with Christ. "For apart from me." Revised Version. "Nothing." It is not a question of how little or how much, but of bearing to all. Separated from Christ we bear—nothing—no spiritual fruit, for it is the spiritual life of which he is speaking.

6. This verse is not easy to explain in detail, but the general meaning appears to be this: that as a branch separated from the vine withers away and is good only to be destroyed, so the soul separated from Christ withers away.

7. "My words." Teachings. If they so control your life as to be your actual moving-spring, "ask whatsoever you will," etc. Your requests will then be in accord with his will. Compare 1 Jno. 5: 14-16.

8. God is glorified by believers bearing much fruit.

9. "Even as the Father hath loved me, I also have loved you." Revised Version. It is the character of the love rather than the measure of the love which is spoken of in this verse. "Continue." The disciple should live with the continual sense of Christ's love, not imagine that moments of exaltation are meant.

10. Christ may have read the thoughts of some of his disciples or foreseen that some would think "These are hard sayings," and so he answers the objection. Obedience springs out of love, and love out of obedience. Compare John 13: 35; 14: 15-21; 1 John 2: 3.

11. "These things have I spoken unto you that my joy may be in you, and that your joy may be made full." Revised Version. "My joy" the joy that is mine. What was His joy—the joy of knowing His Father's love, the joy of perfect obedience, the joy of service, the joy of self-sacrifice. "Your joy made full." Reach its highest possible development. Compare 1 John 1: 1-4.

PRACTICAL THOUGHTS.

1. Union with Christ is the life of the believer.
2. Severed from Christ the believer can do nothing.
3. The result of union with Christ is fruit-bearing.

Whate'er thou lovest, man, that too become thou must
God, if thou lovest God; dust if thou lovest dust.
Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.

—Anon.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIFTH MONTH SEVENTH, 1899.

PATIENT CONTINUANCE IN WELL-DOING.

Rom. 2: 1-11.

Second-day, Fifth mo. 1.—Need of patience. Heb. 10: 35-39.

Third-day, Fifth mo. 2.—Patience of the prophets. Jas. 5: 7-11.

Fourth-day, Fifth mo. 3.—Who did hinder you? Gal. 5: 1-12.

Fifth-day, Fifth mo. 4.—Perfect work of patience. Jas. 1: 1-4.

Sixth-day, Fifth mo. 5.—Tribulation worketh patience. Rom. 5: 1-5.

Seventh-day, Fifth mo. 6.—Be not weary. Gal. 6: 6-10.

Rom. 15: 5, "Now the God of patience," is one of the precious texts of the Bible. Our patience is soon exhausted, but He has an infinite supply and will give all we need. Our first lesson is, how little we have; our second, how much He can supply. All of us have learned the first—let us learn the second.

Many conscientious Christians need to have patience with themselves. That God not only gives liberally to those who lack wisdom, but also "upbraideth not" is one of the sweetest of promises. Let us learn to cease upbraiding ourselves, where He ceases to upbraid us. Worry over failure is not half so useful as faith that we shall yet conquer. Christ "is not ashamed to call" us "brethren."

We need patience in waiting for the solution of Divine providences. God does not always explain beforehand. We are like Peter when the Master asked him to submit to the foot-washing before its significance was explained. Also, when he said, "Why cannot I follow Thee now?" But Christ expects us to have faith in Him, that all will be well. Job found it hard to submit to an unexplained series of adversities; and the Lord never explained them to him so far as appears in the record. Job learned the far deeper lesson of trusting God without explanations.

Many of the deepest lessons of Providence are beyond the reach of intellectual analysis. But their benediction falls noiselessly upon the heart, like the dew in the night time.

We need patience in our service for the Master. If we are more ambitious to shine than to excel, we need a change of motive. If we are more concerned about "success" than about faithfulness, we are in no mood for patience; but even with the purest motives we "have need of patience, that after we have done the will of God we may receive the promise."

There is ever a tendency to the more showy results in Christian work. The sensational, the spectacular, are more attractive to the mass of men. We like to do our religion all up in a few weeks of the revival season, and spend the rest of the time in captious criticism of what we are pleased to call "the church." How much better it would be to cheerily and patiently take up the steady work of a church, sowing the seed of another harvest! How much patience it takes in a foreign land. The "rose color" fades out by the end of the second year. Then, as a missionary once said to the writer, "it is a dead lift of faith." Think

of Judson, seven years at Burmah without a convert ; Morrison seven years in China; the Foochow work eleven years without a conversion; but the harvest came. It is the men who have been longest in the foreign field who are the most confident. Their patience and faith have grown exceedingly, and they are sure of victory.

We need patience with one another. Much of our impatience arises from our artificial ideals. We think of men as we conceive they ought to be. We construct a theory of society and try to make men over into it, instead of meeting men where they are and patiently learning their present capacities and possibilities for usefulness. He who does not approach men as a learner will never be their trusted teacher.

Too many Christian Endeavorers, even, had rather cease to do their work than to give up their false ideals of such work. It is a blessed thing to get "adjusted to every good work."

We need patience in prayer. Some petitions are answered before we call, some while we are yet speaking, some are long delayed. We cannot always tell why. The writer knows of two recent covenants of prayer for special objects in one of our mission fields. One was answered inside of a month—indeed, God had prepared the answer two years before by a special clause in a will. The other answer is delayed for a time, but "men ought always to pray and not to faint." "Now the God of patience and of comfort grant you to be of the same mind, one toward another."

THE IDEAL CHRISTIAN ENDEAVOR SOCIETY.

BY REBA E. JENKINS.

If we want an Ideal Society, we must get our ideal from God's word. We can never have an Ideal Endeavor Society until we have "Ideal Endeavorers," and if every Endeavorer would live up strictly to his pledge we should have "Ideal Endeavorers."

Perhaps, some may say, "I don't believe any one can live up to the pledge in detail," but we have in the Bible the record of the lives of Endeavorers who have done it most successfully. One of the first promises in our pledge is to strive to do whatever the Lord would have us do; and where do we find a more striking example of one who did live up to that pledge than Moses, who in the minutest detail in the constructing and ordering of the tabernacle "did as the Lord commanded."

If Moses had not been thus strictly obedient to every one of God's commands, the world would have had wrong conceptions of our Saviour and the plan of salvation as typified by the tabernacle. If so much depended upon the obedience of one man in that age, how much more depends upon our obedience in this age of gospel light and spiritual power! When Moses finished the tabernacle, the glory of the Lord filled it. If we will do our part in fully surrendering to the Lord, He will complete His work in us, and sanctified, body, soul and spirit, we, as temples of the living God, shall be filled with His glory.

Our next promise is to pray and read the Bible every day. Nothing can be accomplished for the Lord without much prayer and a study of God's word. We are to "pray without ceasing" and be kept clean by the "washing of water with the Word."

For faithfulness in prayer we have a noble example in Daniel, who prayed three times daily and persevered in this even at the peril of his life; for one who loved God's word we have a fine illustration in David, who so loved it that he meditated upon it night and day. We must not only pray much, and must learn from Christ in the school of prayer how to pray the fervent, effectual prayer that availeth much, for as we prevail with God in prayer, we shall prevail in power with men; but we must "study to show ourselves approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

We pledge ourselves further to support our own church in every way and attend all its meetings. I fear some of us forget that promise. How many of us have supported our church by our prayers and in giving aid in the little things? How many of us have spent an hour a week in prayer for the church, for the ministers, for the timid one? How many of us have carried flowers to the sick as a token of God's love? How many of us have visited and encouraged those who seldom come to church and who are disheartened? And how many of us are a support to our own church by our regular attendance at all the prayer meetings and other services?

We have in Paul an example of one who prayed for the church daily, and in Dorcas one who quietly did the little things. It is said of her, "She is a woman full of good works and alms deeds." If it is but to give a cup of cold water in the name of Christ to some thirsty soul, let us do that. For nothing is little that the Lord requires. If He asks it of us it is a great thing; and he says, "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me."

Simeon and Anna stood out prominently before us as prayer meeting attenders. They daily came to the temple to worship the Lord with fastings and prayer, and they were the only persons in the temple who recognized the infant Saviour when He was brought there.

If we fail to meet our appointments with the Lord and neglect our prayer meetings and other services, He will soon be a stranger to us, and we shall not recognize Him, even tho' we are in the house of prayer.

If we have lived up to the pledge thus far, we shall unconsciously fulfill the next promise without endeavoring, which is to lead a Christian life, daily.

We now come to the last part of our pledge—"to be true to all our duties and to take part, aside from singing, in every Endeavor meeting." How I wish we could all keep that promise as to God! It seems to me everything else is included in those four words, "true to our duty." There is our duty toward God, toward the world, to the church, the pastor, and the

Endeavor Society. If we were always true to our duty, we should have no trouble to obtain leaders, or raise missionary money, or meet on committees.

We have in the model church at Thessalonica an illustration of those who were true to their duty; for Paul says, in writing to them, "we give thanks to God always for you, remembering your works of faith and labor of love and patience, of hope in our Lord Jesus Christ." "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure," and he prayed "that the very God of Peace sanctify you wholly." Does the church and Endeavor Society glory in our willingness to do our duty? and to do cheerfully whatever our hand findeth to do? Is our labor that of love, and have we the patience and faith of the Thessalonians, enduring persecutions and trials? And, above all, is Jesus satisfied with us? Are we doing our duty as He would have us do it? And has Paul's prayer been answered in us? Have we been wholly sanctified? If we have, we shall find it a pleasure instead of a duty to take some part, aside from singing, in our Endeavor meetings; for our hearts will be filled to overflowing, and praise shall continually be in our mouth. If we have each fully surrendered our wills to the Lord, have consecrated our lives to Him once for all, and are filled with the Holy Ghost and are "walking in the light as He is in the light," we shall have an "Ideal Christian Endeavor Society."

"My God, my God, why hast Thou forsaken Me?" These are the strangest as well as the saddest words ever uttered. The spotless Son of God passing into the hidings of His Father's face, experiencing that sickening sense of utter desolation, forsaken of God and man; and this that He might know sin's utmost ruin, that man might know love's utmost salvation. Herein is love, not that we loved Him, but that He loved us and gave Himself for us. He took upon his broad sympathies the burden of a fallen world's sins and sorrows, hiding His Father's face, darkening the heavens, and rolled it off with a bloody sweat and an expiring groan, that guilty man might be saved both the one and the other. He took man's place in the darkness of sin and death that man might take His place in the light of holiness and life. He was abandoned of God that man might be accepted. He went down to hell that man might ascend to heaven. The philosophy is hidden, the fact is revealed. And thank God the fact is all we need to know for our present peace or future welfare. Let us, therefore, gratefully accept the fact that "Him who knew no sin He made to be sin in our behalf, that we might become the righteousness of God in Him."—J. A. M. Chapman, D.D.

O! let me know
The power of Thy resurrection.
O! let me show
Thy risen life in calm reflection!

—Miss Havargal.

PHILADELPHIA YEARLY MEETING.

At the opening of the yearly meeting probably 1,200 Friends assembled in the rooms of the meeting-house at Fourth and Arch Streets. In the men's meeting, after an impressive period of worship, during which prayer was offered by Charles Rhoads, the names of the seventy-two representatives from the quarterly meetings were called. Five of these were absent. The clerk announced the receipt of two communications addressed to the meeting, one from the Dublin Yearly Meeting, Ireland, and the other from the Yearly Meeting at Westerly, R. I. A verbal committee was appointed to consider these.

The labors of the meeting for sufferings were spread before the meeting by reading their minutes. During the year they had printed four memorials of deceased Friends; had appropriated \$650 for meeting-houses in Ohio and Kansas; had arranged for the distribution of the income of the Pemberton Fund, and had spent more than \$1,000 through their Book Committee. The distribution of books had included thirteen States, the Island of Porto Rico and some more distant countries. Much of the time of the representative meeting had been taken up with the interests of the Russian Doukhoborts. More than \$5,500 had been raised for them; Bibles in Russian had been distributed to them, and an address to the Czar in their interest had been forwarded. Joseph S. Elkinton, who met the immigrants at St. John, gave some additional information in regard to this interesting people, and spoke favorably of their character and prospects. It appears that 4,000 have already arrived in Canada, and that 3,500 are to come.

The Charles L. Willits trustees reported a monthly distribution of 5,000 copies of the "African Friend," and 399 volumes and 935 tracts, mostly in Liberia, at an outlay of \$571 for the year. Many letters from the Southern States and Liberia had been received in acknowledgment of the value of this work.

Jonathan E. Rhoads remarked that he had been impressed with the fact that very few workers in this cause had offered themselves from Philadelphia, so that it would appear that there is very little of the real missionary spirit amongst us.

A committee was appointed to examine the treasurer's account, and the meeting adjourned.

In the women's meeting prayer was offered by Eliza H. Varney, after which the meeting considered four of the queries.

Much excellent counsel was given, especially on the subject of the daily reading of the Holy Scriptures.

AT TWELFTH STREET MEETING-HOUSE.

In the afternoon a large company assembled in the Twelfth Street Meeting-house at the annual meeting of the Friends' Peace Association. The report of the Executive Committee showed a distribution of 7,500 tracts during the year, and a plan to send 6,000 tracts to teachers. Dr. Richard H. Thomas addressed the meeting. A permanent court of arbitration presents the most hopeful means of progress to work for. President Isaac Sharpless and John D. Carter, of Haverford College, also spoke, and urged Friends to combine their forces and influence public opinion.

In the evening the Friends' Freedmen's Association held its annual meeting. Elliston P. Morris presided. The Executive Committee reported the most prosperous year since the sixties. The Christiansburg School has had an enrollment of two hundred and twenty-seven pupils and seven teachers. There are forty-three pupils in the industrial department. Recently the forces of the school have been concentrated upon farming, and the Association has bought a farm of ninety acres near Cambria, Va., where practical instruction will be given. The whole work is, in a measure, directed by Booker T. Washington, from whom a letter of regret was read that he could not attend the meeting. The Principal, Charles L. Marshall, made a spirited address, and the President and Joshua L. Bailey interested the large audience with accounts of a recent visit to the school. With 5,000,000 negroes still in ignorance there is pressing need for devotion to the work and for liberal contributions of money. Since the close of the Civil War the Methodist Episcopal Church has contributed \$12,000,000 to the cause of educating the negroes in the South, and it is worthy of note that in no county in which schools have been established under its auspices has there ever been a lynching, nor has there been a pupil of any of these schools lynched.

An address was also delivered by Mrs. Fannie J. Coppin, Principal of the Institute for Colored Youth, on Bainbridge Street.

Shortly after the opening minute was read in the yearly meeting, Third-day, Elhanan Zook reported that the representatives were united in proposing Ephraim Smith for clerk, and Charles S. Carter for assistant clerk, the present year. They were, accordingly, appointed.

Thomas Whitson expressed a concern to visit the women's meeting for religious service, and the way was made for him to do so.

Charles Rhoads explained for the Verbal Committee, appointed on Second-day, that the two communications were brief epistles from Dublin and New England Yearly Meetings, in acknowledgment of the general epistle sent to them in 1897. They were then both read to the satisfaction of the meeting.

The committee appointed last year to attend to uniting Burlington and Bucks quarters into one meeting reported the service accomplished and they were released.

The consideration of the queries and answers was then commenced. There queries deal with fundamental Christian duties and the answers are intended to show the condition of the subordinate meetings of the yearly meeting. The first query treats of the attendance of meeting, and, while the summary answer indicated that there had been some omission of meetings in five quarterly meetings, the attendance has been general on First-days.

The second query in regard to love and unity brought very favorable answers from the quarterly meetings, with slight exception only in one quarter. The third query embraces the subjects of plainness, of Scripture reading, of restraint upon pernicious reading and worldly association. The summary answer adopted by the meeting concluded with the words, "Many Friends are exemplary in upholding the testimonies in this query."

The answers to the fourth query in regard to intoxicating drinks indicated a very strong temperance sentiment in the Society, as well as a care in regard to places of diversion, and to true moderation.

During the reading of these queries and answers much excellent and weighty counsel was given by ministers and others. Cyrus W. Harvey, referring to the first query, spoke of the nature of divine worship and of our form of it. To understand its privileges we must experience the spring of divine life in ourselves. Joseph Elkinton pointed out that the principle underlying the third query is that of sacrifice. After an offering of prayer the meeting adjourned.

In the women's meeting the queries and answers were finished and the report of the Indian Committee read in the men's meeting on Second-day was considered. Women Friends were especially exercised in regard to pernicious reading and in the advocacy of a free gospel ministry. Thomas Whitson delivered an earnest message in regard to the importance of living and willing and working in the virtue and power of Christ's life, revealed in the heart.

BIBLE SCHOOLS.

In the afternoon the thirty-seventh annual meeting of Friends' First-day School Association was held at Twelfth Street. Statistical tables showing a total of thirteen schools and six Bible classes, with 125 teachers and 1,654 pupils. Most of the reports showed a diminished attendance the past year, but this was largely due to the weather conditions and to sickness. Anna Braithwaite Thomas observed that the First-day School presents an important field for the exercise of the gift of teaching that might be out of place in meetings for worship. Isaac Sharpless and Catharine Shipley gave words of encouragement, and the latter, as founder of the John S. Hilles memorial, told some interesting reminiscences of the work.

In the evening Dr. Richard H. Thomas spoke on the subject, "What Recent Bible Study Has Done for the Christian Believer," and Asa S. Wing presided, and after Bible reading and prayer Dr. Thomas held the attention of his large audience for about an hour. Research, he said, has made the Lord Jesus much more real to believers; has given — a personal rather than a theological value, and by the help of the Holy Spirit has exhibited His glory in His sufferings. The dangers of research were pointed

out, but were held to be insignificant in comparison with a sense of the true proportion of things in God's developing revelation of Himself. The results of research, the speaker said, are strikingly opposed to foolish sectarianism. Most of the results were anticipated by the interpretation of Scripture to be found in Fox and Barclay, and Friends should be rejoiced by them.

The consideration of the queries was resumed at the third session of the yearly meeting, answers to the fifth, sixth, seventh and eighth being adopted by the meeting. The fifth query treats of the care bestowed by the Society upon any of its members in necessitous circumstances, and the answers indicated that this care had been general, and that the children of such freely partake of education to fit them for the duties of life.

The testimony of the Society against oaths, military services and lotteries are included in the sixth query. The exceptions noted had been slight, but were such as to cause some uneasiness to well-concerned Friends. The subject of a ministry "exercised at stated times and for pay" is also included in this query. Under this head there was some exception noted in nearly all of the quarterly meetings, and several Friends expressed the exercise of their minds on this account. William C. Allen pointed out the fact that unfaithfulness to a sense of a call to the ministry was calculated to stifle the life that might arise in a meeting. Cyrus W. Harvey treated of the doctrine of the ministry as held by Friends, and quoted striking passages from the epistle to the Hebrews to show that this doctrine is rooted in the priesthood of Christ, who is Head over all things to His church.

The seventh query treats of moderation in living and in business, and of the important qualities of punctuality and justice in the payment of debts. As a rule, Friends carry out the requirements of this query, and the reports stated that any who give "grounds for fear on these accounts are timely labored with for their preservation and recovery." The eighth and last query is designed to prompt meetings to activity in applying the rules of the Discipline to any offenders, and it appeared from the answers that the meetings have been faithful to this duty. Referring to the subject of faithfulness in individuals to openings for religious service, in meeting and out of meeting, Jonathan E. Rhoads made a feeling appeal. It seemed to him that not a few of the members were under the preparing hand of the Lord if they would yield themselves to Him. In this way only can the Society of Friends be built up into increased usefulness. George Abbott was exercised for an increase of active unity in a sense of the love of Christ upon our hearts. This spirit will not injure a brother, and will be very slow to impute a bad motive when there has seemed to be an injury inflicted upon us.

The special annual queries were then read and answered. During the year eight elders had died; six meetings had been discontinued for parts of the year; due care had been taken to record births and deaths, and eighteen schools had been maintained by monthly and preparative meetings. Charles Rhoads referred in terms of much feeling to the declining condition of the Society in sections where meetings had been discontinued, and recalled the action of the meeting upon some previous occasion in appointing a committee "to strengthen the things that remain that are ready to die."

A Verbal Committee was appointed to assist the clerk in embracing the exercises of the meeting in a suitable minute on the State of Society. The statistical report on education was then read. There were eighteen schools under the care of meetings, and 708 members between the ages of 5 and 20 years. Of this total 151 are at schools not taught by Friends. The meeting then adjourned.

In the women's meeting a very interesting and instructive memorial of Joseph Walton was read. This called forth numerous expressions of appreciation. The meeting then took up the minutes of the meeting from sufferings. A concern in regard to the martial spirit of the times was expressed, and women Friends encouraged to use all right efforts for peace.

In the afternoon the Foreign Missionary Association of Friends met at Twelfth Street. A printed statement of the work in Japan and elsewhere was distributed. Gilbert Bowles spoke in regard to Japan, and Margaret W. Leitch in regard to Ceylon, and an appeal for \$3,000 to send Gilbert and Minnie Pickett Bowles to Japan was made.

In the evening the Temperance Association held its annual meeting. The work for the year had consisted in the distribution of literature, the maintenance of two coffee stands and of three boys' parlors. Harriet Green had been employed in the line of scientific temperance instruction, and half the expense of printing a temperance physiology in Syria had been contributed. Charles H. Mead, of New York city, addressed the meeting.

The concluding session of the yearly meeting convened at 10 o'clock on Sixth-day. Zebedee Haines made an appeal to his fellow members to submit themselves to the restraints of the Cross of Christ. David Heston was exercised in the same line, quoting the text, "Bring all the tithes into the share house."

The annual report of the Westtown Boarding School was considered. During the year the enrolment of pupils reached 170, and about \$46,000 was required to maintain the institution. Economics, physical culture and manual training claimed attention as school subjects. Natural history was a favorite voluntary pursuit. Two classes of smaller boys were in measure separated from the main family, thus securing many advantages of the "cottage system." The graduating class numbered twenty-two. The completion of this year will round out the first century of the school's history. During this time 12,000 pupils have been enrolled. It is intended to celebrate this event by a grand reunion in the early summer. A committee of former scholars is now engaged to raise a memorial fund of \$100,000 for this occasion. Much interest and satisfaction with the report were expressed in the meeting, and several Friends made pleas for some instruction at the school in agriculture.

The committee appointed to prepare a minute on the "State of Society," to be sent to subordinate meetings as a part of the minutes of the yearly meeting, made their report. The minute treated of the distinctive character of worship as professed by Friends; of the solicitude that had gone out toward those who do not avail themselves of the privileges of public worship and of the concern of the meeting that gospel love and unity might increasingly prevail. To encourage all to take their allotted part in the services of the church, the following quotation from the Book of Discipline was made: "It is no man's learning, nor artificial acquirements; it is no man's riches nor greatness in this world; it is no man's eloquence nor natural wisdom that makes him fit for government in the church of Christ. All his endowments must be seasoned with the heavenly salt, his spirit be subjected and his gifts pass through the fire of God's altar."

After reading this minute, numerous exercises of mind were expressed. Dr. Thomas quoted the remarkable words of George Fox: "I have come up through the flaming sword into the Paradise of God." He appealed to Friends to make this a practical experience for themselves. The way of the Cross is, after all, the way of joy and of peace. George M. Warner quoted the Apostle's benediction upon the church of Ephesus, and Thomas Whitson offered a brief prayer of thanksgiving. The clerk then read the closing minute, and, after a solemn pause of silence, the meeting concluded, "to meet at the usual time next year, if consistent with the Divine will."

In the women's meeting the report on education first claimed attention. This was followed by reading the answers to the annual query in regard to the decease of ministers and elders. The names of departed worthies brought the meeting into exercise, and the members were exhorted "to follow them as they followed Christ." With feelings of gratitude for the favors of the week, and under a sense that the yearly meeting had been a favored one, the session concluded.

Life hath two hands for those who fitly live,
With one it gives, with one it takes away;
The willing palm still finds the touch of love,
And he alone has lost the art to live
Who cannot win new friends. —Weir Mitchell.

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers. —Shakespeare.

News from the Field.

Alfred Neave Brayshaw, a recorded minister, of York Meeting, England, arrived in Philadelphia on the 19th instant. He expects to spend some time in and about Philadelphia, and he will travel quite extensively in America during the summer.

M. M. Binford, of Brooklyn, New York, attended Philadelphia Yearly Meeting. He took part in the ministry of the gospel at Twelfth Street Meeting on Fifth-day, and he spoke at the afternoon Bible School Conference.

Richard H. Thomas, of Baltimore, attended the Yearly Meeting and took some part in the meetings for business. He was favored with gospel messages at the meetings for worship, and he addressed the Peace and Bible School Conferences.

Gilbert Bowles, of Penn College, Oskaloosa, Iowa, has been in Philadelphia for a week. He was one of the speakers at the Foreign Missionary Meeting at Twelfth Street, and he had an appointed meeting for young men on Second-day evening, the 24th.

The average attendance at the regular business meetings at Arch Street Meeting-house was about four hundred and fifty in the men's meeting, and probably more in the women's meeting. Of this four hundred and fifty, between fifty and sixty sat in the ministers' gallery, from whom a large part of the speaking came. There were generally present between forty and fifty boys and young men under the age of twenty-two.

The Twelfth Street Meetings on Peace, Work for the Colored People, Bible Schools, Foreign Missions, Temperance and Indian Education were large and interesting. At all of the meetings the house was well filled and the addresses were valuable and edifying. These meetings grow in interest every year, and fill an important place in the work of the church.

On Fifth-day meetings for worship were held in the different meeting-houses in Philadelphia, and the houses were literally crowded. There were between twelve and fifteen hundred present at Arch Street, and of these probably at least four hundred could be called young Friends. It was a striking gathering, certainly one of the most unique to be seen anywhere in this country.

A Friend in Philadelphia Yearly Meeting "opened a concern" to have a committee appointed to visit the meetings throughout the yearly meeting, to inquire into their state and to see why meetings are dying out and being closed, as is the case. It would seem that such an inquiry and investigation would be most sensible and wise, but it did not receive the support of the meeting.

M. Z. Kirk, who has for more than a year been connected with THE AMERICAN FRIEND, has gone to Denver, Colorado, which will be his headquarters for the future. He will still continue to act as General Agent for THE AMERICAN FRIEND, and he will also be engaged in a "Book and Bible" business.

NEW ENGLAND YEARLY MEETING.

It will be of interest to the young friends of Mary E. Meiers to know that her work in New England is being appreciated by the Friends among whom she is sojourning. The earnest and very evident sincerity that characterizes her gospel service, coupled with an unfailing courage and cheerfulness, are telling upon the spiritual life of the church, and many from outside are frequenting our meetings. The dangers that are incident to the pastoral system have not come to the surface as yet in the way in which the work is carried on.

There is always opportunity for, and encouragement to, the exercise of individual gifts, and the "lay" service has been greater since our sister came among us. We are greatly desirous that there may be a faithful co-operation in planting and watering, in the assurance that the increase will not be withheld by the Great Giver.

J. E. P.

NEW YORK YEARLY MEETING.

At Farmington Quarterly Meeting the company and services of Luke Woodard were much appreciated. He preached a full gospel at each session, and addressed the Christian Endeavor Union and the Bible School Conference. There were many expressions of gratitude on account of his labors in the Quarterly Meeting during the past winter. The usual business of the Quarterly Meeting was transacted in much harmony, but owing to sickness in the various meetings the attendance was small. Farmington Friends were most kind and hospitable, and the dear Master blessed our meeting together.

H. H. LEGGETT.

West Branch, N. Y.—Our meeting at this place has been greatly blessed during the past two weeks, under the sound, searching and convincing ministry of our beloved friends, Eli G. and Mary M. Parker, of Iowa.

We praise God for these favors, and are looking for further results of their labors.

SAMUEL SIMPKIN.

IOWA YEARLY MEETING.

Minneapolis Friends have just finished and opened a new Meeting-house, a picture of which we give below.

The house is 90 feet long and 39 feet wide, with a porch 12 feet and a vestibule 10 feet. The main room is 48 feet long, and



MINNEAPOLIS MEETING HOUSE.

there is a Sabbath School room 20 feet long. The seating capacity is 200.

The floor slopes slightly upward toward the back of the room. The style of architecture is Grecian, and the material is light brick. The cost has been about \$5,000.

Edgar C. West, a native of Jamaica, who has been wonderfully blessed and helped in the Friends' Mission in that island, feels that he has been definitely called to work among his own people, and he has come to this country to prepare himself further for his life service. He is now at Le Grande, in the Training School. We have received the following letter from him, which we believe will interest many of our readers:

"My dear Christian friends:—Having arrived in your country on the 3d day of April, I thought it would do you good if I tell you a little of the work from which I came. Jamaica, I can most certainly say, is an open field for the gospel. Eleven or twelve years ago the Lord made this known to you, and you have readily responded to the call. This I must give thanks to you for, and to 'Him who hath loved us.' I believe it is your readiness to preach the gospel in Jamaica that enables me to reach your land. The work in Jamaica is an interesting one, and seems very dear to me along with the workers there. Perhaps you would like to have me tell all about my travel. I sailed

from Jamaica on one of the Boston Fruit Company's steamships (the 'Admiral Sampson') on the 28th ultimo, and spent five days on the sea, and was landed at Boston the 3d inst. There I met with Mary E. White and two dear brothers, Thomas Wood and Dr. Benjamin Trueblood, who kindly welcomed me to the country, and took upon themselves the responsibility of seeing me get on the right train for the State of Iowa. On Wednesday evening, the 5th instant, at 5.30, I was safely landed at Marshalltown, Iowa, where I inquired of a man if there was a Friends' church in that town, and was very glad to know there is. The same man took me away up the town in search of the minister. We found him about 6.30 p.m. He is Edgar Williams, who welcomed me to his home and took me with him to his prayer meeting, where I was made acquainted with the dear Christians of that church, who seemed very glad to see me, and inquired of me the conditions of the work in Jamaica. I was very glad for the privilege Brother Williams gave me to speak to the people and to tell them of the work. On Thursday morning, the 6th instant, as Brother Williams and I were making ready to start to the railway depot to take the train for Le Grande, there came in a young man from Edgar P. Ellyson to look for me. Then we all started out on our journey, and about 10 o'clock a.m. we entered the home of Mr. and Mrs. Ellyson, who also gave me a hearty welcome, which makes me feel quite at home with God's people. In this I try to explain my joy of being among you, for I have considered us to be children of one family—yea, even to make 'your people my people, and your God mine.' I do wish I might get to see most of you, my dear people, who are interested in me before I return to my own country. I must close my letter with a vote of thanks for what you have undertaken to do for me on the line of education, and pray that the day will come when you shall have cause to rejoice over the time of your well-doing. Truly yours in the love of Christ,

"EDGAR C. WEST."

KANSAS YEARLY MEETING.

Washington, Kansas.—It is with a feeling of thankfulness and joy that we notice a steady and definite growth in our meeting as regards the spiritual life and the attendance.

Our Christian Endeavor prayer meetings are well attended by the students of the academy, and are characterized by prompt and faithful action on the part of the members. We pray the Master to send more laborers into the field, such as our noble pastor, Anna M. Ray. A. D. STANTON.

NOTICES.

Poughkeepsie, N. Y.—New York Yearly Meeting of Friends will be held in the city of Poughkeepsie, commencing Fifth month 25th, with sessions of the meeting of ministers and elders at 11 a.m. and 3 p.m. The regular business sessions of the Yearly Meeting open at 10 a.m. on the 26th. We are hoping for a large attendance and abundant blessing upon our annual gathering. The committee to secure homes ask that all who expect to attend will inform the undersigned as early as possible. The price for board will range from five to seven dollars per week in private families. The price for board at hotels will be made known upon application.

If those who secure their own homes will inform the committee where these are to be it will enable them to intelligently answer any inquiries made as to where any Friend is located.

On behalf of committee: Adna F. Heaton, Walter H. Bedell, 359 Main Street, Poughkeepsie, N. Y.

California Yearly Meeting will be held at Long Beach, California, beginning Sixth month 13th, 1899. Meeting of Ministry and Oversight at 2.30 p.m., the 12th, to which we will welcome any of our Friends who can come.

M. M. Brown, Corresponding Secretary of Entertainment Committee.

FOR THE AMERICAN FRIEND.

"BAPTISM OF LIFE."

BY FLORENCE L. MACPHERSON.

"Jesus Christ the same yesterday, to-day, and forever." With a deep sense of gratitude to my Heavenly Father for my restoration to health, in answer to the prayer of faith, I write these lines as a loving service for Him. Since March 29th, 1898, I have felt that I must glorify God, by witnessing to His marvelous power as manifested in rebuking my disease, and the healing of my body.

Bless His precious name. We have the same Jesus to-day, the same compassionate, loving Saviour, for "Himself took our infirmities and bare our sicknesses." In my life He has proven Himself to be the Great Healer of both soul and body. I will give a short statement of my general condition as it was at the time of my healing. During the school year of 1891 and 1892 I was engaged in teaching near my home. On January 23d I was taken very ill with what the attending physician pronounced *la grippe*. I could not rally from the effects of it, and gradually grew weaker, until about April 1st, when the symptoms of a serious disease of the spinal cord became manifest, finally being diagnosed as an organic disease, or lesion of the spinal cord, together with some functional trouble, thus causing a gradual paralysis of the motor nerves of my body, with the exception of the right arm, which I could use until after December 7th, 1894. My spine and entire system was in such a weakened and helpless condition, that for six years I was prostrated upon a bed of affliction, I was under the treatment and almost constant care of skilled medical aid for about four years; specialists in nervous diseases were consulted, but all treatment failed to reach the seat of the disease, only affording temporary relief from pain, and perhaps prolonging life. During my illness there were many acute attacks of suffering, when it seemed very doubtful that I should rally again, but when these would leave, there would be days when I was comparatively comfortable, and would gain some strength. For twenty-two months previous to my healing I was deprived of my voice, and from April 4th, 1892, until May 1st, 1898, I did not bear any weight upon my feet, and they were also drawn back almost straight. For nearly the last three years of my affliction I had not been raised in an upright position. Although there were many times when life seemed hard to endure, yet it was not all shadow, but there were many days of sunshine. God blessed me with dear friends whose kind words and deeds of love and sympathy brought much cheer and comfort to my weary life.

I was apprised of the nature and gravity of my condition, so that I had but a faint hope of ever being much better.

During the month of March, 1898, there was a revival meeting in progress at the Friends' House, conducted by Charles D. W. Hiatt. On March 14th Brother Hiatt first visited me, and became impressed for my healing, and through the earnest pray-

ers of his faith, united with others of God's children, God touched my soul and body. Blessedly saving my soul, He gave me the witnessing spirit that,—

"My sins were pardoned I was free,
Washed in the blood of the Lamb."

The night of March 23d His wonderful healing power was manifested in my body, and one week later came the assurance that my disease was gone. Oh! what joy entered my soul as I realized that the chains which had bound me during those years of suffering were broken. I just wanted every one to have the experience which God gave me. All the symptoms of my disease disappeared, the perfect use of my body returned, and the first time that I was raised up I was able to sit up for over an hour without any discomfort, all the weakness which had made it impossible being gone.

After the disease was taken, my strength was left to return more gradually, and the muscles to develop. To-day I am walking singing God's praise, and living in His strength.

In the words of the Psalmist, "He has delivered my soul from death, mine eyes from tears, and my feet from falling." What a wonderful Saviour is mine!

This article has been written to the glory of God, and may He use it to inspire faith in others.

Martinsville, Ohio.

FOR THE AMERICAN FRIEND.

A BIBLE READING ON THE SUBJECT OF PEACE.

What class of people delight themselves in peace? Ps. 37: 11.

Is the fruit of righteousness sown in time of war or peace? James 3: 18.

What is peace the effect of? Isa. 32: 17.

If peace springs from righteousness, then what does war spring from? James 4: 1.

Peace principles are beautiful in time of peace—some say—but can they be persistently followed out? Ps. 34: 14; Rom. 14: 19; 1 Pet. 3: 11.

Is it enjoined upon us to "ensue" or follow peace with all people, regardless of their treatment toward us? Heb. 12: 14.

Since it is a Bible requirement—according to the preceding scripture—to follow peace with *all* men at *all* times, what must be the duty of every Gospel minister? 2 Tim. 2: 2; Ephes. 6: 15.

Was the non-resisting spirit of Christ, through all His earthly life, intended to mark out the course His followers should take, under similar circumstances? 1 Pet. 2: 21.

How shall we meet those who take the sanction given to *war*, in the Old Testament, to be a guide for them in this day? Matt. 5: 38, 39, 44.

Since the Lord's people had, previous to Christ's coming, been following a war policy, what proofs have we that one of the explicit reasons for His

coming into the world, was to establish a peace policy, and enjoin obedience? Luke 1: 79; Matt. 12: 19; 2 Tim. 2: 24.

Did the disciples at first accept this new order of things? Matt. 26: 51, 52.

Did Peter take the command to sheathe the sword, to refer only to that special occasion, or to all time? 1 Pet. 3: 8, 9; 1 Pet. 2: 20, 21, 23.

Did the Apostle Paul accept and promulgate these peace principles? Rom. 12: 19, 20, 21; Ephes. 4: 31, 32; 2 Cor. 10: 3, 4.

If the disciples so understood Christ's teachings, and the early Christians for 300 years considered that one sentence, "*I am a Christian*," as a sufficient reason for refusing to take any part in war, or give their sanction, in any way whatever, to the slaughter of their fellow-men; then should not every Christian under the light of the nineteenth century, endeavor to hasten the day when "The blood feasts of inhuman war shall cease, and the nations of the earth, shall sound the jubilee of peace."

L. ELLA HARTLEY.

Tecumseh, Oklahoma.

FOR THE AMERICAN FRIEND.

LITTLE DEEDS OF KINDNESS.

"Whosoever this Gospel shall be preached in the whole world, there also shall this, that this woman hath done, be told for a memorial of her."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

These two sayings of Christ passed through my mind, over and over again, as recently I sat in Twelfth Street Meeting, Philadelphia, on a stormy First-day, and the recollections of twenty-three years past crowded upon my memory.

Long ago I had sat there for the first time. I was a student stranger from the West, and there was not one familiar face in the great audience, or anything suggestive of home but the impressive silence, which always seems the same in every meeting of Friends.

This feeling of loneliness was perhaps shown in my face as I passed into the sunny yard, filled with happy Friends, greeting each other.

There were two women there who were about their Father's business. They came to me with kindly greetings, made kindly inquiries of my home and present situation, and each said without hesitation and in the sweetest manner, "Thee must come home with me to dinner."

Thus began a series of thoughtful courtesies toward myself that only ended with my school days in the city. The remembrance of these kind acts has been a precious memory all these years, as has also the recollection of the young woman who showed her interest in the stranger by a call made at my plain boarding place far beyond Girard College, and whose gift of a little book at parting showed her thoughtful friendliness. Surely, I said to myself, as I sat in the meeting, all those kind saints are dead. Should I not rise up in the meeting, and, mentioning them by name, pay tribute to their good deeds.

A fear of taking time from individual devotions and meditation kept me silent, and I said, 'I will write of it all that others may profit by it.'

Judge of my joy and pleasure when I found myself met at the door by the beaming face of M— B—, and on inquiry, learned that M. E. B. and H. T. are yet living, blessing all who come within their influence.

Let me lay this little tribute of love and thankfulness at the feet of the living that I had thought would be placed upon their graves. Surely, in such unnoted ways is the kingdom of God brought about in this world, and this spirit manifested by his children.

These were simple deeds, done and then forgotten by those who did them, but cherished and remembered by the one who received.

As I returned from the meeting and all during the day, I kept thinking, as the long and useful lives of those women were recalled, "With long life will I satisfy him."

S. S. S.

Ames, Iowa.

BOOK NOTICES.

"General Introduction to the Old Testament." By William Henry Green, D.D., LL.D. Charles Scribner's Sons, New York. 12mo., 209 pp., \$1.50. Prof. W. H. Green, of Princeton, has for more than fifty-two years been a teacher in Princeton Theological Seminary, and is now Professor of Hebrew and of Biblical and Oriental Literature. He was President of the Old Testament Revision Committee in America, and is the foremost Hebrew scholar in this country, who stands for the conservative views as to the origin and canonicity of the Old Testament. No man is more respected by those who hold more radical views, since his arguments are always scholarly and free from abuse of those from whom he may differ in opinion. The work above indicated is a vigorous defence of the conservative, evangelical views as to the authorship and date of the various books of the Old Testament. A chapter is given to the testimony of the Old Testament itself, as to its origin and as to the care with which it has been guarded from age to age since the time of Moses. Deut. 31: 24-26; 31: 10-13; Josh. 1: 8; 24: 26, and similar quotations, are adduced to show how, from their very origin, these writings were regarded as sacred, and Dr. Green argues that a copy of the law and prophets, with additions from age to age, by those inspired of God, was thus carefully guarded. A similar line of argument defends the sacred character of the "Prophets" from the time of utterance or of writing, and numerous Scriptures are quoted in defence of this position. The arguments of critics who deny this position are carefully considered and their statements answered. The collection into the present canon is treated at length and the threefold division by the Jews into "The Law, Prophets and K'thubhim" is fully explained—not as implying successive or varying degrees of sacredness or canonicity, but simply as indicating the

official status of the writers. With reference to the separate existence of the several books, it is stated that "A book inspired of God is just as authoritative in its separate state as when it is united with other books of a similar character," hence the collection into a canon did not create the authoritative character of the several books, but only recognized such authority. The uncertainty of the origin of the several parts of the Septuagint, or that collection which came to be eventually known as the Septuagint, which existed for centuries only in separate parts, renders its testimony as to the books which form the canon of no value.

"The Canon of Christ and the Apostles" is the title of an interesting chapter in Dr. Green's book, which perhaps does not add anything to what has been said before on this subject, but advances arguments that have been satisfactorily refuted. Dr. Green states that "Our Lord repeatedly rebukes the Jews for making void the word of God by their traditions, and at various times he corrects their false glosses and erroneous interpretations of Scripture. But while censuring them for this, He could not have passed it over in silence, if they had been guilty of excluding whole books from the canon which properly belonged there, or inserting that which was not really inspired of God." Christ's recognition of the Jewish Canon as the unadulterated word of God, and His frequent appeal to it as such, is not subjecting himself to the authority of the synagogue and the scribes, but is, on the contrary, His own independent affirmation that in this case they have made no mistake. He never argues that they have corrupted the Scriptures, but only that they have wrongly interpreted them. Both Jesus and the writers of the New Testament ever give to the Old Testament the highest testimony as to its Divine origin and authority. Dr. Green also shows that while quoting freely from the canonical books, the writers of the New Testament never quote from the Apocrypha nor ascribe to them inspiration or canonicity. Upon the whole, Dr. Green's book is an evidence that the critics have not yet carried all before them, and with the present reaction in Germany in favor of the historical instead of the critical method of settling the canonicity of the Scriptures, we may expect to see it followed by similar works defending the older traditional, historical views.

News and Events.

While no one doubts the ultimate success of our arms in the Philippines, the rate of progress being made in subjugating the insurgents is at least discouraging. Two American reverses, of a more or less serious nature, were reported last week. A landing party of fifteen, including officers and sailors from the "Yorktown," while engaged in negotiating with the rebels for the release of Spanish prisoners at Baler, on the east coast of Luzon, were ambushed and captured on the 12th. This misfortune comes with added keenness, as the navy has prided itself thus far with immunity from reverses. During a reconnaissance east of Malolos on the 23d, a detachment of the Fourth Cavalry was suddenly surrounded by the enemy in large force near Quengua. Reinforcements which were hurried forward succeeded in dispersing the attacking body, but not until seven of our troops had been killed and forty-four wounded. Colonel Stotsenburg, of the

Nebraska regiment, was among the killed. The Filipinos left only thirteen dead in the trenches behind which they had been very strongly fortified. Despite such incidents, General Otis continues to send in to the War Department cheerful reports, and it is to be hoped that the campaign may close without further loss of life. The hot rainy season, however, is almost on, and it is probable that the end cannot come until this shall have given way to the cooler weather of the fall.

A most flagrant instance of defeating the will of the people through the misinterpretation of a law has just been given in the action of Attorney-General Griggs regarding section 17 of the late act "to increase the efficiency of the army." The section referred to concerns the army canteen, and reads: "No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender, or otherwise, in any post, exchange, or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect." By an ingenious distortion of the evident intention of the law the Attorney-General has practically nullified the provisions of the section by declaring that it simply prohibits the employment of officers or soldiers in dispensing liquors, but permits the sale "by civilians employed in the canteen for the purpose by the proper government authorities." The petition urging Congress to pass the anti-canteen law is said to have been signed by more persons than any other ever presented to that body. The Attorney-General's action has been unsparingly and most deservedly criticized, and it is pretty certain that the battle against the canteen will be continued until it has been finally suppressed.

A gigantic counterfeiting scheme, which has been in operation in Philadelphia and Lancaster, Pennsylvania, for some time, was unearthed last week by secret service men in the employment of the Government. Arthur Taylor and Baldwin S. Bredell, members of a firm of Philadelphia engravers, were found to have in their possession plates from which they have been enabled to produce paper money and stamps as perfect as any turned out at Washington. The plates seem to have been made in Philadelphia and the printing done in Lancaster. The notes manufactured are of large denominations, and had the counterfeiting remained undiscovered the country would soon have been flooded with the spurious money. In Lancaster five other men, who were implicated in the conspiracy, were arrested. The trial is likely to occur about the middle of next month. Internal revenue stamps were manufactured in immense quantities, and were used on brands of cigars manufactured by Wm. M. Jacobs, one of the principals, at Lancaster, thus making it possible for him to greatly undersell all competitors. As a result thousands and thousands of these cigars have been bought all over the country, and now a general confiscation is taking place. The scheme is considered one of the most remarkable on record, and the discovery of the culprits after a long search is exceedingly gratifying.

The recording of the continuous lynchings in the South is positively sickening. No more horrible murder of the kind has been given us for a long time than that which took place at Newnan, Georgia, on the 23d. Sam Hose, a negro accused of killing a white man and brutally treating the wife and children, was burned at the stake in the presence of about 2,000 people. Before the light was applied to the pile around the accused man his body was fearfully mutilated, and the most awful tortures were applied. The mob seemed fairly crazed with the passion of hate, and the Governor of the State and others who demanded that the law have its course were ignored or treated with indignity. The apparent hopelessness of the situation in the South is the inability to secure a jury willing to convict men against whom the charge of lynching has been indisputably proved. The truth of this is well exemplified when last week the jury in the Baker lynching trial, in the Federal Court at Charleston, S. C., being unable to reach an agreement, were discharged. Five stood for conviction and seven for acquittal.

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The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on May 6th. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

The Bible Student and Friends' Evangelist.

A sixteen-page Monthly, edited and published by the Cleveland Bible Training School, has the following distinct departments:

Consecutive Bible Study, or helps to understand and appropriate the teaching of successive books of the Bible.

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The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

The Mission Field, or helps to appreciate and carry out the Great Commission.

The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

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Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

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It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

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PHILADELPHIA MAGNETIC CO.,
1936 ARCH ST., Philadelphia.

The following anecdote, quoted by the "Westminster Gazette," illustrates the well-known liberality of John Wesley: "When his income was only thirty pounds a year he lived on twenty-eight pounds, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and devoted the remainder to charitable uses. The third year he received ninety pounds, out of which he subscribed sixty-two pounds to the needy. In the course of thirty years he gave away more than thirty thousand pounds.

"The government in 1776 resolved to issue the following circular, and a copy was sent to the great preacher.

"Reverend Sir:—As the Commissioners can not doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lord's Order, and to inform you that they expect that you will forthwith mark the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quantity of silver plate, chargeable by the Act of Parliament, as in default thereof, the Board will be obliged to signify your refusal to their lordships.

"N. B.—An immediate answer is desired."

"Mr. Wesley replied as follows:

"Sir:—I have two silver spoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

"I am, sir, your most humble servant,
"John Wesley."

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Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 p.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st. Avenue and Arlington St., take 17th. Avenue Car on 16th. St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth. day of the month 2.00 p.m.

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First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor . . . 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. Corner of First and C Street, N. E. (Provisional) Arrangement of Hours:

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Y.P.S.C.E., in the evening, at 7.30, unless some other arrangement is made.
Mid-week meeting, . . . 5th day, 7.30 p.m.

SEE TO THE SOIL.

I could not tell what was the matter with my beautiful fern that had hung in my window and grown so beautifully all the winter. The leaves were dying and turning white. I took it down, and to my great surprise found that the soil had been all washed from the roots. It had actually nothing to grow in. I immediately procured fresh soil, and while pressing it to the bare roots, I thought how easily the soil may get washed away from the roots of our spiritual being. We feel a dryness, a hardness, a sort of "What's the use?" Wave after wave of trouble has rolled over us, and perhaps we are unconscious how much has been washed away that is necessary to spiritual greenness and beauty. A human heart must have soil to grow in, and that soil is love.—Margaret Bottomo.

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The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington D. C., will be run on May 11. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperson will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

THIRTY WAYS TO SERVE VITOS.

If any of our readers will write to Pillsbury-Washburn Flour Mills Co., Minneapolis, Minn., and ask for book of Pillsbury Vitos Recipes, they will be sent a copy by return mail. This book contains about thirty recipes for serving Pillsbury's Vitos at breakfast, dinner, tea and supper, prepared by Fannie Merritt Farmer, Principal Boston Cooking School, and Isabel Howard Neff, Teacher Domestic Science, Cincinnati Public Schools. Each recipe is simple, accurate and complete, and all are the results of experience.

Everyone who is interested in dairying would be well repaid by sending for the catalogue of Alpha De Laval Cream Separators, the advertisement of which appears elsewhere in this paper. It is handsomely executed and presents the merits of the "Alpha" in a very able and convincing way. The catalogue is free and may be had by addressing the De Laval Separator Co., 74 Cortlandt St., New York City.

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Three daily trains from Broad Street Station, Philadelphia, enable you to reach almost every city of importance south of the Potomac and east of the Mississippi Rivers without change of cars, and if you are destined to points in the extreme West or Southwest, you will find the connections at Memphis or New Orleans close. Send for schedules, maps, etc. Further information will be cheerfully furnished by Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

TO MEMPHIS, TENNESSEE.

The Southern Railway's new train, "The Washington and Chattanooga Limited," leaving Broad Street Station Philadelphia at 5.34 P. M. daily, will put you in Memphis at 7.40 the second morning. The route is via Washington, Lynchburg, Bristol and Chattanooga. Write to Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia for time tables and all information.

TO THE LAND OF THE SKY.

A beautifully illustrated book entitled "The Land of the Sky" showing the many attractions of Asheville, North Carolina, has just been issued by the Southern Railway Company, and copies may be obtained of Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, who reports steadily increasing travel to that widely known health resort, especially on the Southwestern Limited train leaving Broad Street Station Philadelphia at 6.55 P. M. Daily, and arriving in Asheville the next day at noon.

DOES IT PAY?

Concerning the permanent value of missionary effort in behalf of the Chinese in this country this question is sometimes asked of those in charge of the Christian League's Chinese Mission on Race Street. The following letter, recently received by Mr. Poole from a young laundryman of Oxford, Pa., should satisfy every mind on the subject.

"Mr. Poole.

"My dear Sir:—You will no doubt be surprised to know that the dictator of this letter is about to be united with the Church. It is another of God's blessings through you. You may remember that I was a member of

your Chinese Y. M. C. A. and it is through your earnest work that I have taken this step.

"Since I have been in Oxford my temptations have not been so great as when I lived in Philadelphia. My Sunday School teacher has worked earnestly to make plainer the right way for me to follow Christ. I wish all my brother countrymen could see it as I do now. I feel as though I were overflowing with the Spirit, and may the day come when I may be the cause of bringing some poor sinner to the Lord Jesus. It makes me feel very sad when I look back home and see there so many poor sinners dying without even getting a chance to hear the word of God. It is certainly a very sad sight.

"Next Sabbath is the day I am to become united with the First Presbyterian Church of Oxford. My only wish is that more of my brothers were taking the same step, and were to stand alongside of me,—not that I am afraid, but that it would mean so many more for the Lord.

"Yours most heartily,
GAN CHIN."

Know whate'er

Beyond its natural fervor hurries on
The sanguine tide—whether the frequent
bowl,
High-seasoned fare, or exercise to toil
Protracted—spurs to its last stage tired
life,
And sows the temples with untimely snow.
—Dr. John Armstrong.

What do we live for, if it is not to make
life less difficult for each other?—George
Eliot.

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A Sure Cure for
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Croup and
Ordinary Colds

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WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

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ABSENT-MINDED.

A Frenchman named Calino, who died in Paris some years ago, was remarkable for his forgetfulness. There is a letter of his in existence, as follows:

"My dear friend:—I left my knife at your lodgings yesterday. Pray send it to me if you should find it. Yours, Calino.

"P. S.—Never mind sending the knife; I have found it."

There is also a note for his wife which he sent home with a basket of provisions, the postscript to which read: "You will find my letter in the bottom of the basket. If by chance you should fail to do so, let me know as soon as possible."

On one occasion he took a lighted taper to find his way down a pair of stairs without accident, and after getting down brought it back again with thanks, leaving himself at the top of the stairs in the dark as at first.

When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watched the worshippers. He asked the aged Brahmin priest, who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply, "they are fewer every year." "How long will this worship last?" asked the bishop. "God knows," was the reply; "perhaps ten, perhaps fifty, years." "What will bring it to an end?" asked the bishop. "Jesus Christ," was the answer.

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The last six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, April 29.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

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JOTTINGS.

The American Railway Company, for the construction, promotion and control of electric railways in Pennsylvania and neighboring states, was chartered in Camden, New Jersey, last week with a capitalization of \$25,000,000.

The trial of Senator Quay ended on the 21st, when a verdict for acquittal was rendered by the jury. Almost at once Governor Stone assumed a questioned prerogative and appointed Quay Senator to succeed himself until the Legislature shall again convene.

Thomas B. Reed has attached himself to a prominent law firm in New York, and he will now engage in the practice of his chosen profession. This will mean his loss as Speaker of the House, a position which he has filled with distinguished ability, though frequently with more partisan feeling than was conducive to a reputation for fairness. He has, however, shown himself head and shoulder above his fellows as a parliamentarian, and his retirement will be greatly felt. He is a comparatively poor man as politicians go, and it is said he finds it necessary to provide for his old age by a more lucrative employment than serving as a Federal Representative.

Captain Coghlan, of the Raleigh, the first vessel of Dewey's fleet to reach this country since the naval battle at Manila, has subjected himself to much criticism by giving utterance to certain revelations regarding the threatened clash between Admiral Dewey and Captain Diedricks, of the German vessel Irene. According to his statement the relations between the two commanders were undoubtedly strained, and a rupture was very narrowly averted.

It has been stated positively at the War Department that the provisional army of 35,000 volunteers, authorized by

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law, will be called out only as a last resort. In view of this statement it is interesting to know that General Otis has cabled to Washington that the force of 30,000 regulars, which he will have when the troops now under orders for the Philippines arrive, will be sufficient. He expects very shortly to be able to report a decided improvement in the situation.

The Commission to inquire into the Samoan situation has been appointed and at this writing is prepared to sail for the islands from San Francisco on the 25th. It consists of Baron Von Sternberg on behalf of Germany, Mr. Eliot on behalf of Great Britain, and Bartlett Tripp on behalf of the United States.

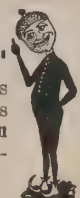
The Uitlanders in the Transvaal have united in a petition signed by 23,000 persons and presented it to Queen Victoria exposing President Kruger's arbitrary and despotic government. Kruger is alienating not only any English sympathy he may ever have had, but even that of Germany and France, by his evasions of promises of reform.

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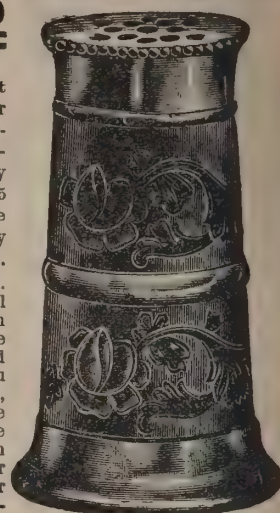
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Vol. VI

FIFTH MONTH 4th, 1899

No. 18



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"That they all may be one."

VOL. VI.

PHILADELPHIA, FIFTH MONTH 4, 1899.

No. 18.

PUBLISHED WEEKLY BY
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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

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THEY ARE NOT LOST.

The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The happy dream that gladdens all our youth,
When dreams had less of self and more of truth;
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost.

—"Watchman"

THE TEST OF A CHURCH.

SOONER or later everything in this world gets tested. The things that shoot up and spread like a green bay-tree not seldom die down and pass away as soon as the real test comes. "The survival of the fittest" is a wonderful law of life, and yet we are all very slow to recognize it. We like to see things "go" at once. Prosperity and popularity dazzle our eyes, and we forget to ask, "Is it right"? But in the end we always have to learn that God has so

made this world that only the excellent is permanent, only what is eternally right abides.

The Master showed clearly that the real test of a life is not popularity, not accumulation of riches, not "success," not even professions of faith—not that we have said, "Lord, Lord,"—but it is the measure in which we do God's will and make our life count in practical service. "I was sick and ye visited me," "I was thirsty and ye gave me a drink." Visiting the fatherless and widows and keeping spotless from the world is James's test of true religion. Everywhere in the New Testament the test is a practical one,—the tree is judged by its fruits.

Well, the test of a church must be of the same practical sort. The first question is, What is it doing to meet the world's need? Is it carrying on Christ's work, the work He went about doing? Is it interpreting Him to the world and showing that His followers have taken up His mission? Is it casting out devils, and feeding the hungry and binding up the broken hearted, and freeing the captive and preaching the gospel to the poor and making all classes in the community believe in the present reality of God and eternal things? Or is it quibbling over some ancient tradition, or advocating some empty ceremony, or glorying in its sacred customs, or trying to "keep the faith" by shutting eyes and mind to the real questions and issues of this present time?

There are, after all, only *two* kinds of churches, though hundreds of sects. There are the churches which are alive in the Spirit, and are doing in a more or less perfect way what Christ would be doing if He were here in Person, and there are the churches of various forms which seek the living among the dead. These latter all live upon and are devoted to certain things which history or tradition has made sacred. They worship "relics" of one sort or another. They are supremely concerned about these "holy things," and they suppose that Christianity will be destroyed if any of these ancient landmarks go. They limp along on crutches and wonder what would happen if one of the crutches should be lost. They never get beyond the "garments" of the Lord, and if they lost these garments everything would be gone! They are using counters instead of the real coin. Those who compose the other class have one sole and single purpose—to find Christ, to partake of His life, and to do His will. They push by all "relics" and "garments" to get to the Person Himself. They look upon the church as the body through which Christ still reaches and touches and ministers to humanity. Its work is His work. It can be done only in His spirit and in His power. It is a practical work, as His was, and its true test is its effect upon humanity. It "keeps the faith," not by crystallizing it into a form, but by continuing and maintaining in the world the spirit, the activities, the power, the influences, which were so completely and Divinely expressed in the life of Jesus Christ.

BARBARISM IN CIVILIZATION.

THE dreadful scenes enacted in Georgia last week seem too inhuman to be believed, and they make one fairly shudder at the awful limits of depravity which are possible to human nature. The frenzy of the mob and the tortures of the victim seem like chapters out of the annals of brutally savage tribes, and it almost passes belief that such things were done in a Christian country on the day of the week which we call the "Lord's day." We talk of "taking up the white Man's burden," and the duties and responsibilities of civilizing the Tagals of the Philippines, and the low races of other Spanish islands, but we have daily evidence that we are only partially civilized ourselves. The story of the deeds of this Georgia mob would be heard with horror by the very natives which we hope to civilize.

Such things force us to realize how slowly the race progresses, and how impossible it is to expect that the world will be made right and good by rose-water

methods of improving human nature! It is all very well to be optimistic, but a real knowledge of the facts is a tremendous shock to an "easy" optimism. Read the daily story of ruin which comes from our thousands of privileged saloons; see the sensuality which is fed every day in the midst of our Christian civilization; know for one day the rottenness and vice and crime which flourish in our beautiful country, and human nature seems almost hideous. It is not only in brutal outbreaks of savagery that we find the low level of man's nature, but in the things which are so common and familiar that we are hardened to them. In fact, few of us are able to realize how much of the beast and the savage—how much of barbarism—still lurks in the civilization of which we talk so glibly, and those who expect to perfect mankind by rose-water theories do not know the first elements of the problem.

But we must not err in taking too dark a view. Pessimism is a poor cure for optimism. It does shock us to find how depraved and brutish human nature may become, and we have no faith in any short cut to an earthly paradise, but we cannot forget that once on this earth Divinity has dwelt in humanity and has made it possible for every man to come to God. "We are not all things put under His feet, but we see Jesus." Bad as human nature may be, dark as the picture of depravity seems, we must not forget "the mighty hopes that make us men." We must dwell on the fact that we are called to be like Jesus Christ. We must "level up" and not "level down." One man raised up to sit in heavenly places, one genuine saint redeemed and transformed by Christ, shows what is possible for the whole race, and every such case renews our faith that the Galilean will conquer and that men are meant for God and not for the devil. It increases, too, our determination to accept that religion only which bears practically upon the real problems of life—the religion which does win men from evil and brings them to God, the religion which does take the old nature out and put a new nature in, and we are done forever with all "play-religions."

THE CZAR AND HIS PEACE CONFERENCE.

It is impossible to decide in advance whether any great practical results will come to the world from the Peace Conference, which meets at the Hague, in Holland, on the 18th of this month, at the call of the Czar of Russia, but at all events it must take its place as one of the most striking episodes in modern history. It is now almost universally admitted that the

Czar is sincere in his proposal to take steps toward a reduction and limitation of the military and naval forces of the great powers of the world. He sees, as every honest observer must see, that militarism is crushing the life out of the peoples of the old world. It is an intolerable burden, and a waste and perversion of manhood. Russia has carried the military system to such an extreme that its serious effects are everywhere manifest throughout the empire, particularly among the peasant classes.

The Czar has seen, perhaps more clearly than any other ruler, that this ever-increasing armed camp, this "far-flung battle line," these destructive fleets along every coast, are draining and sapping the life of the nations and diverting the treasure and manhood of the people from their proper use and function. The "halt" must come soon, and the Czar has dared to call it. He deserves and has received the thanks of millions of people. We do not personally expect to see the peace of the world permanently established by such movements as this one inaugurated by the Czar, for the most we can hope from the conference at The Hague will be a possible limitation of armaments and the adoption of more humane rules of warfare, with perhaps a consideration of easier means of arbitration. Movements for the abolishment of war, and for the substitution of peaceful settlement of differences, must come from the PEOPLE and not from the heads of great armies, who really believe in war when there is anything to be gained by it. The common people, the working people, the great middle classes, those who make the pith and marrow of the nation, must be taught to hate war and to see its wickedness and unrighteousness. They must be brought to feel that it is never right and never justifiable and destructive of their best interests, and as soon as the mass of the people decide to *have* peace it will come, and come to stay. The main value of such a movement as this Czar's Conference is its educative effect, its arousal of moral sentiment, its unconscious influence upon people everywhere. When it is all over, and the delegates have gone home, we shall find that public sentiment will have been profoundly affected, and this will make it, undoubtedly, a shining milestone in the progress of this great cause, even apart from the direct results accomplished.

EDITORIAL NOTE.

WE are sorry to present the Czar of Russia in such military costume, but it must be remembered that this man, who has called the great nations of the earth together to consider some plan for reducing the arma-

ments of Europe, is the greatest military captain in the world. He controls and directs the largest army in existence. It is a notable fact that in recent years some of the most remarkable words in favor of peace have come from the lips of war-veterans, and now the greatest disarmament conference ever held is called together by the ruler who marshals the greatest army.

GENERAL CHURCH NOTES.

The annual Northfield Student Conference will be held at East Northfield, Mass., from Sixth month 30th to Seventh month 9th. For thirteen years students from colleges all over the country have gathered at Northfield for the purpose of meeting in fellowship and for deepening their Christian life. Through it the Christian Associations in our colleges have been developed, and through it thousands of students have received renewed spiritual experience. It has been the cause of a great impetus in student Bible study, and has produced a most marked uprising in our institutions of learning for aggressive missionary work. It is, moreover, the parent of many similar gatherings in various parts of the world. The coming session promises to be as interesting and instructive as any of the preceding. The following are some of the speakers who are expected to be present: William H. F. Faunce, D.D., of New York city; A. F. Schauffler, D.D., of New York city; Dean George Hodges, D.D., of Cambridge, Mass.; Robert E. Speer; R. P. Wilder, representatives of the British College Christian Union and of the Student Volunteer Missionary Union of Great Britain, are expected. John R. Mott will return from his European tour in time to be present at the Conference.

D. A. Davy, of 3 West Twenty-ninth Street, New York city, the treasurer, is prepared to give any information that may be desired by those who are looking forward to attending the Conference.

The decadence of religion and worship in rural communities has been forcibly illustrated in a recent proclamation by Governor Rollins, of New Hampshire, in which proclamation he calls upon the people of his State to observe a special fast-day for considering the condition of religion in the country districts. In it he says: "There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace." "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it." Whatever may be thought of Governor Rollins's method of meeting the deplorable state of affairs depicted by him, it is an undoubted fact that he has to deal with a very actual condition, which prevails not alone in his own section, but all too generally throughout the whole country.

It is refreshing to read in the "Presbyterian," of Philadelphia, these words of harmony and peace:

"The time may not be ripe for the union of the Northern and Southern Presbyterian Churches, but 'The Presbyterian' is in favor of it at the earliest possible moment. We believe it is for the interest of all sections of the country that it be consummated. There are obstacles to be removed, but God can overcome them in His own good time and way. We would not force action, but would have our church always show itself ready to meet our brethren of the South more than half way in movements looking toward Presbyterian unification. The overwhelming sentiment among Northern Presbyterians is favorable to the much-to-be-desired consummation, but our overtures in the past have not received the encouragement expected, and it may be best to move slowly. God is bringing about more cordial relations, and sooner or later He will effect, in our judgment, organic union to His praise and the good of His cause at home and abroad."

FOR THE AMERICAN FRIEND.

THE SOLDIER'S TEMPTATIONS.

BY ISAAC T. GIBSON.

San Antonio, Texas, boasts of the second largest and finest military post in the Union. I live on one of the trolley lines connecting the post and city, and often come in contact with the soldiers. I hear it said that when sober, they are more courteous and respectful than the citizen, as many of them still bear the marks of home refinement.

Two of the most conspicuous buildings of the city, and in fair view of the post, are immense breweries, which have saloons at every possible point to be maintained, to excite and gratify thirst, and these in addition to the post canteen. At night the soldiers congregate in the red light district, and when very numerous the officers at the post are appealed to to come and corral them. The principal offenders are fined and restrained a few days and then another round.

Here are thousands of ministers and church members who lament over this state of things, yet from year to year, by their votes, endorse and perpetuate this moral ruin and soul destruction. I here repeat some of the remarks made to me one night on a car by a young soldier as he was going, with many others, to the city: "At home I am a church member, a Christian. I have not been to church in two years. A soldier has no business at church. A man cannot live a Christian life and be a soldier. There is not one in a hundred who does not every three or four days get on a drunk. If a soldier should attempt to live a moral life he would be tormented to death by the baser sort. The only way to do is to go along with them. If my father knew that I was living the life I am he would go wild."

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

FOR THE AMERICAN FRIEND.

THE SCOPE OF SPIRITUAL KNOWLEDGE.

BY BISHOP H. W. WARREN.

There being spiritual realms constituting the most stable realities in the universe, and there being spiritual faculties in man to perceive these realities, we are anxious to know the range of this knowledge.

Separate departments in men do not greatly overlap. The ear, not the sense of smell, takes in Mozart's requiem. Mathematics have a fascination for one kind of faculties, "Helen's brow" for another. Separate departments, also, have their own distinctive vocabularies. The scientific lover does not allude to the dainty blush of his entrancer in scientific terms. At least he does not but once.

God's emblem, the sunlight, is outpoured with many potencies. The leaves absorb them and reflect the green; the iris, the purple; the rose, the red; the cardinal flower, the scarlet. Each according to its nature.

The outpouring of God is by myriads of potencies. Newton perceives the mathematics, Titian the glory of color, Galileo the immensities, Beale the infinitesimals, Shakespeare the poetry, John the spirituality. And every one is equally entitled to credence for what he knows in his own department, but not in the department of another. The men of spiritual consciousness may follow step by step the undeniable premises and rightly drawn conclusions of the logician, and at the end say, "I know it is not so." The mathematician has equal disregard of the assertions of the poet. Let the shoemaker stick to his last.

The faith faculty is as really a source of reliable knowledge as the mathematical faculty, and by its exercise we receive knowledge ten times as often as by the mathematical faculty.

Since knowledge of spiritual things is reliable, what is the scope of that knowledge?

First: It knows that God is. The possibility of this knowledge is the basis of the exhortation "Know the Lord." It is sure. "I know that my Redeemer liveth." "We believe and are sure that Thou art the Christ." It is so sure that it powerfully influences life. "For this cause I suffer all things, for I know whom I have believed."

This surety of knowledge is most natural and to be expected. God is one personality. Man is another. Two personalities naturally find ways of communication—especially if congenial, and mutually desiring it. The pure in heart shall see God, for they are congenial. He that panteth after God as the heart panteth after the water brooks is met by an equal desire on the part of God to find him. The Good Shepherd seeks even the one lost sheep more than all the ninety and nine that went not astray.

Does the fond mother try to develop in her child a recognition of her name and nature by saying "mamma" in its ear a thousand times, hoping that heart may feel and lips may utter what that name signifies? So God sends His Spirit to cry in our hearts, "Abba, Father," hoping that we will utter that name our-

selves; and let Him put infinite sweetness into the utterance.

Two congenial personalities can commune. If they are not congenial, they can be made so, and the fact be duly certificated and credentialled. "The Spirit beareth witness with our spirit that we are the children of God." And because we are sons God hath sent forth the Spirit of His Son into our hearts crying, Abba, Father.

Second: One knows that God is the remunerator of them that diligently seek Him. After this statement in Heb. 11: 6, the whole chapter teems with a recital of the greatest deeds ever wrought, all done by the help of the remuneration that God gave to the diligent seekers. It is a roll call of heroes so long and great that all the rest of the world in all the centuries cannot make its equal. There is no conceivable blessing that is not included in the catalogue. It is simply a summary of the fulfilment of a multitude of promises scattered through all the pages of the Holy Scriptures from the first time God came to commune with His children in the breeze of evening and blessed them. In Isaiah 58: 8-14, we find every symbol of good—springs of water, food, sunlight, delight in the Lord and glory of God, used as an alphabet to spell out the language of promised blessings that shall flow from a just recognition of right relations between God and man, and a right performance of duties.

Who may have this spiritual life? Not every man can become a poet, mathematician, artist or astronomer. Do these limits of lower knowledge apply with greater force to the highest? By no means. Any man, at any time, anywhere, may know God. There are certain conditions to be met, as there are in any other department, even farming or shoemaking. Let there be desire to know, moral affinity, opportunity, time, and a seeking for this wisdom as men seek silver and search for hid treasure, and they shall find the knowledge of God. Two such similar personalities, so desiring communion, will find it.

But, as already said, departments are somewhat distinct. A musician, loving harmony, is not necessarily a promoter of life's amenities. A man wise in the law is not, therefore, honest in its application to himself or his client. A good Christian is not, consequently, a good doctor. There is a tendency in the perfection of this highest capability of man to exalt every lower faculty; moral excellence renders easier the perception of every intellectual truth; but we are still left to develop every faculty by appropriate means.

This world has been made a kindergarten and object lesson to call out every capacity of our being. Its functions are not to be abrogated. Nay, they will better serve their purpose when we have clear vision of what is their real design.

There may be special inspiration of various faculties for particular purposes, as Bezaleel to devise cunning works, or Elisha to foretell Ahab's death, but the fact that every man is not so inspired is proof that these are exceptional cases for extraordinary pur-

poses, and that men are left to work out strength, wisdom and salvation under ordinary conditions.

Because a man really knows God he has no right to expect to be exempt from toil and study to acquire other knowledge, or from the operation of the laws of nature—from disease or death. It took Moses forty years of sheep-tending to learn his lesson of meekness. With a single exception, all men have died, even our great Exemplar, who was the life itself.

The true scope of spiritual knowledge is to know God, His personal relation to the individual soul and the spiritual significance of material things. This knowledge is received by spiritual faculties into consciousness. It is the most sure of all knowledge, and most potential in ruling, heightening and glorifying life.

University Park, Col.

FOR THE AMERICAN FRIEND.

CHARACTER AND LIFE.

BY BYRON J. REES.

An act reveals a character. A man makes a self-confession every time he performs any deed. It is impossible for us to speak a word or write a sentence or cast a glance without betraying what we are and on what plane our lives move.

A well-dressed gentleman with a slight, almost imperceptible, hesitation in the movement of one foot, passed a window at which sat a minister and a doctor in conversation.

"Doctor," said the preacher, "that man once had a ball and chain to drag after him."

"Nonsense; that is the Mayor!"

Subsequent discoveries, however, proved that the minister was correct in his opinion. The man was once an imprisoned criminal. The halting step betrayed him.

How often we see the lameness in literature. "Walpurgis Nacht" is a halting step in Goethe's "Faust," and the club-foot of Lord Byron is not nearly so repulsive as some passages in "Don Juan." The style of Gibbon is elevated and effective until he deals with Christianity; then his aerial wings break and he creeps upon the ground on "all fours," seeking garbage among the annals of the church and shutting his eyes to all the good and great in Christian history. A man's moral nature betrays itself in his works.

The little things disclose our characters. The way a man shakes hands is frequently a witness for or against his trustworthiness. The woman who scolds can never deceive a nice and careful ear with a "company voice." The key in which a laugh is pitched is an index to the secret life. Whether one titters, giggles or haw-haws, the discriminating observer knows whether nobleness or baseness is behind the screen.

If a person is coarse and low by nature no amount of affectation will make goodness and beauty seem of kin to him. He may profess to love the beautiful, the true and the good, and, parrot-like, mimic the notes of the nightingale, but there will be somewhere an

unworthy break in the voice which will seem to say, "I talked smut, but have hidden it." Poor, silly ostrich, burying his head in the sand—he has not deceived us.

Money, fame, the hand-clappings of great audiences, the favor of millions of voters,—all these things may be yours, but they will not buy your way into the circle of God's "Four Hundred." No external tag is honored at the door, and all who enter glow with an inner whiteness.

Intellect cannot weigh against the heart. A heart without much learning may be lovable and precious as attar of roses, but a brain without heart is monstrous. You may read your Shakespeare with avidity and wear a name familiar to all the literati, and yet morally smack of the gutter.

Notwithstanding our inconsistent practice, neither money nor social standing are infallible indicators of character worthy of reverence and homage. Often the Senator, when measured in the scale of manliness, is beneath the boy who sells him his paper, and frequently the woman who fries batter-cakes in the kitchen knows more of the God of George Fox and Robert Barclay than her employer, the Bishop, in his study. You may wear broadcloth or silk, senior's gown or professor's hood, fashion's purple or society's fine linen, and yet so far as spirit-nature is concerned be only fit consort for brass-browed hussys from grimy alleys, or low-browed gamblers at three-card monte.

The Christian who is pure-hearted and spirit-filled cannot hide his moral status any more than can the crasser character. The sparkle of the eye, the clasp of the hand, the tone of sympathy in the voice, the tenderness of spirit in prayer,—all these proclaim "the upper room believer."

The man who rode in quest of the face of Christ, passing by wood and town and lake and castle, refusing all the calls of comfort and pleasure, and came face to face with the Nazarene, will not easily be led to dote on home-made men of cloth and excelsior. He has seen the King. Who that has seen a genuine Massachusetts sunset would choose a painted canvas instead? And who that gazed into the clear liquid eyes of the Christ of God, and walked beside Him in the way, would willingly prostitute himself to a baser and more ignoble life?

Westport, Mass.

FOR THE AMERICAN FRIEND.

NOT LOST.

BERTHA C. THORNE.

A sunset flushed, and faded;
A wild flower blossomed, and died;
In the moonlight still
The warbling trill
Of a nightingale floated wide.

An artist saw, and the glory
In fadeless color was wrought;
In a poet's soul
The perfect whole
Was chained in immortal thought.

THE EDUCATIONAL CONFERENCE.

As previously announced the National Educational Conference of Friends will be held at Providence, R. I., beginning at 2 o'clock on Sixth month 28th, and ending at noon on Sixth month 30th. There will be morning, afternoon and evening sessions, and it is proposed to terminate the proceedings with a clambake.

The first session will contain an address of welcome by Augustine Jones, Principal of Friends' School; an address by Elisha Dyer, Governor of Rhode Island, and descendent of the Quaker martyr, Mary Dyer; the official address of the President of the Association, Isaac Sharpless, of Haverford College, and a report of the Secretary, Rosa E. Lewis, of Penn College, giving the development in educational matters in all the Yearly Meetings since 1894.

In succeeding sessions papers are promised by the Presidents of Friends' University, Kansas; of Penn College, Iowa, and of Guilford College, N. C.; by James Wood, of New York; George A. Barton, of Bryn Mawr College, Pa.; C. H. Hodgkin, of Earlham College, Indiana; Robert L. Kelly, of the University of Chicago; Thomas K. Brown, of Westtown, Pa.; Richard H. Thomas, of Baltimore; Rufus M. Jones, of THE AMERICAN FRIEND, and others not yet ready to be announced. The presence and participation of two English Friends seems also assured, and many other Friends will be present to join in the discussions.

A complete program will be issued later.

An attempt will be made to procure special railroad rates, though this may fail.

Friends' School will entertain all visitors at a charge of \$1 per day.

Some of the yearly meetings have appointed delegates, and the presence of representatives from all of them—except, perhaps, those on the Pacific coast—is apparently assured.

Under these circumstances, it cannot fail to be profitable to all Friends to attend, and by their presence and participation to produce a great educational revival, whose influence will reach the country over.

ISAAC SHARPLESS.

It is an old, dirty, superstitious custom to kiss the Bible on taking an oath. It makes a fetich of the book and compels many to express a respect for it which they do not cherish in their hearts. Our Christian feeling towards the Bible prevents us putting it to that kind of use. It is only in the case of a superstitious person that an oath taken with Bible in hand has greater solemnity or binding power than a declaration made with lifted hand, or without lifted hand, for that matter. It is possible that some might feel as if religion were dishonored and the nation dechristianized if the Bible were taken out of the court-room. Certainly it appeals to the religious feeling of all of us when we see the Chief Magistrate of the land take the oath of office with a Bible in his hand. But in spite of this, we should be glad to see the kissing of the Bible in our courts in a perfunctory and irreligious way put a stop to. There is no talismanic power in the book to make a liar truthful.

FOR THE AMERICAN FRIEND.

THE HOLY SPIRIT AND HIS WORK.

BY JOHN PENNINGTON.

We are living, as all agree, in the dispensation of the Holy Spirit. He is, according to the Scripture, the appointed and effective agent in the conviction, conversion, sanctification, guidance and comfort of the children of men. "In the moral and religious world," says Upham, "all good is from Him, and beyond the reach of His influence and irrespective of His presence and operations, there is not and cannot be anything which is valuable or desirable."

He is a person, and as such not only came to manifest His personality, but to execute a divinely appointed work. Christ's coming has for its object the restoration of man to a moral condition, essentially the same he was in before the fall—not alone to secure his forgiveness, but to make him holy and to make him so by the living operation of God in the soul.

The presence and power of the Spirit in the believer's heart is known by the results of such divine presence and agency. The prophet, in foretelling the coming of Christ, declares that "He is like a refiner's fire, and like fullers' sope" and "He shall purify the sons of Levi." John points to Jesus as the baptizer with the Holy Ghost and fire, who would "burn up the chaff with unquenchable fire."

This was fulfilled on the day of Pentecost, when "they were all filled with the Holy Ghost." Peter calls attention to Joel's prophecy, and says, "This is that."

After the Gentiles had received the Holy Spirit, Peter rehearses the matter to "them that were of the circumcision," saying, "As I began to speak the Holy Ghost fell on them as on us at the beginning," and this was the fulfillment of the word of the Lord, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Later, when Paul and Barnabas and certain others of them were contending for the faith at Jerusalem, Peter again declares that God had given the Gentiles the Holy Spirit, "and put no difference between us and them, purifying their hearts by faith."

All Scripture and all experience emphasize the work wrought by the Holy Spirit in the heart of man. Holiness is not only imputed through the merits of Jesus' death, but imparted by the divine energy of the Spirit of God. The abiding presence of the spirit and the inwrought work of the Spirit are inseparable.

Whoever has "Him" has "it," and whoever claims to have "it" and not "Him" is under a delusion.

Regeneration is an instantaneous change wrought by the Holy Spirit, whereby "old things pass away and all things become new." Sanctification is likewise a sudden, sensible experience, wrought by the Holy Spirit in the soul, whereby the "old man" is slain, and the Holy Spirit enters his cleansed temple to abide, as an "unquenchable fire," perpetuating the state of holiness, "it," and as the comforter

"Him," "taking of the things of Christ and showing them to us."

Praise the Lord for a personal, experimental salvation, wrought and maintained by a Person, the Holy Spirit.

Providence, R. I.

HISTORY OF WHITEWATER MONTHLY MEETING OF FRIENDS, RICHMOND, IND.

The first settlement of Friends in the limits of what was afterwards Indiana Yearly Meeting, was at Waynesville, Warren County, Ohio, in the latter part of 1799. These few settlers were visited in the year 1800 by Joseph Cloud, a minister from Cane Creek Monthly Meeting, N. C., who, in holding meetings through Kentucky, heard of them and came and held several meetings with them. These are supposed to be the first Friends' meetings held in the limits of the future Indiana Yearly Meeting.

In the year 1801 these Friends began holding religious meetings amongst themselves, there being twelve families—twenty-four parents and fifty-seven children—all living within a mile of the place of meeting. The membership of many of these, and of others that came soon after, was sent to Westland Monthly Meeting, in Southwestern, Pa., about three hundred miles away, but then their nearest monthly meeting. The following winter they requested that meeting to establish for them an authorized Friends' meeting for worship, which was done in the latter part of the year 1802, and the meeting named Miami. And Tenth month 13th, 1803, Miami Preparative and Monthly Meetings were established by Westland Monthly and Redstone Quarterly Meetings. These meetings, located along the Monongahela River, thirty or forty miles south of Pittsburg, were branches of Baltimore Yearly Meeting. The eastern boundary of Miami Monthly Meeting was the Hocking River, the southern the Ohio River. It was not limited in other directions.

The rapid settlement of Friends in the valleys of the Miami is shown by the fact that in three years, from the middle of 1804 to the middle of 1807, there were received at Miami Monthly Meeting 367 removal certificates, conveying to that meeting the membership of 1697 persons. These did not all settle in the vicinity of Waynesville, nor even in Warren County, but were scattered through what is now Clinton, Highland, Greene, Montgomery, Miami and Preble Counties, in Ohio, and Wayne County, Indiana. As a consequence, the establishment of many other meetings was soon required for their accommodation. Accordingly, Twelfth month 1st, 1806, Redstone Quarterly Meeting approved requests which had been sanctioned and recommended by Miami Monthly Meeting as follows: Four meetings for worship and preparatives, called respectively West Branch, Elk Creek, Caesar's Creek and Centre, and two monthly meetings, one called Centre, to be held alternately at Centre, Clinton County, Ohio, about twelve miles

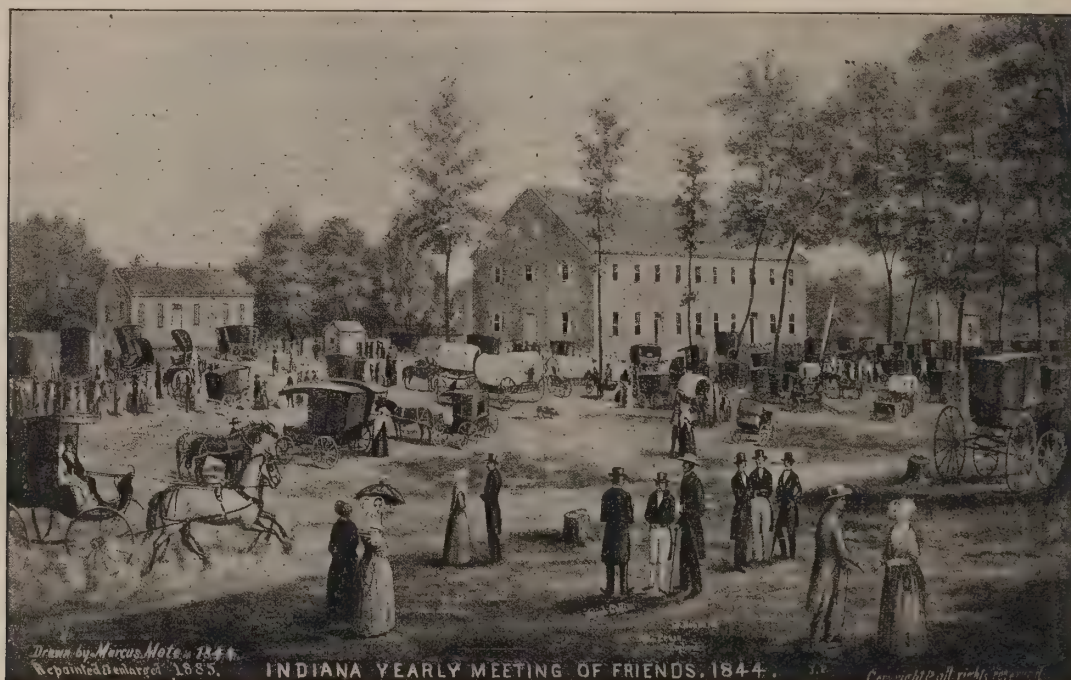
east of Waynesville, and at Caesar's Creek, on a branch of the Little Miami River, of that name, and the other named West Branch, about forty miles north of Waynesville, near the west branch of the Great Miami River, in the southern part of Miami County, Ohio. The meeting at West Branch was the first to be opened in the First month, 1807. This monthly meeting was to embrace all the territory west of the Great Miami, except the settlement of Friends on Elk Creek, now in Preble County, Ohio. These Friends were organized into Elk Monthly Meeting in the latter part of 1809 by Miami Quarterly Meeting, which had itself been established as a quarterly meeting in the first part of the year 1809.

An indulged meeting was granted, the Friends settled on the Whitewater River, Indiana, by West Branch Monthly Meeting in 1807—Whitewater Meeting for worship First and Fourth days, and

and a monthly meeting in Eighth month, 1819. This meeting was located a few miles southwest of Liberty, Ind. The name of the monthly meeting was changed to Salem about 1834, which name it still retains.

An indulged meeting for worship was granted the Friends in the upper settlement on the branches of Whitewater, under the name of New Garden, in Eleventh month, 1811. In the spring of 1814 this became an established meeting for worship, and a preparative and a monthly meeting in Third month, 1815.

Early in 1810 the three monthly meetings—West Branch, Whitewater and Elk—united in a request for a quarterly meeting west of the Great Miami River. The result of this request was the establishment of West Branch Quarterly Meeting by Baltimore Yearly Meeting, on the recommendation of Miami Quarterly Meeting, and its opening at West Branch, Miami



Whitewater Monthly Meeting on the last Seventh-day of the month, with preparative the Fourth day preceding monthly meeting, were established in the Ninth month, 1809, by West Branch Monthly and Miami Quarterly Meetings. The monthly meeting was opened Ninth month 30th, 1809, a committee from the quarterly meeting being present. It was the fourth monthly meeting established in the future Indiana Yearly Meeting. At first the meeting for worship, the preparative and the monthly meetings were composed of the same members; but, as the adjacent country was fast settling up, other meetings subordinate to the monthly meetings were soon asked for and established.

In Tenth month, 1809, the Friends on Silver Creek now in Union County, Ind., requested an indulged meeting for worship, which was granted after due investigation. This became an established meeting for worship, and a preparative in Twelfth month, 1814,

County, Ohio, Sixth month 13th, 1812. Its sessions alternated between West Branch and Whitewater the next four and a half years.

At their request an indulged meeting for worship was granted the Friends settled on Lick Creek, Orange County, Ind., Eighth month 29th, 1812, by Whitewater Monthly Meeting. This was followed by the establishment of Lick Creek Meeting for worship, preparative and monthly meeting, in Ninth month, 1813. In the spring of 1814 an indulged meeting at Blue River, Washington County, Ind., became an established meeting for worship and a preparative, and in Seventh month, 1815, Blue River Monthly Meeting.

In the year 1814, Whitewater Monthly Meeting granted indulged meetings to Friends in these four settlements, viz: Elkhorn Creek, middle fork of Whitewater, west fork of Whitewater and Nolan's fork of Whitewater.

The one on Elkhorn was opened in the First month, 1814, at first once in two weeks, but before the end of the year it was held twice a week. It became an established meeting and a preparative under the name of Orange in Tenth month, 1819.

The meeting on Middle Fork was opened in the Second month, 1814, and continued until 1820, when it was laid down for want of unity among its members. The meeting on West Fork, called Chester, was also opened in the Second month, 1814, and became an established meeting for worship and a preparative meeting in Seventh month, 1818, and a monthly meeting in Fourth month, 1823. The meeting on Nolan's Fork, called West Grove, was set up in Eighth month, 1814, and in Third month, 1816, became an established meeting and preparative, and a monthly meeting in Second month, 1818.

In Second month, 1816, "the Friends in the lower settlement on the west of Greensfork, near the boundary," were granted an indulged meeting, with the name of West Union. This became an established meeting and preparative in Sixth month, 1817, and a part of West Grove Monthly Meeting in Second month, 1818. Subsequently it formed a part of Milford, now Dublin Monthly Meeting, but was laid down many years ago.

In Sixth month, 1817, Whitewater Monthly Meeting granted an indulged meeting to the Friends on Greensfork. The request for this meeting came through West Grove preparative. It is probably the present Fairfield, and its further development belongs to West Grove Monthly Meeting.

In 1816 a division of West Branch Quarterly Meeting was agreed upon, and Whitewater Quarterly Meeting was established with the sanction of Ohio Yearly Meeting, which had itself been set off from Baltimore Yearly Meeting in 1812. Whitewater Quarterly Meeting, composed of Whitewater and New Garden Monthly Meetings, was opened at Richmond, Ind., First month 4th, 1817. This left six monthly meetings belonging to the older quarterly meeting, namely: West Branch, Mill Creek and Union in Miami County, and Elk in Preble County, Ohio, and Lick Creek and Blue River in southern Indiana. These last two had, however, already applied for a quarterly meeting of their own to be called Blue River, which, in due course, was granted by Ohio Yearly Meeting, in 1818, and opened early in 1819. It is interesting to note that this quarterly meeting formed a nucleus for the development of those meetings which afterwards formed Western Yearly Meeting.

At the opening of the new quarterly meeting at Richmond, Ind., Whitewater Monthly Meeting was composed of seven subordinate meetings, namely, the three preparative, Whitewater, Silver Creek and West Grove, and the four meetings of worship—West Union, which became a preparative in 1817; Chester, in 1818; Elkhorn, under the name of Orange, in 1819, and Middle Fork, which was laid down in 1820.

Another meeting, called Smyrna, was, however, soon after set up about a mile east of Middle Fork,

and became an established meeting and a preparative in Tenth month, 1825. It was laid down First month 21st, 1892. Also, in Ninth month, 1819, a meeting was indulged at the upper settlement of the Middle Fork, of Whitewater, which became an established and preparative meeting in Eighth month, 1821, by the name of Woodbury. It became a part of Chester Monthly Meeting in 1823, and ceased to be a meeting many years ago.

The setting off of West Grove, Silver Creek and Chester as monthly meetings, as stated above, greatly restricted the limits of Whitewater Monthly Meeting, and left only three of its subordinate meetings. The discontinuance of Middle Fork, and the establishment of Smyrna, left the number the same, all preparative meetings, after 1825. A meeting called Ridge, three miles east of Whitewater, indulged in 1820, became an established meeting for worship in Ninth month, 1822, and continued until the separation, in 1828.

Richmond preparative meeting, set off from Whitewater Meeting, was established in First month, 1865, by Whitewater Monthly and Quarterly Meetings.

East Main Street Preparative Meeting, with its membership taken from both Whitewater and Richmond Meetings, was established by Whitewater Monthly and Quarterly Meetings, Sixth month 20th, 1878.

On the report of a joint committee of West Grove and Whitewater Monthly Meetings, the latter approved the establishment of a meeting for worship at Centerville, Ind., First month 24th, 1884. This was sanctioned by Whitewater Quarterly Meeting two months later, and the meeting became soon after a part of West Grove Monthly Meeting, to which it still belongs.

In the last few years two meetings for worship have been set up and materially aided by Whitewater Monthly Meeting—one at New Westville, Preble Co., Ohio, about five miles east of Richmond, in Fifth month, 1896, and the other near Braffettsville, Darke County, Ohio, twelve or fifteen miles northeast of Richmond, in Fifth month, 1897. Also, Whitewater Quarterly Meeting, lately discontinued, two small monthly meetings in Florida—one at Archer, and the other at Lake Kerr, Florida. Their small membership has been attached to Whitewater Monthly Meeting.

The present membership of each of these meetings, as given last year, is as follows: Whitewater, 158; Orange, 121; Richmond, 480; East Main Street, 487; New Westville, 65; Providence, near Braffettsville, 49; Florida meetings, 50, making the number of members belonging to the monthly meeting, 1,410.

Note.—The term indulged, found frequently in the records of Whitewater and other monthly meetings, and used above, seems to have been applied to such meetings as were allowed or sanctioned by the monthly meeting only. When the monthly meeting became satisfied that the Friends attending such meeting had the "capability to hold the meeting to the honor of truth," it signified that judgment to the quarterly meeting; and when it was also satisfied of the same, after due consideration or investigation, the

meeting was opened and considered as an established meeting. This generally took place at the request of the meeting itself. A similar process was necessary in the establishment of a preparative and monthly meeting.

As attention to dates in the foregoing will enable it to be known what quarterly meeting took part in the establishment of the meetings mentioned above, the statement of that fact has not been thought necessary in all instances.

The principal records of Whitewater Monthly Meeting are embraced in the following twenty books. These books are substantial, leather-bound volumes, averaging $8\frac{3}{4}$ by $13\frac{1}{2}$ inches in size, and about 460 pages:

1. Eight books of the minutes and proceedings of men's meeting, making 3,720 pages of record.
2. Six books of the minutes and proceedings of women's meeting, making 2,600 pages of record.
3. Two books of family record of about 5,000 names of members, with dates of birth, death, etc.
4. Two books of record of the marriage certificates of 312 marriages under sanction of Whitewater Monthly Meeting.
5. Two books of records of removal certificates issued and sent away by the monthly meeting for about 3,000 persons removed out of its limits.

The books of the above list, not in present use, are kept deposited in the fireproof vault in Nicholson & Bro.'s book store, in care of Timothy Nicholson, the custodian.

Richmond, Ind.

FOR THE AMERICAN FRIEND.

A MOUNTAIN LION FOR GUILFORD COLLEGE MUSEUM.

Through the kindness of Mr. Joseph M. Dixon, a member of the first graduating class of Guilford, a mounted mountain lion—*Felis Concolor*—has just been received for our museum. The specimen is a large one, eight years old, more than seven feet long, with tail about three feet in length, head about four feet high, mouth open and showing strong teeth. It presents a striking appearance in the museum. The College greatly appreciates being remembered in that kind of way. Joseph M. Dixon is a successful lawyer in Missoula, Montana.

The following is the program for Commencement week:

Websterian Oratorical Contest, Fourth month 28th, at 8 p.m.
 Henry Clay Oratorical Contest, Fourth month 29th, at 8 p.m.
 Public Lecture by Prof. Ormand Stone, Virginia University, Fifth month 6th, at 8 p.m. Baccalaureate Sermon, Fifth month 7th, at 11 a.m.—John W. Stagg, Charlotte. Base Ball Game between the Alumni and the College, Fifth month 8th, at 3 p.m. Alumni Address, Fifth month 8th, at 8 p.m.—Frank B. Benbow, Class of '91.
 Commencement Day, Fifth month 9th, 10 a.m. Exercises: Devotional. Orations—"The Virginia Colony," John Woodall Lewis, Greensboro; "England's Colonial Policy," Elizabeth White Coffin, Denison, Texas; "Tennyson's Influence on Religious Thought," W. W. Allen, Greensboro. Conferring of Degrees. Baccalaureate Address, Rufus M. Jones, Haverford College. Alumni Reception, 9 p.m.

SOCIETY OF FRIENDS, MINNEAPOLIS, MINNESOTA.

On the first of Sixth month, 1854, the first meeting was held in Minneapolis, Minnesota, according to the order of Friends, and was attended by Lindley M. Hoag, then on a casual visit to this part of the country. Among the prominent Friends who visited this "infant church" during the first five years of its existence were Robert and Sarah Lindsey, from England; Thomas and Mary B. Pinkham, of Salem, Ohio; Geo. C. and Delphina E. Mendenhall, from Guilford County, N. C.; Moses H. Beede, of Rhode Island; John L. Eddy, of Ohio; Joseph D. Hoag, William B. Thompson and Elizabeth Bean.

Meetings for worship have been regularly held twice a week since Sixth month, 1861.

A monthly meeting was established in the Sixth month, 1863, and a quarterly meeting in the Tenth month, 1876.

W. W. Wales, a native of North Carolina, came from Indiana in 1851, and was the first Friend to locate here.

A small meeting-house was built in 1860 and used a few months. In 1861 W. A. Thomas, a prominent Friend, of Pennsylvania, presented Friends here with a very desirable lot, on which a comfortable structure was erected and occupied until the Twelfth month, 1895, at which time the meeting moved into the new "Friends' Meeting-House," a picture of which appeared last week.

A few names have been added to our membership during the past ten years, but our numbers have been lessened by death and changing location in pursuit of health and business interests.

We have two ministers in this quarterly meeting. One, however, has been out of the State nearly a year.

William Penn Angell spent the past seven years with us very acceptably, but feeling that duty pointed to Muncie, Indiana, he and his family removed there the first of Third month last, very much to our regret. Many feel solicitous for the welfare of our little meeting here in the Northwest, and we are asking God to "have us in remembrance."

Our hearts have frequently been refreshed as Friends, passing to and fro, have stopped a day or two with us, for we are always glad to welcome the Lord's servants, whether they be ministers or laymen.

Presbyterianism is, and ought to be, a positive protest by asserting that the only priesthood on earth is the priesthood of every true believer; a priesthood in which the humblest layman shares equally with the highest clergyman. The truth it has to witness to is that every true believer, who is united by faith to the one High Priest is the only priest on earth; that ministers are not priests of the Congregation, but merely office-bearers and instructors in it, and they derive their functions from God in no other sense than the humblest layman derives his functions."—Shairp.

The International Lesson.

SECOND QUARTER.

Lesson VII.

Fifth month 14, 1899

CHRIST BETRAYED AND ARRESTED.

John 18: 1-14.

GOLDEN TEXT.—He is despised and rejected of men. Isa. 53: 3.

DAILY READINGS.

Second-day, Fifth mo. 8.—The Betrayer. Matt. 26: 14-25.

Third-day, Fifth mo. 9.—Gethsemane. Luke 22: 39-46.

Fourth-day, Fifth mo. 10.—Christ Betrayed and Arrested. John 18: 1-14.

Fifth-day, Fifth mo. 11.—Betrayed with a Kiss. Matt. 26: 47-56.

Sixth-day, Fifth mo. 12.—The Traitor's End. Matt. 27: 3-10.

Seventh-day, Fifth mo. 13.—Foreknown. John 6: 60-71.

First-day, Fifth mo. 14. Reward of Iniquity. Acts 1: 15-26.

All the evangelists give an account of the betrayal, and each of these should be read. John, as usual, when he describes that which is contained in the other Gospels, gives incidents and particulars which are not elsewhere noted.

The parallel accounts are Mat. 26: 30-72; Mark 14: 26-72; Luke 22: 39-65.

1. "Went forth." It is not clear from what place he went out; on the whole it seems probable it was from the room. "Cedron." "Kidron." Revised Version. The bed of this winter stream, for it was dry in summer, was east of Jerusalem, and between the city and the Mount of Olives. Compare 2 Sam. 15: 23; 2 Kings 23: 6. "Garden." Literally, an orchard—a plantation of trees. Matthew and Mark give the name, Gethsemane, the "oil press." This would imply that it was an olive orchard. The olive trees now standing on the site were very likely planted by pilgrims. All the trees round the city, history tells us, were cut down during the terrible siege of Jerusalem by Titus. The site now pointed out as that of the garden is a traditional one, and doubtful.

2. "Ofentimes." It was comparatively retired and yet near to the city. There is no reason whatever to suppose that Christ went for the purpose of concealment, for "Judas knew the place." Compare John 8: 1; Luke 21: 37; 22: 39.

3. "Band of soldiers." How many men there were is not certain. "Officers," etc. From the Sanhedrin; probably some of the Temple police. Compare Luke 22: 4, 52. There were also some of the chief priests. (Luke 22: 52.) There were thus Roman soldiers, Jewish officials and chief priests.

4. "Jesus—knowing." Fully conscious of all the things that were coming upon Him. "Went forth." From what? Perhaps from the garden, perhaps from the shadow, perhaps from the group of disciples—it might be any one of these. "Whom seek ye?" It was the announcement of His presence. Though it was the time of full moon, they had come out with lanterns as if expecting He would seek some cave, or some thicket, in which to conceal himself. They brought a band of soldiers to put down any possible rising of His adherents or of the people. He came forth to meet them alone; His "hour" had come.

5. "Jesus the Nazarene." This is the literal expression; it conveyed an idea of contempt, whereas "of Nazareth" was a simple descriptive expression.

The hour for His disciples had not come; no good would result from their arrest; and so, taking the answer given Him, Christ as much as says, You say you seek Me; here I am; but let these go. The disciples appear to have felt that these words were a warrant for flight.

9. "That the saying," etc. (John 17: 12.) It does not follow that the interpretation given by John is the only one. There is a spiritual one likewise. There was also doubtless the purpose of sparing them from the temptation to which Peter yielded.

10. "Simon Peter therefore." Because he "saw what would follow." (Luke 22: 49.) "Sword." Compare Luke 22: 36, 38. This act of Peter is mentioned by all of the evangelists, but only John gives His name, and that of the servant. It has been thought that the other evangelists, writing much nearer the events, omitted the name of Peter so that Peter should not be brought to the notice of the Jewish authorities. John, writing long after the death of Peter and of the destruction of Jerusalem, had need of no such caution. It was forbidden to carry a weapon on feast day, and the fact that Peter had a sword would seem to indicate that the Last Supper was not the Passover Supper. John does not mention the healing of the servant, though, with Luke, he notes that it was the right ear which Peter cut off. John was acquainted with the High Priest (verse 16), and so might very well know the name of his "bond-servant."

Had not the servant been healed, it is hardly likely that Peter would have escaped arrest. Peter's action was wholly in accord with his own natural disposition, but it was wholly contrary to the will of Christ and to the purpose of His coming. It would make others think that the kingdom of Christ was an outward and earthly kingdom, instead of a spiritual one. It put Him and the whole company in the position of resisting the Roman government, which would be equivalent to treason.

11. "Put up." Literally, cast thy sword into its sheath. Note the words reported in Matthew: "They that take the sword shall perish with the sword," which "Judas also stood with them." Compare Luke 22: 47. Note the severe simplicity of the story, which implies so much.

6. It would seem that the majesty and dignity of our Lord was sufficient to produce the effect described. It shows, also, that He allowed himself to be seized. Compare John 7: 46; Matt. 26: 53.

8. "Let these go their way." It would seem likely that the disciples had gathered close to their Master. is the statement of a general truth, that those who use violence themselves are the ones most likely to suffer from violence. "The cup," etc. John alone gives these words. The phraseology is not uncommon. Compare Ezek. 23: 31-34; Ps. 75: 8; see also the accounts of the Passion, Matt. 26: 39; Mark 14: 36; Luke 22: 42. "Which my Father hath given me." The cup was the suffering which it was necessary for Him to undergo in order to be a perfect Saviour. "The cup was not given as a sign of the Father's displeasure, but as a means to a higher spir-

itual end." The cup was accepted willingly; it was drunk willingly. He was made "perfect through suffering," that He might become "unto all them that obey him the author of eternal salvation." (Heb. 5: 9.)

12. It is likely that Peter's act confirmed the reports which the chief priests had made to the Romans, and hence the binding. Compare Matt. 26: 55.

13. "Annas." Though not High Priest at this time, he was a man of much influence. Five of his sons and a son-in-law had held the office. This examination before Annas is given by John only.

14. "Now Caiaphas," etc. This is given probably to show what sort of justice might be expected from him. See John 11: 50-52.

PRACTICAL THOUGHTS.

1. Force begets force.
2. Christ suffered willingly.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIFTH MONTH 14th, 1899.

GOD'S COVENANT AND OURS.

Ps. 105: 1-10.

Second-day, Fifth mo. 8.—With Abram. Gen. 15: 1-21.

Third-day, Fifth mo. 9.—With Moses. Ex. 6: 1-8.

Fourth-day, Fifth mo. 10.—With David. 2 Sam. 7: 1-29.

Fifth-day, Fifth mo. 11.—If Ye Will Obey. Ex. 19: 1-8.

Sixth-day, Fifth mo. 12.—If Ye Abide in Me. John 15: 7-10.

Seventh-day, Fifth mo. 13.—The Eternal Covenant. Heb. 8: 6-13; 13: 20, 21.

Covenant—from con, with, and venire, to come—simply means to come together, to agree about a matter generally, with a promise of continuance for specified time in such agreement. No man can be a Christian who does not "come together" with God, i.e., come to an agreement. He has come a long way to meet us, and now asks us to meet Him in a covenant of repentance and obedience, nay, more,—in a blessed marriage covenant—to be His forever. The topic brings up again the question of our Christian Endeavor pledge as our sacred covenant with God to be loyal to Him. What is His part of this covenant? First, He furnishes directions as to our life. "Whatever He would like to have me do" is the fundamental part of this covenant. Next, He is to furnish the strength. "Trusting in the Lord Jesus Christ for strength" is both a confession of our own weakness and our reliance on Him for help. Then our part of this covenant is entire submission to the will of God as the controlling force in our lives, and full reliance on Him for strength to do that will. Who could claim to be a Christian and do less than that? The only allowable modification is included in the pledge. The words "strive" and "I will make it the rule of my life" allow the possibility of incidental failure with no real severing from the supreme purpose of conformity to the will of God.

But our pledge goes a step further. It recognizes certain duties as universally helpful to the progress

of Christian life, and emphasizes them by specially naming them. Five of these are so named—daily prayer, daily Bible reading, loyalty to our own church and its services, presence and participation in the Christian Endeavor prayer meetings, and a response at the monthly consecration meeting. The last two are based on the fundamental principle of loyalty to such organizations as we may be identified with.

It is with reference to these special points that the contention is raised by those who oppose Christian Endeavor, and, strangely enough, extremes meet in this contention and join forces against the movement. Those who are close to the edge of ranterism in the West, and the ultra-conservatives of the East, are united in this opposition and use the same arguments against Christian Endeavor. It is denounced as formal and unspiritual by both parties. Let us, therefore, state once more the reasons for these special clauses in our pledge. Daily prayer and daily Bible reading scarcely need a defence. No argument is urged against them. The difficulty lies rather in our forgetfulness and neglect. Here is where a promise strengthens us. The will is not lacking, but the memory fails, and other pursuits absorb attention. Our pledge is an aid to memory, a spur to our forgetfulness. We often most need prayer when we are least disposed to it. Our pledge recalls us to our duty and our need. The third special injunction as to church loyalty starts the objectors—a class of people whose individualism is abnormally developed, who have "outgrown any church, or all churches," as it is sometimes said, who have never clearly understood the need of a church nor of the conditions under which it must exist; who think the Holy Spirit and their own consciences are quite sufficient without any church government or authority, can, of course, see no good in this clause of our pledge. In frontier life the same people would contend for "squatter sovereignty"; in military life they would be guerillas, and any officer would have a sad time reducing them to order. In any advanced social order they would be grasping monopolists if at the top, or growling anarchists if at the bottom. Now, a church is a harmonious adjustment of people of different capacities, ages and gifts, but with a common faith in Christ and a common object in view. Individualism is co-ordinated with organization. We combine for mutual helpfulness and for co-operation in advancing the Master's cause and kingdom. Individual liberties are abridged for the good of the whole. Unity of spirit and action are maintained at the cost of everything save fundamental truth. How hard it has been for some of us to learn these lessons. The extravagances of some who have been leaders led us far astray. Now it is in order to avoid these and similar errors that our pledge includes this question of church loyalty. The question is not, primarily, whether my church is the best church, but what is my duty to it, seeing that I am connected with it? What is involved in loyalty to an organization? Since organization is necessary for successful Christian work, here is my duty, where I am a member, and I pledge my allegiance thereto.

The writer must frankly confess that most of the objections to this clause that he has heard come from those who are unwilling at heart to do their share of the work of the church. Many are willing to regard the church as a convenience, but not as an organization to which they owe unfaltering allegiance.

The clause as to participation in every meeting raises a new class of objectors. Here, we are told, we are interfering with the liberty of the Spirit, since upon the one hand we insist that none should speak at length, since that robs others of the opportunity, and upon the other, that all should speak, whether so impressed by the Spirit or no. But let us remember that we have abundant scriptural authority for saying that such meetings are to be held, not with the expectation of keeping silence, but with the expectation of giving vocal expression to our thoughts and feelings. The expression is the rule, the silence the exception. For proof of that see the accounts of meetings in the New Testament. For the exception we provide the clause of a "conscientious excuse." Let us note, also, that this matter of speaking in such meetings where a little company are gathered together in a common fellowship is a matter of enlightened Christian consciousness and not a matter of direct, supernatural guidance. To suppose such a guidance necessary is to put a strained, unnatural emphasis upon a simple privilege of speech about matters of religious interest that we do not put upon speech about other matters of common interest. We do not cease to be normal and human simply because we are met together in a religious capacity. We accept the definite scriptural statements about united prayer and praise and exhortation one of another to edification and comfort, and expect the help and guidance of the Spirit of God, consciously or unconsciously, in the fulfillment of such duties.

MISSIONARY NOTES.

"The Baptist Missionary Magazine," in answer to the question, What is the great need of missions? says: "Some say more money, others more men, and some self-support on the part of the native Christians. Our answer is: the raising up of native evangelists endued with mighty power." There is no cause to object to this answer. Great successes in missionary fields in the past have been owing largely to native evangelists. Hosts of churches in apostolic times were evidently started by those who "went everywhere preaching the word." The use of indigenous resources is the problem of every foreign missionary. It is often easier to appeal for more men from home and get them. But it is also true that native forces are slowly awakened and brought into line. We must be patient in this time of preparation, but let all our missionary societies and missionaries pray and work for a mighty awakening and endowment of native forces.

Acknowledgement is hereby made of the receipt of sufficient funds in answer to a note in this column

some weeks ago for the opening of a room for young men in Victoria, Mexico, and also for the circulation of the Moody Colportage Library. Doubtless more money will be needed to keep this work going, but an auspicious opening, followed by definite results in reaching some of these young men with the Gospel, will be interesting news to the contributors.

Rev. I. S. Hankins, of Atmakur, India, writes that the preaching of the resurrection of Jesus is the climax of all their messages,—just as in apostolic times. "After relating the resurrection, the preacher with power and effect will often say: 'What one of your gods that you now worship ever rose from the dead? Not one. They have been men and died as all men and saw corruption. But not so with Jesus Christ our Saviour. He arose, He ascended, He is the God-man.' The resurrection is the capstone of our preaching, as well as the corner-stone of belief. Positive preaching like this has a great effect upon the heathen world."

Principal Fairbairn, of Scotland, the eminent scholar, who has just returned from a lecturing tour in India, writes: "Of the achievements of missionaries and their work, of their noble service to India, of the remarkable variety of their activities, and the astonishing efficiency of most of their agencies, I will not trust myself to speak lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and a more hopeful man than when I came."

PHILADELPHIA YEARLY MEETING.

Our report of Philadelphia Yearly Meeting last week omitted the proceedings of the Fifth day. The following is a brief statement of the day's proceedings:

A company of more than 1500 assembled for worship in the Arch Street house at 10 o'clock Fifth-day. After the company settled into silence, prayer was offered by Cyrus Cooper and by Hannah Stratton, of Ohio. Eliza H. Varney, Katharine Stanton, Elisha Sheer and others gave brief exhortations to faithfulness to the revelations of Christ's "law written in the heart." Cyrus W. Harvey, of Kansas, contrasted the system of sacraments and ordinances with the Gospel order as set forth, particularly in the Epistle to the Galatians. In addition to this there was prayer by Joseph S. Elkinton.

At Sixth and Noble Streets Thomas Whitson quoted the text, "The name of the Lord is a strong power," and preached with much clearness. Jonathan E. Rhoads treated of causes of discouragement in individuals and in meetings, and showed that they were often unnecessary and unprofitable.

At Twelfth Street Henry Longstreth revived the language, "Unto the poor the Gospel is preached." Richard H. Thomas dwelt upon the fact that the Gospel is glad tidings unto all who receive it. Anna Votar referred to the mystery of regeneration, saying that only those can understand it who have experienced the great transforming change.

In the afternoon the business sessions were resumed. At Fourth and Arch Streets the reports from the Quarterly Meetings on intoxicants were read. The condition throughout the Yearly Meeting is hopeful, and in several meetings total abstinence prevails. Ephraim Smith, Henry E. Kirk, J. Hervey Dewees and Solomon E. Barker were reported as newly appointed correspondents in their Monthly Meetings.

The twenty-fourth annual report of the Yearly Meetings Committee on Education was then read. Good progress had been made during the year. The eighteen schools have 257 pupils. The committee's Superintendent, Anna Walton, had made from two to four visits to each school during the year and held monthly teachers' meetings. The teachers' library now numbers 775 volumes, having been increased by 222 volumes during the year. The Yearly Meeting approved the labors of the committee, and appropriated \$2,000 for its use next year.

The subject of appointing a committee to visit subordinate meetings, in the hope of arresting a declining condition, was taken up again. One Friend felt that the acknowledgment of other gifts by meetings than those in the ministry was very much needed. The general sentiment of the meeting seemed to be against the appointment of the committee, but Friends were earnestly exhorted to yield to any impressions of duty toward small meetings that might arise in their hearts.

After this discussion the memorial of Joseph Walton was read.

The report of the committee to examine the Treasurer's account showed receipts for the year had amounted to \$8,294. The meeting directed that \$6,500 be raised the coming year, and then adjourned until 10 o'clock Sixth-day.

In the women's meeting, the first item of business was the appointment of a committee to have charge of the refreshment room. The Westtown report was then read and favorably commented upon by Eliza H. Varney. This was followed by the educational report. Mary R. Haines spoke in favor of the harmonious development of head, heart and hand. The report on intoxicants gave a hopeful outlook. Elizabeth C. Dunn spoke sweetly of the quality of patience as a valuable virtue of the Christian life.

In the evening the annual meeting of the Indian Aid Association was held at Twelfth Street. An interesting report of the school at Skiatook, Indian Territory, was read. It has sixty-five pupils. The Association has disbursed \$697 through the Associated Executive Committee of Friends on Indian Affairs. Annie George, a Cherokee, read her Carlisle graduating essay on the "Cherokee Nation," and Edward M. Wistar gave some details of the several Indian mission stations.

News from the Field.

Rufus M. Jones will be one of the speakers at the seventy-fifth anniversary of the American Sunday School Union, to be held in the Academy of Music, Philadelphia, on the 24th and 25th of this month.

John Wilhelm Rountree, editor of "Present Day Papers," and minister in York Meeting, England, is in Philadelphia, where he will spend a few days. He expects to spend between three and four months in America in company with Alfred N. Brayshaw. They hope to attend New England Yearly Meeting and the Providence Educational Conference, and they will probably cross our continent, visiting some of the meetings in the far West.

The Doukhobors, who have spent the winter in Cyprus, under the care and oversight of a committee of London Meeting for Sufferings, are now on their way to Canada on the steamship "Lake Superior," to join their brethren. There are one thousand and thirty of them. Three Russian nurses, who have given their services gratuitously during the winter, caring for the sick, will accompany them to their destination. There are still between two and three thousand Doukhobors in Russia who hope eventually to come to Canada. Our English Friend, William Bel-lows, is accompanying the party of Doukhobors from Cyprus to Canada.

It will interest the many Friends who have signed the memorial to the Czar to see how he appreciates the support of public sentiment in America. The Russian Ambassador in Washington has sent the following message to our Secretary of State:

"Russian Embassy, Washington, D. C., April 17th 1899.

"Mr. Secretary of State:—Since the publication of the circular of the 12th of August of last year, which his Excellency,

Count Mouravieff, addressed to the representatives of the foreign Powers accredited at St. Petersburg, numerous evidences of grateful recognition have come from the United States to his Majesty, the Emperor, my august master, in the form of addresses, letters and telegrams.

"His Majesty, the Emperor of Russia, is pleased to see in the unanimity of the sentiments which attend the courteous acquiescence of all the governments in taking part in the conference of The Hague an additional pledge for the success of efforts tending to cause the growth of the fruitful principle of universal peace in the mind and in the public life of all nations.

"Deeply affected by the expressions which have reached him from the United States, and which prove how completely the ideas of peace, founded upon the development of the moral and material well being of the peoples, find a warm response in this great country, his Majesty, the Emperor, has deigned to charge me to convey his most sincere thanks to all those who have sent his Imperial Majesty the expression of their sentiments with regard to so highly a humanitarian achievement.

"In hastening to fulfill this order of my august master, I beg your Excellency to be pleased to accept the assurance of my highest consideration.

C. CASSINI."

INDIANA YEARLY MEETING.

Mountain Home, Alabama.—Our meeting here is prospering under the leadership of Newton Hadley, our beloved pastor, who has been with us for about six months. There have been two converted to Christ and one renewed and eleven added to the church during this time, and the Sabbath School has been built up. There seems to be a hopeful outlook for Mountain Home.

S. S. HAYES.

Dublin, Indiana.—Dublin Quarterly Meeting was held at Dublin on Seventh-day and First-day, Second month, 21st and 22d, 1899. William Thornberry, from Ohio, was present, and also our Quarterly Meeting Superintendent. The Gospel was preached with demonstration of the Spirit and power. On First-day evening Belle Kenworthy, of Hopewell Monthly Meeting, began a series of meetings, and on the following Fifth-day J. Hammer Ellis, of New Hope Meeting, Howard County, came and assisted in the meetings for one week. Much good was accomplished, there being four conversions and sixteen renewals and several claiming sanctification. The meetings were especially good from the very first till the close.

J. REYNOLDS.

NEW ENGLAND YEARLY MEETING.

Smithfield Quarterly Meeting, which has assembled for many years in Fifth month, at Northbridge, Mass., will be held this year at Woonsocket, R. I., commencing with the meeting for ministry and oversight on the afternoon of the 10th. On the evening of that date Charles N. Atkins, of Lynn, Mass., will address a Bible School Conference. The Quarterly Meeting will convene on the morning of the 11th at 10.30 o'clock.

ELISHA T. READ.

WESTERN YEARLY MEETING.

Thomas Innman, of Lamong, Indiana, began a series of meetings, Third month 5th, at Sugar Plain, Ind., in the limits of Thorntown Quarter, but on account of sickness in his family was called home in a few days, but returned again and began Third month 19th and continued two weeks. Much interest was manifested from the first, and our brother was faithful in declaring the gospel of our Lord Jesus Christ with no uncertain sound, and to many whose hearts were open to receive all there is in the "realm of privilege" the clear, practical presentation of Bible truths was accepted and endorsed and it was a feast of rich blessing. The membership of the church was much strengthened and edified, and we believe many were definitely blessed and that much good was done, for which we do praise the Lord.

Carmel Quarterly Meeting and Western Yearly Meeting has lost another of its valuable workers in the person of Amy Cooper, who died at her home in Indianapolis, Third month 11th, 1899. She was born in Lawrence County, Ohio, in 1862, and removed

with her parents to Douglas County, Illinois, when about eight years old. She was converted and united with the Friends in her sixteenth year.

In 1880 she was married to Joseph Cooper, who also united with Friends. They were both recorded as ministers by Vermilion Quarterly Meeting in Illinois. They afterwards spent about two years in the Biblical Department at Earlham College, thereby fitting themselves to do better service in the Master's vineyard. In active service perhaps their best success was in the line of evangelistic work, but signal blessing rested on their pastoral work also. After her husband's death, which occurred at Long Beach, California, in 1894, she returned to Western Yearly Meeting and settled at Carmel. Here she began working as an evangelist, but was soon led to a point about six miles from Carmel, where she concentrated her labors, having in view the establishment of a Friends' church. This she soon succeeded in doing, and was chosen as its pastor. Largely through her efforts a neat and commodious house was erected, known as West Liberty, she soliciting and collecting the greater part of the money necessary for that purpose. She continued as pastor there until about fifteen months before her death, when she resigned and re-entered the evangelistic work.

Last autumn she felt drawn to a mission work in Indianapolis, where she entered as assistant of W. V. Wheeler, who is doing a very excellent mission work in that city. Sister Cooper entered into this work with her usual and characteristic zeal and enthusiasm. Her qualities as a worker seemed admirably adapted to this field and she soon won her way to the hearts of the people with whom she came in contact. She continued in this work until the early part of winter, when it was discovered that, unknown to her, disease had fastened itself upon her and a surgical operation was necessary, which was performed soon afterward.

Everything that medical skill and human wisdom could do was done, and prayer was not neglected. Eight of Indiana's finest surgeons and physicians were in consultation, seeking to save her life, but all were powerless. Her suffering was intense, yet she bore it all with Christian patience. Her faith in Jesus was inspiring and beautiful, and up to the last she manifested an intense interest in the spiritual welfare of others. She fell asleep in Jesus without a struggle, being surrounded by her family and many friends. She was taken to Douglas County, Illinois, and laid by the side of her father.

KANSAS YEARLY MEETING.

Alton, Kansas.—Achsa C. Kenyon commenced a series of meetings at Paradise, Kansas, (Mount Ayre Quarterly), Third month 23d, 1899. Meetings closed Fourth month 2d, seventeen meetings being held in all. Israel and C. H. Osborn joined her in the work the last few days. The power of the Lord wonderfully rested on the meetings all through the series of meetings. Through the clear-pointed teaching of Sister Kenyon, on the Bible line, the church was stirred and souls became interested to have all the Lord had for them and sought and received a great blessing and rejoiced greatly in the Lord. There were four renewals, three conversions, and several were sanctified, and great good was done. The Friends there feel that they never had a better meeting than the one just closed. Catharine H. Osburn, Evangelistic Superintendent of Mount Ayre Quarterly Meeting.

OHIO YEARLY MEETING.

The place of holding Damascus Quarterly Meeting, belonging to Ohio Yearly Meeting, has been changed, to be held at Beloit, Mahoning County, Fifth month 13th, 1899. Next Eighth month it will be held at East Goshen, on the 12th of the month. The other two quarters will be held at Damascus, Ohio.

North Lewisburg, Ohio.—At the gathering of Goshen Quarterly Meeting, at this place, on the 21st, 22d and 23d of this month, there was felt sensibly from the commencement the divine overshadowing. Many prayers from different parts of the house were offered in each session of the meeting, and there was a manifest evidence that the congregation was waiting under a glorious outpouring of the Holy Spirit, and all seemed held under this precious covering, while, doubtless, many were feeding upon the

broken body and shed blood of our Lord Jesus, dispensed directly by the Holy Spirit to the developing and strengthening of their spiritual life.

There were present, besides the resident ministers, Ezra Pearson, W. J. Thornbury and Mary Sipes, each of whom was led out into service for the dear Lord, and their messages had no uncertain sound.

Lena Stanley, our returned missionary from China, was also present and held some profitable meetings, giving useful information of the Lord's work among that needy people. The meeting closed its regular sessions on First-day after a long and profitable season of worship and service with a general hand-shake amid exclamations of joy and gladness.

The writer of these lines, because of illness of himself and family, had not been privileged to be present at a Friends' meeting for about six months, and was now too feeble to sit through the entire sessions, and he can truly say this blessed outpouring of spiritual benediction was to him a time of especial refreshing from the Lord, which has been received with thanksgiving and praise to Him who proves Himself ever ready to bestow larger blessings upon his waiting, trusting children, than we can ask or even think. Praise the Lord!

I am informed that our dear friend, Ezra Pearson, is about to settle for a time, at least, within our quarterly meeting limits. Joseph Hadley and wife, who came among us last autumn, are laboring acceptably at Goshen and this place. His address is Zanesfield, Ohio.

EDWARD C. YOUNG.

OREGON YEARLY MEETING.

Pacific College Notes.—The enrollment at Pacific College is the largest it has been during the spring term, and College interest and spirit are in a good, healthy condition. The third number of the Union Lecture Course was given at Friends' House, on Fourth month 8th, by President Thomas Newlin. His subject was, "Naples and Its Environs." The audience was the largest of any of the lectures thus far given, and the lecture was well received. The President also delivered the same lecture at the Friends' House, Portland, Fourth month 15th. He also attended and spoke in both services of the church at this place, Sabbath, Fourth month, 16th.

A number of new pieces of apparatus have been added to the equipments of the college laboratory. This new apparatus is mostly for the use of the biological department. Among the list of pieces added was a new microscope and a Baush and Lomb microtome. The biological department is equipped with sufficient microscopes and equipments, so that each student does two hours' individual work per day.

A debate between the college students and the State Normal students of Monmouth is set for Fourth month 28th.

The Y. M. and Y. W. C. A. have been quite influential in promoting the spiritual life of the students. The meetings have been well attended. Since the return of President Newlin, Prof. Lewis has been in a sanitarium in Portland for treatment. He seems to be improving in his physical condition quite rapidly, and it is hoped that he can soon resume his labors in looking after the interests of the church work.

REPORTER.

NORTH CAROLINA YEARLY MEETING.

The closing exercises of the High Point Normal and Industrial School were held at High Point from the 26th of Fourth month to the 2d of Fifth month, embracing an interesting and very varied program.

NOTICE.

"The Yearly Meeting of Friends for New England," to be held at Portland, Maine, will commence its sessions on Fifth-day, Sixth month 8th, with meetings on ministry and oversight, at 9 a.m. and 3 p.m. A public meeting for worship at 7.30 p.m.

The first session of the Yearly Meeting for Discipline will commence Sixth-day, Sixth month 9th, at 9 a.m.

Friends expecting to attend the Yearly Meeting, or those wishing for homes and other information, will address L. M. Douglas, Portland, Maine, for the Committee of Arrangements.

Portland, Fourth month 28th, 1899.

Married.

FARBER-HAFFNER.—At the residence of the bride's mother, Portland, Indiana, Thomas H. Farber and Ida May Haffner, the latter a member of Portland Monthly Meeting.

HUDSON-HOSKINS.—At the residence of Samuel Gause, Newberg, Oregon, Third month 26th, Omer J. Hodson to Lelia I. Hoskins. They are both members of Newberg Monthly Meeting.

Died.

COOPER.—At her home, in Indianapolis, Ind., Third month 11th, 1899, Amy Cooper, aged 37 years. She was an effective minister and evangelist, and her devoted life has borne much fruit which will abide.

GREENE.—Died at his home in Wilmington, Ohio, Fourth month 18th, 1899, Hazael D. Greene, in his 78th year. He was a birthright member of Friends, and since the 16th day of Fifth month, 1868, has been an acknowledged minister. His chief object in life was to help extend God's kingdom and make those about him happy. During the last three weeks of his life he was a great sufferer, but he bore it patiently and continually praised the Lord. He said to those about him, "Never call the valley of death a dark valley. It is not dark. There is no darkness where Christ is." Just before he became unconscious he said, "I am an unprofitable servant—nothing to compare with Paul; but I can adopt his language: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness,'" etc. Then lifting his eyes, he said, "Behold that heavenly host. Can you not hear the voices? Oh, Lord, I am coming, coming, coming."

HUNTINGTON.—On the morning of First month 5th, 1899, Abbie V. Huntington, of Amesbury, Mass., in her 82d year. She ascended to the presence of Him whom she loved and served to join the sublime company of the saints of all ages in her heavenly home.

JOHNSON.—Susanna Bailey Johnson, daughter of Daniel and Elizabeth Bailey, departed this life in California, Fourth month 6th, 1899, being 66 years, 11 months and 11 days of age. She had a birthright membership in the Society of Friends, filling with efficiency the offices of Elder and Overseer. She was a member of Pleasant Plain Meeting, Kansas, at the time of her death. She lived an earnest, consistent, Christian life, leaving abundant evidence of a saving faith in Christ and His power to keep that which was committed to His care.

VINING.—Died, on Third month 28th, 1899, Louisa Vining, in her 86th year. She had been an invalid for many years and was tenderly cared for by her sister. Her knowledge of the Scriptures was a great consolation to her when free from pain, she often repeating whole chapters learned in her youth.

News and Events.

The Philippine situation is again more encouraging. Last week the Filipino stronghold—Calumpit—was taken after a most daring and brilliant assault. The enemy were strongly entrenched outside the town and close to the Rio Grande. To reach them it was necessary to cross the stream in the face of a terrific fire. After two ineffectual attempts to accomplish this, Colonel Funston, of the Twentieth Kansas Volunteers, succeeded in landing his troops on the opposite side. The Tagals, in great numbers, were completely routed and forced to retire. This position at Calumpit had been considered impregnable by the insurgents, and Aguinaldo is quoted as having said he expected it to be the cemetery of the American army. Its loss was followed almost immediately by peace overtures from General Luna, the commander of the Filipino forces at Calumpit. He asked General Otis for an armistice of two weeks, in order to convene the so-called Filipino Congress so that the question of surrender might

be placed before it and the will of the people determined upon. General Otis, refusing to acknowledge this body, informed General Luna that nothing less than a complete surrender would be considered; that Aguinaldo was able to begin the war without the consent of this Congress, and he could just as readily terminate it. It is thought in some quarters that the first overtures of the insurgents, which have failed so completely, will be followed by others of a kind more likely to meet with the favor of our authorities. Unless this is the case, it seems that the American army must continue to pursue the ever-fleeing insurgents, and as regularly to abandon positions once occupied, for our army is not large enough to garrison all the captured towns.

The Wade Court of Inquiry, which had been sitting in Washington and elsewhere almost 10 weeks, has completed its investigation and the taking of testimony, and is about to present its report. A summary of the evidence supporting General Miles's assertions regarding the beef supplied to the army was given on the 24th by Major Lee. He called attention to the fact that "the overwhelming evidence of not less than ninety per cent. of the officers and fully ninety-five per cent. of the men showed beyond reasonable doubt that the so-called canned roast beef as a meat ration, was all that it should not have been and nothing that it should have been for the American soldier." The actual condition of affairs was strongly presented in his summary, and serious reflections were necessarily cast upon the War Department. Notwithstanding that the testimony of witnesses during the sessions has been largely and conclusively in favor of General Miles's position, it is stated in a forecast of the report that the Committee will sustain Alger, Eagan and the beef contractors, and will condemn General Miles, and blame him for not making his charges earlier. If this is the case the report will be purely a whitewash, for every one knows from the published accounts that appeared from day to day that grave errors were committed in supplying army rations, and that the beef was very generally entirely unsuitable for the purpose for which it was intended.

The arrest of the Philadelphia and Lancaster counterfeiters has created a profound sensation. This has been heightened by the arrest of ex-United States District Attorney Ellery P. Ingham, and Harvey K. Newitt, a law partner of Ingham, on a charge of attempting to bribe Secret Service Agent McManus. There is a strong supposition of the guilt of the apprehended persons, and indeed the evidence against them has been practically conclusive. The arrangement was that William J. McManus, the officer in the employ of the Secret Service of the United States, was to receive the sum of \$6,000, in monthly payments of \$500 each, for the purpose of influencing him not to perform sworn duty, but to keep the counterfeiters informed of the movements in the Secret Service regarding their case. Considering the prominent position of the accused, and the fact that Ingham occupied at one time the place of District Attorney, the case has a peculiar interest. The confiscation of cigars with the bogus stamps affixed to the boxes still continues, and the extensive network of the conspiracy to defraud the government is being laid bare most effectually.

Almost immediately following the lynching of Sam Hose, near Palmetto, Ga., the body of Lige Strickland was found swinging from the limb of a tree about a mile and a quarter from the same town. Strickland is a negro minister, who was charged by Hose just before dying with having paid him \$12 to commit the Crawford murder. There is good reason to doubt the veracity of this statement by Hose, and it is more than likely that Strickland was innocent of the charge against him. Regarding the question of lynchings, one of the sanest men on the subject is Booker T. Washington. He has said that reform will only come about through education of the whites and blacks alike; that the awful crimes committed by negroes are a result of most deplorable degradation and ignorance, and that those guilty of lynching are equally ignorant and equally in need of education. Of immediate force, however, is the lately instituted anti-lynch law of South Carolina, the validity of which has just been fully affirmed by the Supreme Court of the State. It provides that the county in which a lynching occurs shall be liable for damages.

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The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

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THE LAST VOYAGE.

Among the bishops present at the late General Convention of the Episcopal Church in Washington, not one was a member of the American episcopate when Bishop Clark, of Rhode Island, was consecrated, and some of them were not even born then. The fact impressed Bishop Clark with great solemnity, and led him to write the following lines, which were first published in the "Church Record" of Providence:

My work on earth at last is done,
I wait the setting of the sun.

I've long outlived the utmost span
Of years allotted unto man.

The things once seen have ceased to be—
The things unseen abide for me.

I hear the surging of the sea
That beats upon eternity.

I see far off the shadowy realm,
And thither turn the trembling helm.

The winds that blow so cold and drear
Grow softer as the end draws near.

The voice that once said, "Peace, be still!"
Now whispers softly, "Fear no ill!"

The distant gleams of silver light
Relieve the darkness of the night.

There stand upon the far-off shore
Faint forms of loved ones gone before.

I sail alone, yet not alone,
The Saviour takes me for his own.

Your few things may be very few, and small things; but He expects you to be faithful over them.—Havergal.

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There must be a great fault somewhere, if it is true, as many affirm, that American boys and girls are growing up without that knowledge of the Bible which was possessed by their grandfathers and grandmothers. "The Bible ought always to be, as it was once was," says the Hartford "Courant," "the corner-stone of the American child's education. Leaving the religious side of the question entirely out of the account, the study of no other literature is so intellectually stimulating to the child; nor can he anywhere else find such a model of sturdy, sinewy English as between the covers of the old King James's Version."

The greatest orators of England and America have been diligent students of the English Bible. It was early absorbed and never forgotten by the brilliant advocate, Rufus Choate. To quote his nephew, who now represents this country at the court of St. James, it saturated his mind and spirit more than any other book, more than all other books combined. It was at his tongue's and his fingers' ends.

"You can hardly find speech, argument or lecture of his from first to last that is not sprinkled with Biblical ideas and pictures, and Biblical words and phrases. To him the book of Job was a sublime poem; he knew the Psalms by heart, and dearly loved the prophets, and, above all, Isaiah, upon whose gorgeous imagery he made copious drafts."

The late Professor Huxley was an agnostic, but he brought up his own children on the Bible, because he esteemed it the best mental diet for them, as well as for all English children. His reasons for thinking as he did of the Bible were given in the "Contemporary Review" twenty-eight years ago, wherein he wrote:

"Consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and

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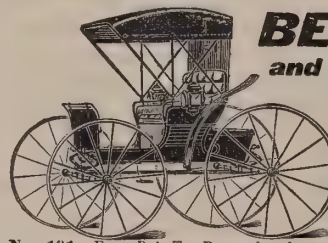
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simple, from John-o-Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past—stretching back to the furthest limits of the oldest nations in the world.

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The American child who is allowed to grow up without a knowledge of the Bible is defrauded of his birthright.—"Youth's Companion."

"Rest in the Lord; wait patiently for Him." In Hebrew, "Be silent to God and let him mould thee." Be still and He will mould thee to the right shape.—Martin Luther.

Prof. Torvald Köhl, of the Odder Observatory, Denmark, reports that when the huge sunspot of September last was crossing the solar meridian, magnificent auroral lights flashed across the heavens, and electric bells in the great telegraph station at Frederica rang without any visible cause. The telegraphic service in Denmark was disturbed for hours during the auroral display. Professor Köhl thinks that the agency of the sun in producing the phenomena was evident. Similar exhibitions of "wireless telegraphy" between the sun and the earth have been noted in the past.—"Youth's Companion."

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JOTTINGS.

President McKinley visited Philadelphia last week for the purpose of being present at the ceremonies attendant upon the unveiling of the Grant monument in Fairmount Park on the 27th. On the following day he called upon Captain Coghlan, on the Raleigh. The meeting was most cordial, and there was no indication given to suppose that Captain Coghlan would have to suffer for his late indiscreet utterances.

That the Philippines are as able as the Spaniards to inflict losses and suffering upon our troops is conspicuously shown by a statement prepared at the War

Last Personally-Conducted Tour to Washington via Pennsylvania Railroad.

The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington D. C., will be run on May 11. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chap-eron will also accompany the party.

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Department. This brings out the facts that from February 4th to April 28th, 198 men were killed in the Philippines, and 1111 wounded, a total of 1309.

There is a rumor out that ex-President Cleveland may fill a newly-created chair of *politics* in Princeton University. The University recently received an anonymous gift of \$100,000 for this purpose, and Grover Cleveland it is thought would be a most desirable candidate for the professorship. Should he actually take the position he will be the second ex-President to become a teacher of international law after leaving the White House.

The practical value of the wireless system of telegraphy was shown in England on the 28th, when the crew of the Goodwin Sands lightship were able to communicate with shore and give warning of the sinking condition of the ship as a result of a collision.

Emperor William has thanked President McKinley for his action in authorizing the landing of a German cable on American soil. This is only another indication of the real friendship between the two great nations, and being heartily reciprocated by the United States in the person of our President, there is every reason to believe that our friendly relations will not readily be disturbed by slight friction here and there.

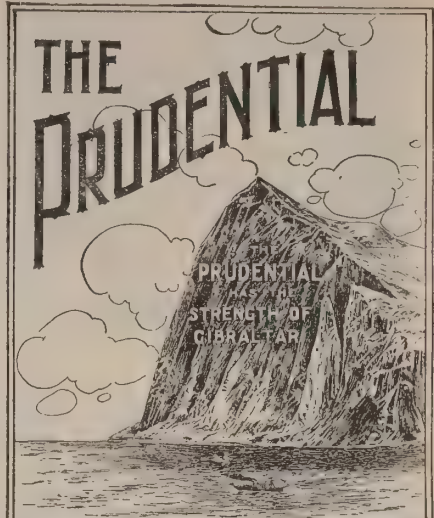
Representative Jas. S. Sherman of New York has been much talked of to succeed Thomas B. Reed as Speaker. It is conceded that he will have the solid vote of the Republican States east of the Alleghanies. It seems unlikely that the west can consolidate upon any one man, and unless it should do so the chances for Sherman are very good. He is now the choice of a large part of the House.

A story has been published in London to the effect that Germany has addressed an expostulatory note to France regarding the Dreyfus case, intimating that in certain eventualities it would be impossible for the Berlin government to refrain from officially publishing the facts, in justice to its own officers.

It is now believed that the final list of Cuban soldiers, entitled to the distribution of \$3,000,000 set aside for the purpose of paying them upon disbanding, will not amount to more than 28,000 names. The money will be disbursed by Major Francis S. Dodge of the Pay Department.

Richard Croker sailed last week for England. His testimony before the Mazet Investigating Committee has brought upon him a torrent of criticism. His moral obliquity has been thoroughly proved out of his own mouth by his brazen confessions. He did not hesitate to say that he is working all the time for his pocket, and that he expects and gets a large share of political spoils. From one such source alone he gets about \$30,000 a year.

It is related of Dr. Joseph Parker that on being asked if he had a fad, he replied, "Yes." "What is it?" "Preaching." "But that is your business. Haven't you any amusements?" "Yes—preaching." "But what would you do if you were allowed to select your highest pleasure?" "Preach."



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No orator ever less needed the aids of art than the great London preacher, Charles H. Spurgeon, and none ever used them less; but when nature helped him, not only in himself, but outside of himself, he welcomed the effect as he had a right to do. One striking instance of a sermon re-enforced in this way is related by a clergyman of the Church of England, the Rev. D. A. Doudney.

Mr. Spurgeon was holding outdoor meetings in the county of Hants (opposite the Isle of Wight), and one afternoon he preached to a great throng of people in a beautiful valley near the market town of Havant.

His text was from the 51st Psalm, "Then will I teach transgressors thy ways," and the sermon was a gospel invitation. The air was still, and a cloudless sun was sinking as he approached the end of his discourse, while the attentive hearers caught every word.

Apparently they had not noticed, carried along as they were by the sweep of his powerful voice, that the valley was the home of echoes. Mr. Spurgeon had discovered the fact. At the close of his last appeal, raising his voice, he called to the congregation: "All things are ready! Come! 'The Spirit and the bride say Come!' and nature herself accents the heavenly invitation again and again, Come! Come!! Come!!!"

The echoes took up the word, and from side to side the breathless assembly heard the repeated call, "Come! Come!! Come!!!" till it sank in a whisper in the distance.

The narrator describes the effect as "like an electric shock." It was as if the preacher's eloquent peroration had wakened supernal voices.

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of the meeting, but there was a solemnity in the aptness of its close that lifted it above mere dramatic artifice or any of the devices employed to trick human hearts into transient feeling. We only know that in the memories of living listeners to that sermon of Mr. Spurgeon forty-one years ago the thrilling impression of its last syllables survive with the fidelity of a vital experience.—"Youth's Companion."

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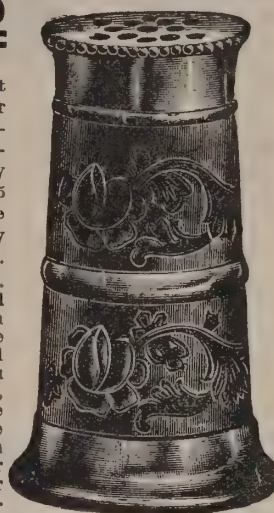
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American Friend

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Having found in many books different methods of going to God, and divers practices of the Spiritual Life, I thought this would serve rather to puzzle me than to facilitate what I sought after, which was nothing but how to become wholly God's. This made me resolve to give the all for the all; so after having given myself wholly to God, that He might take away my sin, I renounced, for the love of Him, everything that was not He, and I began to live as if there was none but He in the world.

I engaged in a religious life only for the love of God, and I have endeavored to act only for Him; whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God. I shall have this good at least, that till death I shall have done all that is in me to love Him.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

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Two Sonnets, by Elizabeth Barrett Browning.

THE LOOK.

The Saviour looked on Peter. Ay, no word,
No gesture of reproach! the heavens serene
Though heavy with armed justice, did not lean
Their thunders that way, the forsaken Lord
LOOKED only, on the traitor. None record
What that look was, none guess; for those who have seen
Wronged lovers loving through a death-pang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah at the judgment-call.
And Peter, from the height of blasphemy—
"I never knew this man"—did quail and fall,
As knowing straight THAT God, and turned free
And went out speechless from the face of all,
And filled the silence, weeping bitterly.

THE MEANING OF THE LOOK.

I THINK that look of Christ might seem to say—
"Thou Peter! art thou then a common stone
Which I at last must break my heart upon,
For all God's charge to His high angels may
Guard my foot better? Did I yesterday
Wash THY feet, my be'oved, that they should run
Quick to deny me 'neath the morning sun?
And do thy kisses, like the rest, betray?
The cock crows coldly.—Go, and manifest
A late contrition, but no bootless fear!
For when thy final need is dreariest,
Thou shalt not be denied, as I am here—
My voice, to God and angels, shall attest,
"Because I KNOW this man, let him be clear."

THE POWER OF TRUTH.

THERE is an old proverb to the effect that telling the truth "shames the devil," and we can easily believe that if we could always get the truth lived and spoken his occupation would soon be gone, for there is an irresistible power in the truth.

But like all great things truth is hard to arrive at; in fact, it often seems unattainable. The mere desire to be truthful is not enough, for many a sincere and honest man has, through his ignorance, stood in a false position all his life, though believing devoutly that he was in the truth. Paul was probably as sincere the

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first half of his life as the last half, but his sincerity and honesty did not make his position *true*.

The truth almost never lies on the surface; it is deep and must be sought profoundly. It seems certain at first sight that the sun goes round the earth, but it does not. It took centuries to see beneath the appearance to the fact. Our earth looks flat, but it is not; it is a globe, and there are men on the other side with feet turned toward ours. The stars all look to be the same distance away, but the difference of distance is perfectly immense—immeasurable. It will not do to trust our first impressions, or the appearances of things, or our desires or our wishes in the matter. We must find out what the facts are!

This is the business of science. It takes no guess, no prejudice, no hasty hypothesis or conclusion. It slowly and painfully sifts the *facts* to find precisely what is there. We often have "science falsely so called," while the sifting is going, but when at last the facts are all in and the truth is reached, it carries universal conviction. We can easily stand back and wait while the search is going on, for we know that at last when the TRUTH comes it will establish itself, and make us free and strong.

The danger always is that many persons jump at half-truth, and swamp their lives on errors that look like truth, instead of looking farther and finding the real article. But error and half-truth always prove weak. Those who go out after "lo heres" and "lo theres" wander aimlessly about chasing firefly lights, and arrive at no goal; but those who believe in the truth, and earnestly and painfully seek it, and refuse to follow any other light, always find at last the irresistible power of the truth.

It is fatal to a man's power to compromise with truth, and to go about saying what he does not *know* to be true. Little by little his power leaves him. He

may grow more extravagant in his expressions, and louder in his emphasis, and more vigorous in his gestures, but it is all of no use. His power is gone. The same thing is true of a church. It cannot live and flourish and grow strong on anything but truth. As soon as its message gets out of line with things as they really are, as soon as it says of God the things which are not true to His nature, it begins to stagger and get weak-headed, and will, on this line, eventually fall into the ditch.

"Tis Truth alone is strong.

And albeit she wander outcast now, I see around her throng
Troops of beautiful, tall ange's, to ensield her from all wrong."

THE LOYALTY OF THE YOUNG TO THE CHURCH.

WE hear it said often enough that the hope of the church—the hope of our branch of it—is in the loyalty and faithfulness of the young. Nothing could be truer, of course; for we might as well try to live without food as to maintain a church without young people. Failure for one generation to hold the young people would practically mean the cessation of the church. Our very continuance, then, depends upon our ability to keep the young people loyal and faithful, for they hold the key to the future.

A century ago it was almost universally the rule for children to follow their parents unthinkingly both in religion and politics. It is not the rule to-day. Young people are open to thousands of influences, and they begin very early to think and act for themselves. They question and try things which their fathers accepted on authority. It does not do any more to appeal for a blind loyalty; the appeal has to go deeper. It is the same way in education. No good teacher thinks of driving his students into work. He gets their interest and so their attention, and then he has their hearts and their minds. It is folly to ignore the characteristics of human nature. If we want the loyalty of the young people, we must win it. If we want them to be faithful, we must give them something to which they *can* be faithful. Love and loyalty and faithfulness have to be kindled by the worthy qualities of that which is to be loved. You do not need to appeal to a young man to be loyal to his mother, for it is as natural as it is for the fragrance to come from the rose.

Let the church meet the needs of the young people, and speak to their condition; let it have a message which appeals to what is best and highest in them, and let it show them that there is a triumphing power, and the loyalty will kindle. Young people generally know a good thing when they see it; their perceptions are wonderfully clear, and they cannot stand hollow-

ness or sham. It pays to be perfectly frank and honest with them, to get their point of view and to deal fairly with it. If they have difficulties, these must be met sympathetically, and they must be led into the light by a convincing method.

Then, too, every effort must be made to get their interest and their hearts, and furnish them with some sphere of service. Why is it that young people are so loyal to their schools and colleges? The answer is that their interests are reached in numerous ways; and then, too, the victories which are won are won by them themselves. It is their institution; the triumphs in the class-room and on the athletic field are their triumphs. There is hardly any loyalty like that of a schoolboy's or a college man's loyalty, and the reason is plain. We must treat our young people so that they will feel that they have a great place in the church, and we must study to meet their needs as carefully as a mother does to anticipate the wants of her sick child.

Increase the confidence of the young people in the church, and we shall increase their loyalty; increase their loyalty and we shall increase the power of the whole church.

A HOPEFUL VIEW.

It is not always easy to be hopeful; sometimes the dark side of things seems to force itself upon us. But it is a bad sign to be discouraged; it shows that we are looking down instead of up. If any of our readers have concluded that we present a discouraged view of our church or its ministry and message, as a few seem to have done, they have mis-read us. We do not feel satisfied with present conditions, of course. Nobody does. We want improvement and greater power, and who does not? But we take no pessimistic view. The earnest, enthusiastic, consecrated spirit which characterizes so many of our members is a most hopeful feature. The readiness to spend and be spent to reach and save other lives is a sure indication of spiritual health. The vital message of a living Christ and a God who is present in spirit and power is a comforting fact wherever we find it. The pastoral question is not satisfactorily settled in many meetings, and some Friends have not yet begun to see the full meaning of the problem to be solved, but in many other meetings true pastoral work is done, a genuine spiritual ministry is maintained, freedom of worship preserved, and no principles of a free gospel ministry, properly understood, violated. There is no reason why it should not be solved in every meeting. But, of course, it cannot be solved by those who refuse to see

the real facts and needs, nor, indeed, by those who refuse to learn from the history of the past. We expect that it will be solved, and rightly, in the end. Meantime, let every man build faithfully over against his own house, in good Nehemiah fashion.

CORRESPONDENCE.

Portland, Me., May 2d, 1899.

To the Editor of THE AMERICAN FRIEND :

Dear Friend.—It seems to me that only a very gloomy view of the ministry could induce the writing of the article by M. M. Hobbs on that subject in the last AMERICAN FRIEND. I am quite sure that many of our ministers, both supported pastors and others, do maintain their "self-respect," and are neither hirelings nor beggars. It surely does not follow that because a man is supported as a pastor he forfeits his independence. I believe there are many who have such faith in God and consciousness of the divine calling that they are just as free in their work as they would be if they were men of property. A faith and consecration which falls short of this will never send forth a ministry of power whatever the methods may be. It certainly seems to me to be a mistake to give such an impression as that article would convey to the young people.

My own experience of fourteen years in the ministry, during eleven years of which I have been a pastor, has been most blessed. I have never begged or bargained—never had my message consciously forced or repressed by my financial circumstances, and my family have always been well cared for, and I believe that my experience is not unique.

Sincerely thy friend,

ELLISON R. PURDY.

A. Judson, in a letter from Burmah addressed to female members of Christian churches in America, says: "In raising up a church in this heathen land, and laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, which has in every age and in all countries been a ruling passion of the female sex."

"That obstacle," says he, "lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several sisters dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I saw that the demon of vanity was laying waste the female part."

"When your sisters and daughters arrive here they will be dressed in their usual way as Christian women at home are dressed, and the female converts will regard them as the freshest representatives of the Christian religion from a Christian land. And thus you, my dear sisters, do by your example spread the poison of vanity through all the rivers and mountains and wilds of this far distant land."

FOR THE AMERICAN FRIEND.

GROWING OLD AND KEEPING YOUNG.

BY THEODORE L. CUYLER.

Since the time when Cicero wrote his immortal treatise on Old Age, innumerable screeds have been written on this venerable topic; but as it is an experimental matter, there is always room for another one's experience.

Some people regard old age as a disgrace, and practice cunning devices to conceal it. Their wigs and other simulacra [pretences] wear out, and expose their folly; for Solomon declares that a hoary head is a crown of glory if it be found in the way of righteousness.

That old age is an incurable malady is only partially true, for some vigorous persons pass fourscore years without ever having caught it; or they have it so lightly that nobody suspects them. "Old" is a relative term after all. I have known people who were rather pitifully old at fifty; and when I met that swift-footed Christian, William E. Dodge (senior), at the age of seventy-five, with the brisk gait of a boy, and with scarcely a gray hair on his head, I said to him, "You are one of the youngest men in New York."

How to keep young—that is the problem; and it is a vitally important problem; for it really means, how to make the most of life and to bring in the largest revenue of service for the Master.

Healthy heredity counts for a great deal. Longevity runs in certain clean-lived families. For example, that stalwart philanthropist, Neal Dow, alert at ninety-two, told me that his Quaker father reached ninety-four, his grandfather eighty-five, and his great-grandfather ninety. Such inherited vigor is a capital to start with, and not to be wasted. On the other hand, one of the most atrocious of crimes is that committed by some parents who not only shorten their own days, but make long life an impossibility to their offspring.

Supposing that a man has a fairly good and unmortgaged constitution to start with, there are several practices and methods to ward off the infirmities of a premature old age.

The first and most important is—to keep the commandments. Our Creator has written certain laws on our mortal bodies—laws as irrevocable as those written on the stone-tablets of Sinai; laws for the breach of which Jesus Christ has made no atonement. To squander vital resources by violating these laws, or even by neglecting them, is an unpardonable sin.

There are suicides in Christian churches—yes, in some Christian pulpits! Rigid care as to a digestible diet does not mean fussiness. It means a clear head, clean blood, and a chance for longevity. Stimulants are dangerous just in proportion as they become indispensable. Hard brain-work, hearty eating, and no physical exercise are the short road to a minister's grave. That famous patriarch of the New England pulpit, Dr. Nathanael Emmons, who was vigorous at ninety-five, used to say, "I always get up from the table a little hungry." The all-comprehensive rule of diet is very simple—whatever harms more than it

helps, let alone. Wilful dyspepsia is an abomination to the Lord.

A second essential to a healthy longevity is the repair of our resources by sound and sufficient sleep. Insomnia is worse than any of the plagues of Egypt; it kills a man or woman by inches. How much sleep is absolutely necessary to bodily vigor must be left to nature; she will tell you if you don't fool with her. "Burning the midnight oil," commonly means burning up life before your time. Morning is the time for work; one hour before noon is worth five after sunset.

When a man who has as much strain on his brain and on his nervous sensibilities as most ministers have goes to his bedroom, he should school himself to the habit of dismissing all thoughts about outside matters. If he has difficulty in doing this, he should pray for divine help to do it. This suggestion is as applicable to hard-working business men and to care-laden wives and housekeepers as it is to ministers or brain-workers in any profession.

That wonderful physical and mental phenomenon of this century, Mr. Gladstone, once told me that he had made it a rule to lock every affair of State and every other care outside of his bedroom door. To this excellent habit he attributed his sound sleep; and to his refreshing sleep he largely attributed his vigorous longevity. Paddy's rule is a good one—"when you slape, pay attintion to it." Personally, I may remark that it is to a full quota of slumber at night and a brief nap after a noon meal that I owe fifty-three years of steady work without a single Sunday on a sick bed.

To keep young, every man or woman should endeavor to graduate their labors according to their age. After three score and ten lighten up the loads. It is over-work that wears out life; just as it is the driving of a horse after he is tired that hurts him and shortens his days. But while excess of labor is injurious to the old, an entire cessation from all labor is still worse. A workless life is commonly a worthless life. If a minister lays off the burdens of the pastorate, let him keep the tools sharp by a ministry-at-large with pen and tongue. When a merchant or tradesman retires from business for himself, let him serve the public, or aid Christ's cause by enlisting in enterprises of philanthropy.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander, of the Princeton Theological Seminary, kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow-disciples whose life-clock has struck three score and ten:

"Oh, most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain.

Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it! Send some of the blessed angels to convoy my inexperienced soul to the mansions which Thy love has prepared; and oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."

This beautiful petition flooded his closing years with sweet peace and a strength unbroken to the last.

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly lamented, and gains are not duly recognized. While we cherish and cling to many of the things that are old, and are all the better for having been tested, let us not seek to put our eyes in the back of our heads and live only in the past. Keep step with the times; keep sympathy with young hearts; keep in touch with every new-born enterprise of charity, and in line with the marchings of God's providence. A ten minutes of chat or play with a grandchild may freshen you more than an hour spent with an old companion or over an old book.

Above all, keep your hearts in the love of God, and walk in the warm sunshine of Christ's countenance. Our "Indian Summer" ought to be about the most golden period of a life consecrated to Him who bought us with His precious blood.

Eye hath not seen, tongue nath not told,
And ear hath not heard it sung,
How buoyant and fiesh—tho' it seems to grow old,
Is a heart forever young.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

THE CHURCH AS A FIELD.

BY ALVANO C. GODDARD.

By the seaside of Galilee Christ taught his followers that the results of the "word" sown varies with the soil that received it. With some it found no lodging place, with others it gave great promise at first, but did not bear fruit, while another class received the word, but marred their fruitfulness with the affairs of this world, and the last class bore fruit—some thirty, some sixty, and some an hundred fold. We have no question about the sowing upon all these kinds of soil. The Salvation Army and the wealthy city church may choose a different part; the missionary, the evangelist, and the pastor may be engaged with soil widely different; but by all means all are to be reached. The subject that specially concerns us in this is the relation of the organized church to each of these classes of Christians that result from the varied sowing. All are agreed in receiving the fruitful class into full membership, and that the wayside hearer is not to be received. About the two intermediate classes much difference of opinion and much difficulty arises. In the first

place, at what stage of development in grace are we to receive them, if at all. In the early freshness of the springing grain it is beyond human judgment to tell to which class of soil different parts of the field belong. Shall we fence it all, water and tend it all, to make the best of the possibilities of each, or shall we wait till the heading grain assures us of a harvest? "Cares of this world" are right in their place, and the man prosperous in business may be bearing the hundred fold. As we are taught in the parable that follows that the wheat is to be garnered, it seems that the thorny ground is to be gleaned; but what of the stony ground, and how shall we distinguish it? What would the Master do? It may not be well to carry the figure of the parable further, but in the varied practices of different meetings we see many sad mistakes. Which is better—to receive those who profess faith in Christ and give evidence of being born again, or to wait till their experience and maturity assures us that they will stand? If we receive them at once, we may expect some of them will fall out by the way—a sad result, indeed, but one that occurred among the followers of our Lord, even among the twelve. Can we, by keeping them outside, insure better results? Will not our hesitation and doubt add to the probability of their backsliding? Will it be better for them or for the church that they fall outside? These are serious questions that each individual and each meeting must settle for themselves.

The next important question is how long shall we retain those who prove fruitless? To retain waste land in our fields may sound well in the deed; but look very bad to the passer-by, and all the while be a hindrance to successful farming. The expression, "land poor," that we hear applied to some farmers, is sadly applicable to some of our meetings. The statistical report looks well, but the answers to the queries are indefinite, while the practical results of their Christian activity requires little space. When a name on our books does not mean a brother or sister in Christ known and loved by the rest, some care ought to be taken. In some cases it may require more wisdom to justly deal with delinquent members than to select new ones. The solemn sense of responsibility and earnest prayer for guidance should characterize one no less than the other.

A MESSAGE FROM THE SPRING.

BERTHA C. THORNE.

Where Autumn leaves, unlocked by frost,
Perhaps through endless years!
Have flung their glories fast
O'er wooded slopes, like gleams of gold
From skies of sunset cast;
Swift at the bugle-note of Spring,
By blue-bird voices blown,
Dew-gemmed the violet strews the sod,
In myriad beauty sown.
When hopes and dreams lie crushed and dead,
By Sorrow's blast swept down
Upon our hearts, are there no flowers,
Which, braving Winter's frown,
When smiled upon by God's great love,
And watered with our tears,
Shall waft their fragrance—ah! who knows?—

ON THE WAY TO JOHANNESBURG, AFRICA.

It is a pleasant ride from Liverpool to Southampton. The pasture fields with sheep and cattle, the hedges, the narrow, winding, well-kept roads, with no grade crossings by the railroads. The canals, which seem to be used much more than at home, following a winding way, making many a pleasant view. The houses are of dark brick, with slate roofs and tile chimneys. The roadbed of the railroads probably cannot be surpassed, and good time is made, but one can but think the rolling stock is a generation behind the times. No checks for baggage, but one goes to the "van" and claims his "luggage," and "tips" the porter for putting it into the next van wherever there is a change of cars. That seems a bit slow, compared with our way, but people do not seem to be moving at such a breakneck speed over here; they take time enough to be more courteous and kind to one another and to strangers than do we. The slow draft horses do not trot, but look as if they could pull anything loose at both ends. One sees no evidence of an elevator in Liverpool; they do not have sixteen-story "sky-scrapers." Their "shops," or stores, open at nine and close at six. They may not work as long nor as fast as we do, but they will last longer, and at the same time have opportunity for something beside "keeping their nose on the grindstone" all the time. It seems that they have time to live, to work, and not exist under a nervous strain and with such a standard of wants that compels a man to constantly work to live.

The drydock at Southampton is an interesting sight. It is 750 feet long, 112 feet wide, and about 40 feet deep. The steamship "St. Paul" is in it now. To see one of those ocean liners out of water gives more clearly an idea of what a monster it is.

One meets so many different people on one of these sea voyages. One day it may be a Russian. He met a German in China who told him that a Russian did not have head enough to learn English. This made him angry, and meeting the German seven months after, he had to talk English and not German to that Russian. The Russian had been a machinist on the railroads in the far East. Another time a lady who had traveled in the Mediterranean, and to California by way of Panama, explained that the phosphorescence in the water is caused by fish-eggs. A preacher, who said he was an "heretic," whatever that means, said that Adam, poor innocent, ignorant creature, increased his knowledge by sinning, and so "fell up," and not down; and the race has fallen in that directions ever since. Another man made a noise like a pig when he was eating his soup, but he gave a most interesting account of a community of Germans in his State, who, having property in common, own a district seventeen miles square, worth thirty-two million dollars. An Englishman, who has lived seven years in Johannesburg, spoke of his trip to Dawson City last summer. He did not think much of the place. An American said his idea of civilizing the Africans is

to do it with a gun. A German, a member of the Salvation Army, an earnest man, who had worked at his trade, instrument maker, in Scotland, England and the United States, now on his way to South Africa, said that the Salvation Army people are "noisy Quakers." A group of eight Swiss missionaries are going to South Africa, some of whom have been out before. They have part of the Bible in two dialects. They say that the work of the Paris Missionary Society has trebled in the last few years, especially since they have undertaken the work in Madagascar. And so the time goes. One has but to listen (and he needs to cultivate that art as well as that of talking), and he can gain lessons from the life and experiences of others. And in it all God gives many an opportunity to speak personally of His love and care, and much of the Gospels give accounts of the personal work of our Lord. May His Spirit be in us, the power and wisdom to follow His example, wherever we are.

OSCAR ROBERTS.

S. S. "Tintagel Castle," Fourth month 12th.

PEACE SIGNATURES.

The Philadelphia Committee, who launched "the message of sympathy to the Czar," desire, through their faithful ally, *THE AMERICAN FRIEND*, to thank all those who have sent in signatures. We know [through experience] that no small amount of trouble has been taken in obtaining them. They have come from South Dakota, Kansas, California, Illinois, Indiana, Wisconsin, Michigan, Iowa, Ohio, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Virginia, Tennessee, Louisiana, and other places. Twenty-three universities and colleges are represented, principally by their presidents, and some in all of their faculties. Six bishops, some fifty or sixty clergymen of various denominations, heads of institutions, trust companies, lawyers and doctors. Between six and seven thousand persons have signified their desire for peace and arbitration. The roll has been expressed to our Ambassador at St. Petersburg, the Hon. Charlemagne Tower, to be presented to the Czar, and the way was opened by letters sent before. A duplicate message was forwarded to Andrew D. White, one of our representatives to The Hague. All belated signatures will be carefully sent by mail. When we met to paste the sheets together, and glanced at the names [many familiar] sent from their far-away homes, a sense of nearness came over us never felt before, and a great desire that we might be more closely united in the bonds of peace. Wm. Penn's "Holy Experiment in Government" is our common heritage, "The only government," said Thomas Jefferson, "ever administered on Christian principles." Let us not go backward, but forward towards that model.

'Tis so, the dead Past springs resuscitate
To enrich the present with its buried gold;
We raise the early issues in the late,
And in the new Crusade revive the old.

We, too, though armed with but the Spirit's sword,
Go to reclaim our sacred things from loss;
We, too, may fight the battle of the Lord,
And swell the mustering legions of the Cross.

The great thought thrills us like a breath of God,
Startling the inmost silence of the mind,
And rolls from sea to sea, and sends abroad
A sound as of a rushing, mighty wind;

A sound that shall go out to all the world,
Echoing forever, ever to increase,
'Till war's red banner shall at last be furled,
Leaving alone the silver flag of Peace.

—From a poem written for the English Peace Crusade by a Lancashire girl,—Gertrude Ford.

HOME LIFE IN PALESTINE.*

Let us take you to visit an average home—or, rather, house—in Ramallah, for what we associate with "home,"—the sweet influence and pleasant companionship,—is not to be found.

The building is of stone, the walls thick, and the roof almost flat, covered with mud rolled hard to keep out the rains. There is only one room, and as we step inside the door we may run against a camel or a donkey, for they are afraid to leave their animals outside, lest they should be stolen.

There is no window—save, perhaps, a small opening, one foot square, in one wall—and, standing in the doorway, we keep the light from entering while waiting a minute to get our eyes accustomed to the darkness. We are greeted kindly and welcomed warmly. Now we can see the interior and notice that the ceiling is arched, the walls meeting overhead in the centre. Many houses have a floor built on arches and making what might be called a cellar underneath. A plow, of the pattern probably used in Abraham's time, is lying there, besides one or two large earthenware jars and a heap of bush for burning.

Accepting the invitation, we climb several rough steps to the living apartment and seat ourselves on comforts which are placed for us. These are really the bedding materials, which are spread on the floor at bedtime and piled on one side during the day. Do not look too particularly at them—they may not be very clean; for some of the people come in with bare feet from the muddy streets, or with their clothes saturated with oil from the oil mill, and go straight to bed.

A whole family, and perhaps two, live in this room, sharing it in common, and chickens are most probably running about anywhere they please. In one corner is a pile of olives, in another a heap of wheat and perhaps some lentils. Near by is a stone hand-mill, at which two women usually grind, as in the days when our Saviour was on earth. A small fire may be burning at one side, making the air uncomfortable with smoke. Or, a little charcoal is glowing in an earthenware brazier. The wife takes a handful of coffee and browns it over the coals; then, putting it into a mortar, she pounds it to a fine powder, and soon hands us tiny cups filled with the fragrant beverage.

* Written especially for the Christian Endeavorers.

If the husband is at home, he has been telling us that they feel honored by our call; and he has showered compliments upon us in a style characteristic of the Oriental, without always meaning what he says.

In course of conversation you will discover that he considers himself a Christian, and seems surprised that we should ask such a question. As he is neither Moslem nor Jew, he is "of course" a Christian. But afterwards we shall probably find that he is by no means what a follower of Jesus should be. If he takes a dislike to some other man, he may seek to injure him by destroying his grape vines, or cutting the bark all around his olive trees, so that they will die. He will, quite likely, steal when he can get the opportunity, and has no true idea of the difference between truth and falsehood.

He is not a hypocrite, but lives up to the teaching and example of the priests; keeps the fasts and feasts as he has been told to; and thinks he is a Christian.

Poor people! Why should we expect them to know better? They have been taught to believe their priest even before the Bible, and so are not willing to learn better—at least, not at first. The Holy Spirit, we know, is able to lead them to the light; and as we are faithful to continue delivering the messages He gives us, and to let our lives bear witness to the truth, we feel assured that He will shine into those dark hearts of theirs. Praise the Lord, some show that they have received rays of light from the Sun of Righteousness, and are trying to walk in the path He makes plain before them.

Let us take our leave, and look into other houses. In a few of those recently built there are windows, and when even the light of day enters a room it tends to purify and cleanse it. Some of the houses are clean and tidy, but the vast majority are far from it. The girls and women are sold for wives, often having nothing to say as to whom they marry. Many are married when very young, not more than seven, eight or ten years of age. Parents frequently purchase wives for their sons, and sometimes boast of how cheaply they obtained them. A few have confessed that the money they received for their daughters has never been blessed to them. Those who have both sons and daughters expect to exchange the girls for wives for their boys, or to use the money to procure wives for them.

Poor women! Not welcomed at birth; generally not thought worthy of being sent to school; married off for money; spending their lives carrying water from the springs and wood from the wilderness; grinding wheat and baking bread; not loved by their husbands as much as their sons are; not loving their husbands as well as they love their children; how do they manage to be as happy as they are?

Here is one we meet, whose face and clothes are very dirty. Let us ask her the reason. She explains that she is in mourning for a relative, and so cannot wash. One woman, whose brother is a leper in Jerusalem, said she would not wash until she died, but would mourn all her days. When we remonstrate with them, they answer, "We are Fellaheen (the

peasant class), and it is our custom. If we should change, the others will laugh at us, and say all manner of unkind things about us." And they do not feel able to stand against such treatment. But we are glad to say that light is breaking in, and gradually changes are being made.

It is only in Christian countries that the children are well cared for. And Palestine is no exception to heathen lands, for the little ones are sadly neglected, though their fathers and mothers love them. Families do not take their meals together, but each one helps himself, or herself, when hungry, and eats anywhere. Many children die because their parents do not know how to care for them; and others have eyes diseased or injured for want of attention. One woman who brought her baby to the doctor, when told to give it a bath, said she thought sick children ought not to be washed. And this belief is almost universal.

A girl, who was given a written prescription, instead of getting the medicine put the paper under her head-dress and wore it there. She was surprised that her eyes did not get well.

Many other instances might be told, showing the sad state of darkness among this needy people.

Dear fellow Endeavorers, who live in a land of which we can say, "Thy light is come," and "The glory of the Lord is risen upon thee," can we ever praise our Heavenly Father enough for all His bountiful blessings so freely bestowed? Is it to Him you owe the great blessings of "home, sweet home," with its loving associations and its atmosphere of heaven; the sweet intercourse of father, mother, brother and sister; the light and freedom of the gospel; the preciousness of His love and presence, and the joy of living in the light of His countenance.

To you is the command, "Arise! shine!" and may you be ever faithful in letting your light so shine—so reflecting the beams that warm and cheer you—that many shall be brought to live in the sunshine of His love. Our prayer is that He will bless you abundantly in your endeavors for Him at home, and in the work here, in which He has given you a part.

WILFRID AND DELLA D. ROWNTREE.

Ramallah, Palestine.

Good thoughts are no better than good dreams, unless they be executed.

It is better to know less than to know so much that ain't so.—Josh Billings.

Absence of occupation is not rest. A mind quite vacant is a mind distressed.—Cowper.

Christ arises and shines upon souls, in order that they may arise and shine.—Robert M. McCheyne.

When the Church is afire with missionary zeal, she will light the world to Christ.—The Wellspring.

The Star of Bethlehem is still rising, and it will continue to rise until all the false lights of the world have been obscured.—W. T. Ellis.

LETTERS FROM WHITTIER.

The following letters were written by Whittier to his friend William J. Allison, of Burlington N. J. They have never before been made public.—ED.

My dear friend : Amesbury, 9 mo. 30, 1842.

* * * I suppose thou hast heard of our slave case here in Boston. It is the first which has transpired for the last three years and has created an intense interest throughout the state. So powerful was the feeling in his favor that I feared a tremendous outbreak would follow any attempt to convey him away. I have just learned that the slave-hunter and his vile lawyer have abandoned their victim. But the affair has created an excitement which we shall improve for the purpose of securing the passage by our next Legislature of laws prohibiting under severe penalties any of our citizens, of our state or municipal officers, from aiding in any way the despicable man-hunters, in reclaiming their runaway human property.

What a loss to us—the country—the world even—is the death of Dr. Channing? Where has he left his equal?

* * * * *

The pure, the wise, the good, the truly Christian, will love to linger upon his memory as that of a man who, like his Divine Master, went about doing good—full of love to God and man—an eloquent apostle of the philanthropy of the Gospel. Hast thou read his last glorious effort, his dying testimony in behalf of Freedom? The echoes of that holy utterance will never die among our mountains. They speak, like Faleno's, "to time and to eternity." I shall send thee, as soon as I can obtain a copy, John Pierpont's sermon on his death.

* * * * *

If thou sees Dr. C. Wistar thank him from me for his philanthropic and self-denying proposition in "The Friend" relative to the colored people. His brother Thomas also has evidenced a good degree of the old Quaker spirit in his journey to Ohio, to seek out the devoted and martyred Wattles. God bless him for so doing. By the bye, hast thou heard recently from Wattles? I hope his life may be spared—there are so few willing or indeed able to take his place.

* * * * *

We have our annual Thanksgiving on Fifth-day next, specially ordered by the Governor of the Old Bay State. It don't take quite so strong hold of "Friends" as of others, but even they feel its contagious influence more or less. There is an awful massacre of fat turkeys, and ducks, and chickens, and geese—acres of pumpkin pies are smoking from the ovens, and all sorts of preparations are being made for our great Yankee festival—our feast of tabernacles—our yearly ingathering of scattered families and sundered households. Spite of Quakerism and its ascetic notions, I like this good old custom. It is beautiful—full of kindness, and charity, and love, and good will; and were I Governor, I would have half a dozen of them instead of one.

* * * * *

Sincerely thy friend, J. G. W.

Dear Friend :

Amesbury, 1, 16, 1853.

I am glad to see that thou hast undertaken to continue "The Non-Slaveholder," believing as I do that such a paper is needed. It touches a point of especial interest to the religious society with which we are connected; and in inculcating the particular duty of abstinence from the products of an oppressive system, it leads us also to inquire more closely of ourselves how far in our business, our habits of living, and in our general intercourse with our fellow-men, we are directly or indirectly giving aid or countenance to other evils and other forms of oppression.

* * * * *

9 mo. 30, 1853.

I regretted that I was unable to see our English friends when they arrived in Boston. I understand they brought with them two or three large packages of books and pamphlets; and I have been afraid the distribution of these in the Southern states might seriously affect the success of their mission. I do not know as they intend to circulate anti-slavery tracts or books there, but if such is their prospect, looking at it from my point of view, I am fearful they will meet with difficulty. If thou hast occasion to write them I wish thee would offer a word of caution in this matter. After all, if we believe they are rightly engaged here in the Divine Master's service, perhaps we cannot do better than to leave them to His counsel and direction. Ever and affectionately thy friend,

J. G. W.

My dear W. J. A.:

12—2nd, 1853.

I have just heard from our A. S.* Friends, from Vicksburg, Miss. All well, and with the exception of Gov. Price, getting on well with their mission. It would seem that in most cases our friends have been received courteously, and in the case of the Governors of Illinois and Wisconsin, with marked kindness. It seems clear to me that they are doing a good work and one the fruits of which will appear hereafter. I took the matter of thy letter into consideration and was about to write something when I got J. Candler's letter, and after reading that I felt that it was best and safest to leave our dear friends to pursue silently and quietly the path of their duty.

8th mo., 1856.

What evil times we have fallen upon! My heart bleeds for Kansas. I am grieved at the resort to arms on the part of the free state settlers. Their wrongs have been terrible, but I have no faith in overcoming evil with evil.

Humanly speaking, I see no hope save in the election of Fremont, and I trust every Friend in New Jersey and Pennsylvania will vote for him as a candidate opposed to border ruffianism at home and to Robbery and Piracy, according to the Ostend Circular, abroad. The Friends in Kansas are deserving of our sympathy in this season of trial and peril. The Friends' school I see has been broken up. May our Heavenly Father give them wisdom, and strength and fortitude

*Anti-Slavery Friends from England, mentioned in the former letter.

Almost any one can fight, even in a bad cause; but the sublime self-abnegation of martyrdom is rarely found.

Enclosed are \$2.00 for 8 copies of "The Non-Slaveholder." I hope thee will be encouraged to persevere in thy good work.

Ever thine, J. G. W.

AN ABSTRACT OF THE THIRTY-SIXTH ANNUAL REPORT OF THE FRIENDS' FREEDMEN ASSOCIATION.

At its meeting a year ago the Association directed the purchase of a farm. After much inquiry one of about ninety acres has been bought. It is good land and well watered. Its buildings are commodious and need little repair. It is on the railroad, less than a mile from the station of Christiansburg, and in full sight of the school building of the Christiansburg Institute. Three members of the Executive Committee from Philadelphia, one of them a practical farmer, have visited the farm and have set on foot farming operations.

The purchase money was \$4,200.00. After much effort the money was collected and the farm paid for. About \$800.00 are still needed to do necessary repairs, buy implements and stock, which should be done without incurring debt on farm account, or conflicting with the conduct of the school itself.

Concerning the farm, our friend, Booker T. Washington, writes: "I am quite sure that this will mean a new start and a new life for the whole work."

A small hand printing press, given us by a good friend, and upon which our little school paper, "The Helper," has been printed, has been replaced by a larger one, and "The Helper" is thereby much improved in appearance and increased in size.

The general work of the school continues to be satisfactory. It filled up faster than last year, reached a larger enrollment, and had a larger average attendance. Its enrollment in January was 174, and later reached 227.

Its Industrial Department numbered 43 students. Three of its ex-students have found employment at their trades.

The school employs in all seven teachers. The county has increased its appropriation from \$375.00 to \$425.00 a year. Including this appropriation, \$2,300.00 has been devoted to school purposes during the past year, and a like amount will be required during the coming year. The efforts of the Executive Committee would be much facilitated if Friends would become annual subscribers.

There has been no year since the sixties more animating than the closing one. It has brought us the farm, a renewal of general interest and an accession of workers.

The events of the year have forced our attention to the necessity of the work. It has convinced us that the problem of the negro is still upon us. It is said that 5,000,000 of them are in ignorance, and outrage

and cruelty are too often heard of. But we must deal with the race as with individuals, with man and woman, boy and girl.

At Bagdad, on the Tigris, bridges and rafts are made of light poles lashed to floating bottles.

If at Christiansburg our students learn how to keep their heads above water, and to aid others to do so, we will have done our part to help the race to swim.

On behalf of the Committee.

RICHARD WOOD, Chairman.

The International Lesson.

Lesson VIII.

SECOND QUARTER.

Fifth month 21, 1899

CHRIST BEFORE THE HIGH PRIEST.

John 18: 15-27.

GOLDEN TEXT.—He came unto his own and his own received him not.—John 1: 11.

DAILY READINGS.

Second-day, Fifth mo. 15.—Christ before the High Priest. John 18: 15-27.
Third-day, Fifth mo. 16.—Peter's Tears. Luke 22: 54-62.
Fourth-day, Fifth mo. 17.—Before the Council. Luke 22: 63-71.
Fifth-day, Fifth mo. 18.—A Challenge. John 8: 42-47.
Sixth-day, Fifth mo. 19.—The Sinless Saviour. 1 Pet. 2: 17-25.
Seventh-day, Fifth mo. 20.—Warning to Peter. Matt. 26: 31-35.
First-day, Fifth mo. 21.—Prayer against Temptation. Ps. 141.

The present lesson follows closely upon the last. The parallel accounts in the other Gospels should be read. There are slight differences, but all agree in essential particulars.

15. The disciples appear to have fled without exception, but, finding that no attempt was made to take them, two returned and followed Jesus. One seems to have joined the band around Christ, and the other, Peter, followed "afar off" (Matt. 26: 58). "Another disciple." Who was this? Some say James; some even say Judas. But the greater preponderance of opinion is that it was John himself, and the whole context is in accordance with this supposition. "Known," etc. We do not know how, but the acquaintance was enough to allow his entrance into the palace without question. "Palace." Rather, "courtyard" or court (compare Luke 22: 55, Rev. Ver.). It is not unlikely that Annas and Caiaphas lived in the same building, but on opposite sides of the courtyard—such a supposition removes a number of difficulties in harmonizing the account of John with those of the other Evangelists.

16. "Stood." "Was standing," Revised Version. "Then went out," etc. Owing to his acquaintance with the family of the high priest, he was able to persuade the doorkeeper—a woman (compare Acts 12: 13)—to let Peter come in.

17. "Art thou also one of this man's disciples?" Revised Version. Note the omission of the "not." She as much as said, "Art thou, as well as this man (the other disciple), one of the disciples of the prisoner?" The emphasis, judging from the other accounts, was put in such a way as to anticipate a negative answer. "He saith," etc. A flat denial and a lie. Mark, who is thought to have written at Peter's dictation, or with his approval, gives the full account of the denials.

18. This fire was doubtless a brazier of burning

charcoal. The tense of the verbs implies the group had been standing some time around the brazier. The nights of Fourth month in Jerusalem are often very chilly—it was probably about two o'clock in the morning. Peter seems to have tried to appear as one of the crowd. Luke adds that he stood "warming himself in the light of the fire," and so was conspicuous.

19. "The high priest," etc. It is not clear from John's account whether Annas or Caiaphas is meant; either supposition has great difficulties when taken in connection with verse 24. On the whole, it seems not unlikely that John describes a preliminary examination before Annas at which Caiaphas may have been present; then Jesus was sent (verse 24) to the formal hearing before Caiaphas, the actual high priest. It may be pointed out that ex-high priests, such as Annas, were often called by the title, just as at the present time ex-governors very often continue to bear the title in common conversation. "Of His disciples." This was to try to get evidence which might be used against him. "Doctrinē." Teaching. Hoping to entrap him.

20. "I have spoken openly." Revised Version. Without reserve; there was nothing to be concealed. "In synagogue." Revised Version. As we say, "in church," or "in meeting."

21. "Ask them that have heard me." Jesus refused to say anything to bring trouble upon his disciples. The reference is to a regular procedure where witnesses were called. "Behold, these know the things which I said." Revised Version. He appeals to the bystanders as witnesses.

22. It is not certain whether a blow with the hand or with a rod is meant, the original now will bear either interpretation. It need hardly be pointed out that this action was wholly illegal.

23. Jesus does not speak to the charges, but calmly protests against the illegal striking. Compare Paul's action (Acts 23: 3). Christ gives a practical illustration of how his injunction (Matt. 5: 36) should be carried out. From his action and words it is seen that quiet, dignified protest and even rebuke are not forbidden.

24. This verse has already been discussed in the comment on verse 19. It should read "Annas therefore sent him bound unto Caiaphas."

25. "Now Simon was standing and warming himself. They said therefore unto him, 'Art thou also one of his disciples?'" Revised Version. On comparing the four accounts it will be seen that they differ considerably. Matthew says, "and the maid;" Mark, "the maid saw him and began again to say;" Luke, "a certain maid;" John, "they said," etc. Luke makes the interval between the second and third denials "about one hour;" from John the third would seem to have followed very closely upon the second. The essential fact of at least three denials is asserted by all.

26. There was an effort to identify Peter as one of the disciples. The first three Gospels make it

turn on the Galilean speech of Peter. John alone gives the most striking identification. "The cock crew." This should be "a cock crew;" there is no article in the original in any of the Gospels. It seems strange that John gives no account of Peter's repentance, but he always writes with some definite end in view, and often passes over incidents which are not essential to the point in hand. Here it seems to be to show the divinity of Christ by the fulfilment of his prophecy (John 13: 38), and to show the intensity of his suffering increased by the denial of his disciples.

PRACTICAL THOUGHTS.

1. Avoid courting temptation.
2. Shun those who are enemies of that which is good. Compare Ps. 1: 1, 2.
3. Read Elizabeth Barrett Browning's sonnets, "The Two Sayings," "The Look," "The Meaning of the Look."

THE PATHWAYS OF THE HOLY LAND.

The pathways of Thy land are little changed
Since Thou wert there;
The busy world through other ways has ranged
And left thee bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two milleniums wear it deep
Men tread it yet.

Still to the garden o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads,
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And as, when gazing, Thou didst weep o'er them—
From height to height
The white roofs of discrowned Jerusalem
Burst on our sight.

These ways were strewn with garments once and palms,
Which we tread thus:
Here, through Thy triumph, on Thou passedst, calm,
On to Thy cross.

The waves have washed fresh sands upon the shore
Of Galilee;
But chiseled on thy hillsides evermore
Thy paths we see.

Man has not changed them in that slumbering land,—
Nor time effaced;
Where Thy feet trod to bless we still may stand;
All can be traced.

Yet we have traces of Thy foot-steps far
Truer than these;
Where'er the poor, the tried and suffering are,
Thy steps Faith sees.

Nor with fond sad regrets Thy steps we trace;
Thou art not dead:
Our path is onward till we see Thy face
And hear Thy tread.

And now wherever meet Thy lowliest band
In praise and prayer,
There is Thy presence, there Thy Holy Land;
Thou, Thou art there.

GENERAL CHURCH NOTES.

It is of interest to know that Dr. Henry Van Dyke, at present pastor of Brick Church, of New York city, and soon to become professor of literature in Princeton University, has proposed the formation of a new creed, which he considers adapted to effect a "union of conservatism and liberality." He emphasizes these points: "First, the fulness of the Fatherhood of God; second, the Sonship of Christ; third, the all-sufficiency of Christ's Atonement; fourth, the living presence of the Holy Ghost; fifth, the sovereignty of God; sixth, the liberty of every soul to be with God or against God; seventh, the communion of the soul with God; eighth, the supreme authority of the Bible; ninth, the absolute necessity of love and good works; tenth, the immortal life, or heaven." While not so inclusive as the very broad creed formulated a year or more ago by John Watson (Ian Maclaren), we doubt whether this even will satisfy the majority of Christians. The suggestion, however, is significant, and following the adoption in England of the General Catechism, it indicates significantly the movement in men's minds towards unification and brotherhood in church work.

It seems that Professor Charles A. Briggs, of Union Theological Seminary, whose heresy trial and exit from the Presbyterian Church are still fresh in the memory of all, is destined to opposition in his entrance to the priesthood of the Episcopal Church. He has applied for ordination in that body, and with the strong friendship of Bishop Potter to encourage him, there is little doubt of his acceptance. He is, however, being severely attacked by certain sections of the church, and particularly by a few high-churchmen, to whom the broad theology of Dr. Briggs is very offensive. The most pronounced objection has come from F. J. Clendenin, rector of St. Peter's, in West Chester, New York, where Dr. Briggs expects to be ordained on the 14th inst. While he is being assailed by his critics, it is of interest to read the following words, taken from one of his recently reported sermons: "A new age of the world is at hand—an age of love and Christian knowledge, an age in which the Divine Spirit will smite all agnosticism and pierce every doubt with the invincible two-edged sword of truth."

Thought expands—action animates, but narrows.—Goethe.

Christ is the ladder on which God descends to man, and man ascends to God.

Some people's busy lives are merely an unquiet way of doing nothing.—Seneca.

J. Hudson Taylor calls for twenty able, earnest and healthy young men to form an itinerant evangelistic band who will devote themselves for five years to preaching the Gospel in China without marrying or settling in any one place. Funds are now ready for this enterprise.

Christian Endeavor Department.

All communications intended for this department of *THE AMERICAN FRIEND* should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIFTH MONTH 21, 1899.

THE GIFT OF POWER.

Acts 1: 1-8.

Second-day, Fifth mo. 15.—Promised by prophets. Isa. 44: 1-3; Joel 2: 28-32.
Third-day, Fifth mo. 16.—Promised by Jesus. Luke 24: 49-53.
Fourth-day, Fifth mo. 17.—The endowment of power. Acts 2: 1-4.
Fifth-day, Fifth mo. 18.—The work of the Spirit. John 14: 26; 16: 7-15.
Sixth-day, Fifth mo. 19.—Guided by the Spirit. Acts 8: 26-40.
Seventh-day, Fifth mo. 20.—Quickened by the Spirit. Ezek. 37: 1-14.

To a little handful of men our Lord had given the most gigantic task ever assigned to mortal men,—that of the evangelization of the whole world. No exchequer, no great nation guaranteeing security, no prestige even with their own people, no experience with great enterprises, no profound scholarship, none of those things upon which men rely for the foundations of success, were back of them in this vast enterprise. Their simplicity, ignorance, disappointed hopes, and lack of unity seemed insurmountable obstacles to success. When their Lord is about to leave them, knowing that all things were His, He chose the best, the immediately essential qualification of spiritual power, and bestowed it upon them. Learning, financial resources, experience, could come with time, but this was imperative.

But our topic is misleading. It was not a "gift of power" they needed. It was the Holy Spirit. We do not receive power apart from Him. We receive Him who is power. The word for power in the original is the same as the word from which we derive our word dynamo. The Holy Spirit is a dynamo of light and power within us.

The power of the Spirit is given on conditions. The "world" cannot receive Him, because the world is a great self-seeking, God-forgetting, sense life, without spiritual vision to see the Spirit or any perceptive faculties whereby to know Him. "It seeth Him not, neither knoweth Him. Other conditions stated by Jesus are that we should love Him, should obey Him, and should wait for the Spirit to come, and should receive Him. There is no reason why every Christian should not be filled with the Spirit except the failure to comply with these conditions. We may put the same truth more emphatically and say that He has come, and now is in the world, and all that is necessary is for us to receive Him. But it is just as when the Word was in the world, and the world knew Him not. So the Spirit is with the church, and the church knows Him not. The modern philosophical statement of the "Divine Immanence" as a beautiful thing, but may easily become a mischievous substitute for the indwelling of the Holy Spirit. "He dwelleth with you, and shall be in you," suggests both Divine immanence and also Divine manifestation in the believer's consciousness.

The Holy Spirit is a purifying power. He destroys the unrighteous nature in us by the fire of His judgments, said Robert Barclay, and it is the best exegesis of the baptism with fire yet given.

The Holy Spirit is an illuminating power. He opens our understanding, that we, too, may understand the Scriptures.

The Holy Spirit is a quickener of the spiritual senses. He imparts a relish for spiritual things. The eye is anointed to see the deeper things of God; to see the earth as full of the glory of God; to see opportunities for service, fields white unto the harvest. The ear is opened to hear the voice of the Lord. His whisper is enough, now that we are near Him. When we were farther away He had to call loudly. Now our spiritual consciousness is vastly heightened. We lose out taste for the carnal, worldly amusements and delight ourselves in the purer pleasures of the spiritual life.

The Holy Spirit awakens the sluggish affections. He turns the dull, stagnant current of our love into a broad, deep river of devotion unto our Lord. Many a Christian has never yet known what love is. God is honored, feared, worshipped, but there is no passion of love, no ardor of soul.

The Holy Spirit is a gift-bestowing power. On the day of Pentecost the disciples found themselves possessed of gifts they had never known before. Who would have suspected that Peter would be a preacher? His worst trouble had been when he opened his mouth; now, he is a power for God. Thousands of souls in the church have never dreamed of the gifts that are possible to them if only the Holy Spirit could come in power into their lives.

The Holy Spirit is enlarging power. Religious life without His fulness always yields to the narrowing tendencies of humanity. The Jewish church was always narrow. Only here and there did a man break its bonds, and, like Isaiah, soar aloft into the free air of spiritual vision. The Holy Spirit in the church at Jerusalem immediately began the enlarging process. Stephen and Phillip were enlarged, the one to see the truth that meant the end of temple services, the other to go to the despised Samaritans. Peter was enlarged at Joppa. Paul's soul was enlarged until all the bonds of Judaism were broken, and the church opened to all the world. But it was a terrible struggle. Ages have not completed it. We would still have all Gentiles circumcised with our own particular marks of dogma or method. "These people are not Friends," is a cry still uttered as violently as when Paul was accused of bringing Greeks into the temple.

The Holy Spirit is witnessing power. "Ye shall be witnesses unto Me in Jerusalem, and in Judea, and Samaria, and unto the uttermost parts of the earth." The church ceases to bear witness in proportion as she loses the power of the Spirit. At the same time she substitutes testimony for non-essentials or side issues for the testimony concerning Jesus and His power to save. The early church for three hundred years was a witnessing church, and it conquered the Roman empire. The "lay effort" ceased and the world triumphed over the church.

The Holy Spirit is praying power. "At that day

ye shall ask what ye will, and it shall be done unto you. Verily, I say unto you, if ye shall ask anything in My name it shall be done unto you." It is deeply instructive to trace the connection between the Holy Spirit and prayer, both as taught in the Scriptures and in the history of the church. He teaches us what to pray for, inspires our faith, adds His own intercession, helping our infirmities.

The Holy Spirit is transforming power. When Jesus was on earth it is said of the Spirit that it "rested" upon Him. Ever since His departure the Holy Spirit has been seeking to reproduce His image in us, that He might also "rest" with us. "We are transformed into the same image, from glory to glory, even as by the spirit of the Lord." Here is the supreme purpose of His coming. He would make a bride ready for the Lamb. He would fit us for the glorious state when the perfect harmonies of earth and heaven will be unmarred by any lack of correspondence to type, when creation shall have reached the fulfilment of all beatific visions spoken by all God's prophets since the world began.

NOTES FROM THE FIELD.

Recently a "Missionary Day" was observed at the First Friends' Church, Marion, Ind. The missionary committee of the Christian Endeavor had made arrangements beforehand for a self-denial week for missions. "Thank-offering" boxes were placed at the door, into which all who wished could place their offerings.

The pastor preached a missionary sermon, taking for his subject, "What shall be our attitude towards our new possessions?" The Endeavor meeting was made impressively missionary, and many deep thoughts were expressed. The committee received \$5.25 for their trouble, and aroused a greater interest in foreign missions on the part of many of our members.

BOOK REVIEW.

"The Sir Roger De Coverley Papers," from the "Spectator," with introduction and notes by William Henry Hudson, Professor of English Literature in the Leland Stanford Junior University. Published by D. C. Heath & Co., Boston. This convenient edition contains all the papers (36) from the "Spectator" which have anything to do with Sir Roger De Coverley. There are nine illustrations, one being a portrait of Joseph Addison; the others imaginary pictures, showing the costumes and manners of the time of Queen Anne. An excellent introduction gives an account of Addison, Steele and Budgell, and information necessary to understand the papers. There are two useful maps of London in 1720, which show the position of the coffee-houses and other places referred to in the essays. The notes are full, explaining the allusions in the essays, and give frequent references to the "Spectator" and other books and papers of the time.

News from the Field.

It is with sadness and much sympathy that we record the death of Martha A. Jay, wife of Allen Jay. She has had a long struggle with a dread disease; and both she and her life companion have had a sore trial, as some of us know full well, but she has now gone to her peace after pain. Allen Jay will have the sympathy of many in his bereavement. He has long proved himself a good soldier in the holy warfare. It is our hope that he may have many years yet to do the work of his ministry and to finish his course.

Prof. George P. Fisher, of Yale University, delivered at Bryn Mawr College, Fifth month 5th, an interesting and valuable lecture, on "The Doctrines of the Quakers in Relation to Prior and to Present-Day Theology." It was particularly interesting to have the view of a student and authority in church history, and we hope later to publish the lecture in full for the benefit of our readers. Dr. Fisher is Professor of Ecclesiastical History, and author of important works on church history. He is a minister in the Congregational Church.

The following extract from the records of Greenwich Monthly Meeting, Rhode Island, is interesting, as showing how Friends felt a hundred years ago on the subject of Temperance. This extract is really a Yearly Meeting minute forwarded to the monthly meetings through the quarterly meetings. This same book of records contains the disownment of Gen. Nathaniel Greene, of revolutionary fame, for engaging in military service:

"It appearing that notwithstanding the advice and entreaties of this Meeting in 1784 and last year, divers of our members have been so inattentive thereto as not yet to forbear the practice of importing, trading in and handing out distilled liquors, to the weakening of their own hands and obstructing society from holding up this important testimony as becometh our holy profession, and a fresh exercise arising that their obstruction be removed, it is recommended to monthly meetings that committees be appointed to labor with all such as may continue in either of said practices or distilling, and endeavor to prevail with them to a cordial compliance with the advice of this Meeting, and if any should continue so disregardful of the unity of the body as to counteract them in this important concern, it is recommended that they be dealt with, and if unreclaimed, testified against as those who disregard the advice of their brethren, and the several monthly meetings are directed to have this minute inserted in their several books of discipline under the head, 'Spirituos Liqueurs.'"

PHILADELPHIA YEARLY MEETING.

A company of six interested Friends, including Charles Rhoads and John I. Glover, of Haddonfield, and Eliza H. Varney, of Canada, attended an appointed meeting at Barnegat, N. J., on Seventh-day afternoon, the 29th ult., and thence proceeded to Tuckerton, where meetings were held in the morning and evening in the Friends' Meeting-house, and in the afternoon at the Union Chapel.

William G. Hubbard, of Columbus, Ohio, is in Philadelphia, engaged in the work of the suppression of bad literature on railroad trains and in railroad stations. He attended Haverford meeting on the 7th.

There are in the Philadelphia Bible School Association thirteen schools and six Bible classes. The total enrollment for the past year was 1749, and the average attendance was 826.

BALTIMORE YEARLY MEETING.

Fishtown, Pa.—Eli G. Parker, of Iowa, attended Dunning's Creek Monthly Meeting on the 27th of Fourth month, also our First-day School morning meeting, and Union Endeavor meeting, on the following First-day. He held four evening meetings, and visited eight families. We know that he was sent of the Lord. Coming to this place a stranger it was most remarkable the way our Father led him. He was permitted to see some fruit of his labor, and we trust the seed sown fell upon prepared ground, which will bring forth an abundant harvest. Our prayers follow

him as he goes to other fields of labor, that he may be used in bringing many souls into the Kingdom. M. E. W.

Eli G. Parker, a minister, from Lynn Grove Monthly Meeting, Iowa, satisfactorily visited Centre Monthly Meeting, held at Bellefonte, Pa., on the 19th of this month. He remained a few days and visited families, gave several Bible readings, and also visited the jail. All his services were encouraging to faith in Christ and consecration to His service.

John Wilhelm Rowntree and Alfred N. Brayshaw, of England, spent First-day the 7th, at Lincoln, Virginia.

Curwensville, Pa.—Eli G. Parker, of Iowa Yearly Meeting, has spent several days with us, attending the temperance meeting on Seventh-day evening. On First-day morning he was wonderfully led to speak to the condition of the meeting. He gave an earnest appeal to all present. On Third-day evening he was used of the Lord. He visited all the families, and we feel that his coming here was of the Lord.

MATILDA HARRIS.

CALIFORNIA YEARLY MEETING.

Pasadena, Cal.—By invitation of the Friends residing in Los Angeles, Pasadena Quarterly Meeting was held there on the 22d of Fourth month. These Friends have proved beyond doubt their ability to entertain royally.

The noon hour was spent in social converse around a long table, spread with everything needed to strengthen and refresh the "inner man."

The morning hour was specially spiritually uplifting. Much freedom in song, prayer, testimony and in the preaching of the Word was evident.

The annual reports were unusually full and satisfactory.

The plans for the new church building of Friends in Los Angeles are on paper, and they are hopeful that means may be forthcoming to build this summer.

This is certainly needed, as the present building is very small.

A number of fraternal delegates were present from Whittier Quarterly Meeting, which added life and interest to the meeting. J. R. TOWNSEND.

IOWA YEARLY MEETING.

The program for the Christian Workers' Training School is as follows:

Second-day, Sixth month 26th.—Devotional meeting—W. J. Hadley, leader, 7.30 p.m.

Third-day, Sixth month 27th.—Devotional—9 to 10 a.m. Normal Lesson—Chas. Sweet, 10 to 11 a.m. Homiletics and Sermon Outlines—Levi Rees, 11 to 12 a.m. New Testament History—Walter Malone, 2 to 3 p.m. Systematic and Proportionate Giving—3 to 4 p.m. Devotional meeting—7.30 p.m.

Fourth-day, Sixth month 28th.—Devotional—9 to 9.30 a.m. Workers' Hour—9.30 to 10 a.m. Old Testament History—Emma Malone, 10 to 11 a.m. Homiletics and Sermon Outlines—Levi Rees, 11 to 12 a.m. New Testament History—Walter Malone, 2 to 2.30 p.m. Systematic and Proportionate Giving—3 to 4 p.m. Devotional—7.30 p.m.

Fifth-day, Sixth month 29th.—Workers' Hour—9 to 9.30 a.m. Old Testament History—Emma Malone, 9.30 to 10.30 a.m. Devotional—10.30 to 12 a.m. New Testament History—J. W. Malone, 2 to 3 p.m. The Purpose of Preaching—Chas. Sweet, 3 to 4 p.m. Missions—Gilbert Bowles, 7.30 p.m.

Sixth-day, Sixth month 30th.—Devotional—9 to 9.30 a.m. Workers' Hour—9.30 to 10 a.m. Old Testament History—Emma Malone, 10 to 11 a.m. Homiletics and Sermon Outlines—Levi Rees, 11 to 12 a.m. New Testament History—J. W. Malone, 2 to 3 p.m. The Pastor as a Man—T. C. Kenworthy, 3 to 4 p.m. Prophecy—J. W. Malone, 7.30 p.m.

Seventh-day, Seventh month 1st.—Devotional—9 to 9.30 a.m. Workers' Hour—9.30 to 10 a.m. Old Testament History—Emma Malone, 10 to 11 a.m.—Evidences of Christianity—A. Rosenberger, 11 to 12 a.m. New Testament History—J. W. Malone, 2 to 3 p.m. The Pastor in the Church—Emma Newby, 3 to 4 p.m. Devotional—7.30 p.m.

Second-day, Seventh month 3d.—Devotional—9 to 9.30 a.m.

Workers' Hour—9.30 to 10 a.m. Old Testament History—Emma Malone, 10 to 11 a.m. Evidences of Christianity, A. Rosenberger, 11 to 12 a.m. New Testament History, J. W. Malone, 2 to 3 p.m. The Pastor's Duty Toward All Departments of Church Work.—Prof. C. L. Michener, 3 to 4 p.m. Our Missions—Z. L. Martin, 7.30 p.m.

Third-day, Seventh month 4th.—Devotional—9 to 9.30 a.m. Workers' Hour—9.30 to 10 a.m. Old Testament History—Emma Malone, 10 to 11 a.m. Evidences of Christianity—A. Rosenberger, 11 to 12 a.m. New Testament History—J. W. Malone, 2 to 3 p.m. Shall There be a Time Limit in Calling a Pastor?—Z. L. Martin, 3 to 4 p.m. Devotional—7.30 p.m.

We hope to have some lectures on Church History during the week, in addition to the regular program as given.

Round Table will be conducted by those giving the addresses on subjects relating to Homiletics and Church Work.

L. M. DEANE, Sec. of Board.

UNITED STATES FINANCES AND FOREIGN MISSIONS.

Josiah Strong has said that "Money is power in the concrete. It commands learning, wisdom, talent, influence, numbers. It represents the school, the college, the church, the printing press, and all evangelizing machinery. It confers on the wise man a sort of omnipresence. It is the modern miracle worker. It has a wonderful multiplying and transforming power."

Much of the best talent of our country has been Christianized to an appreciable degree. Government is at least so far dominated by Christian principles as to stand for public order and personal security. But the money power of our country is far, indeed, from being evangelized. Men regard it as a personal possession to hoard or to spend on their ambitions or lusts.

We are the richest nation in the world. Our income is incredibly great. Our expenses are colossal. The almost illimitable power of money sweeps now this way, now that; cuts for itself a channel like an ocean bed. Could it but be evangelized, what marvelous possibilities lie before us!

Last year the United States spent on three useless things, not only useless, but positively injurious and destructive of life, peace, happiness, security and well-being, the sum of \$2,000,000,000. Intoxicants, tobacco and war are the separate items. If it were necessary to make these figures still more startling we could add the useless expenses for harmful amusements, idle and vain display, habits—like chewing gum, which costs \$20,000,000 a year, until the whole would increase some hundreds of millions, but the possible results of a different use of this money are surprising enough as it is.

These \$2,000,000,000, if expended in sending the gospel to heathen lands, would support one million missionaries and provide necessary outfit and facilities for work. That would provide for the 1,300,000,000 unevangelized people, so that each new missionary would have 1,300 people as his charge; that is to say, we could easily reach every man, woman and child in the non-Protestant world, as soon as the language could be acquired. The present expenditure of money in the foreign field is at about the rate

of \$80 for each convert secured. At the same rate that would give us 25,000,000 converts a year, or twenty-five times the present number of members of missionary churches. Fifty-two years of such work would reach all the world and bring in every creature under heaven, without counting upon the service of the native workers, which is the most desirable agency, after all. Of course, this sounds very mechanical, but that does not alter the facts in the case. We will spend \$400,000,000 on the Spanish war before we are through with it, and already the sober sense of the country is feeling that it all might have been avoided and better results secured. Yet the papers, and the preachers in not a few pulpits, were lauding our course to the skies only a few months since as a vast missionary enterprise! It cost \$500 a shot to fire some of our big cannon. Suppose we could have loaded Christian cannon with live missionaries and sent them into foreign countries—that would have been a truly Christian enterprise. We are spending more money just now in vast naval preparations than we will spend in fifteen years to send abroad the gospel. Is not the position well taken, then, that the Christianization of wealth has scarcely begun? Intelligent, hearty co-operation could rid this country of much of the rum and tobacco curse in a comparatively short time, and the peace sentiment gains ground rapidly, despite all the empty vaporings about heroism and patriotism connected with the late war. Let us hope for better days and labor for them.

WM. FORSTER HOME.

The Wm. Forster Home, located at Friendsville, Tenn., was established in 1870, to give to girls attending Friends' Academy in that place the shelter of a Christian home, with instruction in household labors, and training in the refinements of family and social life. Originating in a religious visit paid to Friends in that section by Rebecca W. Allinson, a beloved minister, of Burlington, N. J., accompanied by Marmaduke C. and Sarah W. Cope and Elizabeth H. Farnum, all of whom have passed to their eternal reward, it has been carried on by an Association of Women Friends, mostly residing in Philadelphia and its vicinity, aided by a committee of resident Friends in Tennessee. At first no board was charged, the work of the girls in the house being accepted as an equivalent; but when the financial condition of Friends, like that of their fellow-citizens, improved, at the suggestion of the Resident Committee, a small charge was made, not sufficient to meet the expense. A limited number, who were unable to pay even this small amount, were aided by the Association. Under several successive matrons, the institution, though not without vicissitudes, has prospered in an humble way, and several hundred girls have enjoyed its advantages; many of whom, as well as their friends, have borne emphatic testimony to the benefits derived from the motherly care and careful training there received. For the last five years the matron has been Blanche H. Moore, wife of the Principal of the Academy, and

her administration has been very satisfactory. She is now disabled by serious illness, and has been obliged to retire from her position. The Association desires to secure a suitable Friend to take her place for the next year. The school term, on which the time of opening the Home depends, includes nine months of four weeks each, beginning usually about the 1st of Ninth month and ending about the 15th of Fifth month, with a short vacation at Christmas. The Home is fitted to accommodate comfortably sixteen girls, but for some years past, owing partly to "hard times," it has not been filled. Preference is given to Friends, but every year some other denominations have been received, and some of these have been among the best inmates.

The managers invite Friends whose minds may be turned in this direction, to make application for the position of Matron. The applicant should be a Friend of decidedly religious character, between twenty-five and thirty-five years of age, in good health, a practical housekeeper, accustomed to dealing with young people, and able to enter into their interests. References must accompany applications. These may be addressed to Alice Lewis, 134 N. Church Street, West Chester, Pa., the Secretary of the Association. It is desired that they be sent as early as practicable.

The Association is supported by voluntary contributions, and, owing to the death of many of the early contributors, its funds are much reduced. It solicits the aid of Friends, with sums large or small, which will be gratefully received and acknowledged if sent as above.

Married.

ATKINSON—DOAN.—On Fourth month 6th, 1899, at the home of the bride, near Monrovia, Ind., Jabin Atkinson, of Timberhills Monthly Meeting, Kansas, to Eliza J. Doan, a member of West Union Monthly Meeting, Ind.

Died.

AUSTIN.—Died, in Providence, R. I., on the 30th ult, Elizabeth H. Austin, wife of the late Samuel Austin, of Providence, and daughter of the late John and Elizabeth A. Osborne, of Smithfield, R. I.

COLTRAINE.—Samira Coltraine, daughter of Reuben and Hannah Coltraine, departed this life Third month 22d, 1899, at Topeka, Kansas. She was born in Randolph County, N. C., in 1862, where also the interment took place. She was a birthright member of the Society of Friends.

FAUSETT.—Harvey P. Fausett passed to his rest Fourth month, 2d, 1899, in his 23d year. He became interested about his soul last First month and being converted he requested membership with Friends, and became a member of Anderson Meeting, Indiana. He remained faithful to the end, and said his way was perfectly clear.

HAMBLETON.—At his residence in Oskaloosa, Iowa, on 2d of Fourth month, 1899, of pleuro-pneumonia, after an illness of ten days, in his 79th year, Levi Hambleton passed peacefully to his heavenly rest. He was born Eighth month 4th, 1820, in Columbiana County, Ohio; was married to Mary H. Hall, near Philadelphia, Tenth month 10th, 1844. His wife and two sons, John

T. and Albert F. N., survive him. Though having a birthright in the Society of Friends it was not retained, but, with his family, by request, became a member at Lynn Grove, Iowa, about 1866, and remained an active and useful member until death. He was known for his strong Christian character; was a staunch Abolitionist, aiding the fugitives in their struggle for freedom, and also a strong advocate of temperance reform in its early and later history. He came to Iowa in 1856 and was prominently identified with its pioneer history, being a man of unusual energy and business activity, and amidst many uncontrollable business reverses always had that hopeful character of looking upon the bright side of life. Much of his time, energy and means were given in the early struggles of Penn Collage, he being a trustee at the time its name was given and its treasurer for a number of years, and remained always a devoted Friend of the institution. Realizing his end was near, he expressed his faith in his Saviour's love, and, giving each about him a parting benediction, he died in the triumphs of faith and enjoys the certain realities of a better world.

JAY.—Martha Ann Jay, a daughter of Buddell and Elizabeth H. Sleeper, was born Tenth month 22d, 1833, in Clark county, Ohio, and died at her home opposite Earlham College, Richmond, Ind., Fourth month 27th, 1899, aged 65 years, 6 months and 5 days. Her parents moved to Tippecanoe county, Ind., when she was two years old. She was married to Allen Jay on Ninth month 20th, 1854, and they settled on a farm near the old home where their five children were born, and the two eldest died, the third one dying fifteen months ago in the same room she died in. In 1868, she with her husband moved to Bush Hill (now Archdale), North Carolina. After nine years they moved to Friends' Boarding School, Providence, R. I. After spending four years there, in 1881 they went to Earlham College, where she served as matron for six years, and then retired to the home where she died. Martha A. Jay was of a retiring disposition, never seeking popularity. Converted at the age of 17, she endeavored to carry Christianity in all her life work. She was much interested in humane work among the children, the birds and all dumb animals; for several years had a Band of Mercy in her own home, and one in the Orphan Home nearby. She was appointed an elder at an early age, and held that position in the four different yearly meetings to which she belonged. She was a great strength to her husband, who was, as a minister, often called to labor away from home; she never murmured at the separation, but encouraged him to faithfulness when the Master called. She bore a long illness with Christian resignation, the closing hours were peaceful, the last audible words were "Blessed! Blessed!" "Blessed are the dead that die in the Lord!"

OMO.—Andrew Samuel Omo, son of A. P. Omo, died Fourth month 6th, 1899, aged nearly thirty years. He was converted some years ago and joined Friends at Stella, Oklahoma Territory. His long and painful illness seemed to draw him nearer his living Lord, and his triumphant death was the result of the grace which, through infinite mercy, Christ bestows upon him who believes, trusts and obeys.

PENSINGER.—John Melvin Pensinger died in Jay County, Indiana, Fourth month 22d, 1899, aged 37 years less 5 days. He was converted and joined Friends about four years ago. Just three weeks before his death he was appointed to the station of overseer for Walnut Corner Meeting. He was a member of Olive Branch Monthly Meeting.

RALSTON.—John W. Ralston died Eleventh month 3d, 1898, aged 49 years. He was a faithful and consistent Friend and was for a number of years a minister. When he felt that a cause was right, he stood by it at all cost. He was perfectly resigned during his illness, seeking only to know the will of the Master. He was often heard to say that his consecration was complete. He was ready to go or stay, just as the Master willed.

ROBBINS.—Ahava Robbins, wife of Joel Robbins, departed this life Fourth month 18th, 1899, aged 76 years. She was strongly attached to and faithfully maintained her principles as a Friend, and highly prized her privileges of membership. During her short illness her suffering was intense, and she was heard praying for

more grace that she might bear it patiently; her mind dwelt upon heavenly things from the beginning of her sickness. We reverently believe that the summons to meet her Lord found her prepared, through the atoning blood, to enter into His joy.

ROBERTS.—Died at his home, in Carmel, Ind., Third month 17th, 1899, Isaac Roberts, aged 74 years, 6 months and 26 days. He was the seventh son of Walter and Hannah Roberts, and was a birthright Friend; he was converted when young, and recorded a minister by Richland Monthly Meeting, in 1857. He was married to Rebecca Jones at West Elkton, Ohio, in 1843, his wife and three children still survive him. The greater part of his ministerial labor has been among the smaller meetings in his own county and in his home meeting, yet he has had acceptable service in Indiana, Ohio, Wilmington and Iowa Yearly Meetings, and has visited at different times many of the quarterly meetings in his own (Western) Yearly Meeting. His last sickness was of short duration, being struck with paralysis less than two days before his death. The last time he was off of the lot where his home was he was in attendance at prayer meeting. In this and also the midweek meeting that was held here that morning he had acceptable service. He was head of Carmel Quarterly Meeting at the time of his death.

STANLEY.—Lydia, daughter of Richard and Sarah Williams, and wife of Joseph Stanley, died at the home of her daughter, in Brookhaven, Minn., Fourth month 13th, 1899, in her 82d year. She was a loving and faithful wife and mother, sympathetic in her disposition, a lover of the truth and an earnest and devoted Christian. She was an elder in the church and often accompanied her husband on his religious visits. Her last days were her brightest and best days, and the closing hour marked the triumph of her faith. Her last words were,

"Jesus, lover of my soul,
Let me to thy bosom fly."

WHITE.—Borden Chalkley White departed this life Second month 22d, 1899, aged 66 years, 4 months and 1 day. He was born in Guilford County, North Carolina. He was a member of Independence Monthly Meeting, of Kansas; he was a birthright member and showed himself to be worthy of his inheritance—strong in faith, patient in suffering, and courageous in death. Being a kind husband and father, and a good citizen, he will be greatly missed in the home, Church and community, but in his case it is confidently believed that the loss sustained by companion, children and friends, means his eternal gain. Having borne "the image of the earthly," he "will also bear the image of the heavenly."

News and Events.

A long-talked-of agreement between England and Russia in China has at last been announced. England agrees not to press railway or other concessions in North China, and Russia agrees to recognize England's claim to predominance in the Yangtze valley. Lord Salisbury, at a banquet, recently referred to the agreement as preventing to a certain extent the likelihood of a collision between the two powers, and this is matter for congratulation, especially when viewed in the light of the long-established relations between the two countries. The policy of an open door seems likely still to prevail, and commercial advantages to other nations are not to be denied on account of the alliance. It is particularly important to notice that the United States is to enjoy the utmost allowable freedom in a commercial way in the East.

No recent development in the Dreyfus case has been more important than the acknowledgement of a caligraphic expert. In the trial he had testified that Dreyfus was the author of the famous bordereau. He now comes forward and declares his belief that the document was written by Esterhazy. Furthermore, one of the judges in the Dreyfus court-martial and also a former prefect of police have both deposed before the Court of Cassation that the verdict against Dreyfus was obtained by unfair

practices. Another member of the court-martial testified that there was no necessity of showing him the secret documents, because he knew them, having written them. The Paris newspaper, the "Figaro," is continuing to publish the proceedings, and one of the latest developments is the testimony of Captain Cuignet, in which he charges Col. Du Paty De Clam with absolute forgery. Premier Dupuy appears to be alarmed at the course of events and is urging prompt action by the Court. There are rumors that a majority is assured for revision. Dreyfus himself is said to be somewhat better, but suffering severely under the terrible strain of his imprisonment.

The report on the army beef by the Wade Court of Inquiry was given out at the War Department on the 7th inst, the Board having been instructed to investigate the charges made by General Miles in respect to the unfitness for issue of certain articles of food to the troops in the field during the war with Spain. The report is largely devoted to a review of the testimony on that point. The testimony before the Board, and the entire situation, is reviewed at considerable length, there being an utter absence, however, of any effort to place responsibility for the evils which are enumerated. That errors were committed is acknowledged, but the sum of the findings shows Miles unsustained, and, unsatisfied with failing to recognize the justice of his exposure of incompetency in the War Department, the Board has selected him as the one person upon which to expend its criticism. It severely censures him for having committed the error in that, having knowledge that the food was unfit and caused sickness that some of it was embalmed, and that much of it was supplied as an experiment, he did not immediately report such knowledge to the Secretary of War. The report was approved by the President and the Board dissolved.

The Philippine campaign was continued energetically last week. Generals MacArthur and Lawton advanced successfully upon the rebels in the line of operations mapped out. The strongholds of Macabebe, Balinag, San Tomas and San Fernando have been taken in succession. The forces of the rebels are divided most hopelessly, and while, as Aguinaldo's emissary, General Arguelles, says, they can maintain their hostilities for months to come, the end is certain. An armistice of three months has been refused, and a second proposition, differing but slightly from the first one brought to General Otis, has met with like discouragement and refusal. Nothing less than absolute and immediate surrender will be considered. Meanwhile, the American Philippine Commission is doing its utmost to bring about an understanding with the rebel leaders, and a report, of the 6th instant, stated that Aguinaldo's representatives had admitted the sovereignty of the United States. Should this actually be the case, it, of course, means a great deal, but just to what extent these emissaries reflect General Aguinaldo and to what extent they speak for other generals of the Filipino army is uncertain. It has been acknowledged by the emissaries that they came direct from Aguinaldo, and not from General Luna, as they at first pretended.

On the 30th ultimo there was held in Chicago a monster mass meeting protesting against the action of the Government in its Philippine policy, and strongly reflecting the anti-imperialist sentiment, which is undoubtedly growing every day. To counteract the effects of this meeting, a rival meeting was held in the same city on the 7th ultimo, attended by thousands of persons favoring expansion, and upholding the administration in its expansionist policy. These are the most significant gatherings of the kind that have yet been held, and they show very clearly the divided opinion that exists throughout the country.

The Post-Office Department of the Government has stopped the transmission of certain mail matter, directed to officers in the Philippine Islands, as seditious. This confiscated matter is issued by Edward Atkinson, a member of the Anti-Imperialist League, but not in the name of the League. It consists of pamphlets made up from state documents and speeches. These pamphlets are entitled "The Cost of a National Crime," "The Hell of War and Its Penalties," and "Criminal Aggression; By Whom Committed?"

HOTEL STRAND ATLANTIC CITY.

Ocean and Virginia Avenues.

A thoroughly modern and home-like house throughout. Elevator to street level. Steam heat. Sun parlor, etc. A special rate will be made to FRIENDS during this season. Write for booklet and terms.

FAIRBAIRN & WILLIAMS.

Mention this Paper

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting . . . 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 p.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.

First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, . . . 7.30 p. m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor . . . 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue, South and 14th Streets. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, . . . 5th day, 7.30 p.m.

NOTICE.

Christian Endeavor Convention of the Friends Church, to be held at Carmel, Indiana, Sixth Month 20 to 22, 1899. A rate of one and one-third for the round trip has been authorized. See to it in good time, that your Railroad Agent is provided with the information and tickets.

A. H. PICKERING, R. R. Secretary.
84 Washington St., Chicago, Ill.

JOTTINGS.

Out of a total population in Palestine, of 200,000, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews about equally divided between the two classes, Ashkenazim and Sephardim.

The war to date has cost about \$266,000,000. This includes all the campaigns. With the Philippine war left out it is said that the expense would have amounted to hardly \$200,000,000.

Admiral Dewey has cabled his acceptance of an invitation to a banquet in New York at the Waldorf-Astoria to be given by 100 prominent citizens. He will return from Manila, it is said, as soon as peace negotiations with the insurgents have been concluded. President McKinley and Secretary Long are expected to be present at the banquet.

The Pope is reported to remain about as he has been ever since he had an operation performed, from which he recovered with remarkable rapidity. He suffers somewhat from debility, but a weak heart is the chief danger of his early death. Dr. Laponi says that the Pope has no disease.

General Eagan is now on his way to Honolulu where it is intimated he will take up his permanent residence. Before leaving this country he was forced to suffer the humiliation of expulsion from the Loyal Legion, an organization composed of officers who fought for the Union. This disgrace he will feel more keenly in all probability than the six years' vacation with full pay which has been meted out to him by the Government for his slanderous utterances against General Miles.

The Pennsylvania Steel Company has been awarded the contract for the construction of a great viaduct in Burma. It will be 2260 feet long and 320 high. The contract price is about \$700,000. This is another signal instance of an American firm outbidding England.

The formation of a gigantic steel trust is the latest corporative deal to startle the country. The trust will include several very large companies, among them the Carnegie Steel and Iron Company. The capitalization is placed at about \$500,000,00.

A vessel from South American ports has brought the news to this country that the Antarctic expedition which started out months ago to explore the region of the South pole was imprisoned in an ice floe for one year while investigating Alexander I and. For seventy days the Belgica, the vessel upon which the expedition sailed was enveloped in total darkness. Before being forced to return to port for provisions she penetrated as far south as the seventieth parallel.

Advices from Apia, Samoa, state that the losses suffered by the Matafaan's stronghold at Vailima were quite heavy. The house in which the late Robert Louis Stevenson lived is said to have been riddled with shot. It is important to note that his widow, who should be without bias, has severely condemned the governments of the United States or their representatives for the part taken in the late troubles, or particularly in the shelling of Apia, where defenceless children and women had the choice of the guns on one side and the bush on the other.

Pond's Extract

(Avoid Substitutes)

**Cleanses and
Heals all
Inflamed Sur-
faces, Cures
Sore Throat,
Coughs, Colds,
Bronchitis,
Asthma,
Catarrh and**

**Relieves
Pain**

NATIONAL PEACE JUBILEE—WASHINGTON.

Reduced Rates via Pennsylvania Railroad.

On account of the National Peace Jubilee, to be held at Washington, D. C., May 23, 24, and 25, the Pennsylvania Railroad Company has arranged to sell excursion tickets from all stations to Washington at rate of single fare for the round trip, except that the rates from New York, Philadelphia and Baltimore will be \$8.00, \$5.00, and \$2.00 respectively, with proportionate rates from intermediate and adjacent points.

Tickets will be sold May 22 and 23, good to return within ten days from date of sale when properly validated by the agent at Washington.

Spring and Summer Fabrics now ready.

GUSTAVUS GOLZE,
Merchant Tailor,
123 N. Tenth St., Philadelphia, Pa.

LITERARY NOTE.

Jacob A. Riis, the well-known author of "How the Other Half Lives", rehearses and reviews in the May *Atlantic* "The Battle with the Slum;" which he states did not begin systematically in New York until 1879. He recapitulates the various successive struggles over tenement houses, breathing-spaces, schools, streets, sweat-shops, etc., the significant fact being, as developed by Mr. Riis, that all the advance gained has been retained; that so many vital improvements have come and come to stay.

The Ninth Annual Meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society will be held at the residence of Mrs. Matthew Baird, Merion, Pa., Sixth-day, Fifth Month, 19th, at 3.30 p.m. Address by Elizabeth Needham, and others. A cordial invitation is extended to this meeting. Mrs. Needham has lately returned from Japan, and will speak of its Missionary enterprises and need of evangelization.

ELIZABETH C. WINN, Secretary.

The "Willard Tract Repository" wishes to notify its many friends, that we still have on hand an assortment of our valuable Tracts and Books, which we would like to dispose of at one-half the retail price. Please remember us when purchasing Tracts for this summer's work. Send for Catalogue. Special price for Tracts by the thousand. Address us at 175 Huntington Avenue, Boston, Mass.

Each day, each week, each month, each year is a new chance given you by God. A new chance, a new leaf, a new life,—this is the golden, the unspeakable gift which each new day offers to you.—Canon Farrar.

THE AMERICAN FRIEND.

The American Friend is a weekly paper, containing twenty-four pages. The subscription price is one dollar and a half a year, payable in advance.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Check, Draft, Express-Order, or Money Order, payable to the order of THE AMERICAN FRIEND. Cash should be sent only in Registered Letter.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add \$1.00 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Letters should be addressed:

THE AMERICAN FRIEND,
718 Arch Street Philadelphia.

You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one.

Get the Index.

Write Macbeth Pittsburgh Pa

SUMMER RESORTS.

HOTEL DENNIS.

DIRECTLY ON THE OCEAN FRONT.
OPEN EVERY DAY IN THE YEAR.
Modern in every detail.
Purest artesian water from private well.
Rooms single and en suite, with bath.

JOSEPH H. BORTON

HOTEL MORTON.

Virginia Avenue, near Beach. Close to New Steel Pier. New Management. Quiet, homelike, and attractive. Ocean view.
Write for information.

MRS. N. R. HAINES,
Owner and Proprietor.
(Formerly of The Chalfonte.)

The Archdale, 136 South Maryland Avenue, ATLANTIC CITY, N. J.

An elegant house near the beach; ocean view cheerful room; just newly furnished; very desirable for Friends.
MARY J. BUNDY.

SUMMER BOARDING.

Caroline B. Kirk will be glad to accommodate, at her home, near Muncy, Pa., a few summer boarders. The ground is high, view fine, air good, and drives and walks pleasant.

For terms address

CAROLINE B. KIRK,
Pennsdale, Pa.

A want advertisement in "The American Friend" will be seen by more than 7000 Friends' families.

Please mention THE AMERICAN FRIEND when answering our advertisements.

Colonel Frederic Funston of the Twentieth Kansas Volunteers, who distinguished himself so signally at Calumet during the recent engagement, has been promoted by the Government to be Brigadier General of Volunteers. This appointment was urged by both General Otis and Major General MacArthur. His war record is a remarkable one and he has shown heroism in previous actions.

Dr. MacGregor met, in the great Scotch city his name and name adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the Doctor. "No," replied the winsome bairn, "he isn't heavy, he's my brother." The missionary burden is gone when the human brotherhood is realized.

For Sick Headache

Take Horsford's Acid Phosphate.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

The Bible Student and Friends' Evangelist.

A sixteen-page Monthly, edited and published by the Cleveland Bible Training School, has the following distinct departments:

Consecutive Bible Study, or helps to understand and appropriate the teaching of successive books of the Bible.

Topical Bible Study, or helps to a clear knowledge of Bible doctrines.

The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

The Mission Field, or helps to appreciate and carry out the Great Commission.

The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

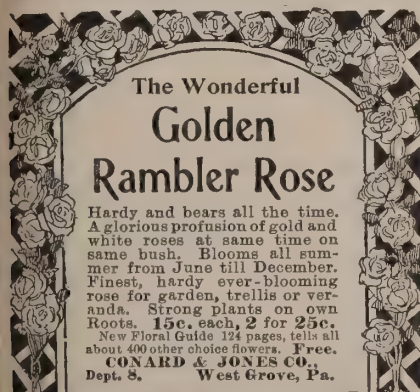
The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

Single subscription, per year, in advance, 50 cents.

Any one sending four names, beside his own, and \$2.00 in money, will receive the paper for one year free. Address

BIBLE TRAINING SCHOOL,
257 Cedar Ave., Cleveland, Ohio

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow and every day. Either He will shield you from suffering, or He will give you unflinching strength to bear it.—Francis de Sales.



**The Wonderful
Golden
Rambler Rose**

Hardy and bears all the time. A glorious profusion of gold and white roses at same time on same bush. Blooms all summer from June till December. Finest, hardy ever-blooming rose for garden, trellis or veranda. Strong plants on own roots. 15c. each, 2 for 25c. New Floral Guide 124 pages, tells all about 400 other choice flowers. Free.

CONARD & JONES CO.,
Dept. 8, West Grove, Pa.

EDUCATIONAL.

MISS BALDWIN'S SCHOOL FOR GIRLS.
BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

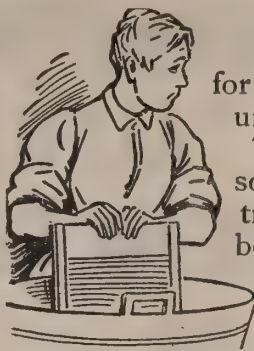
MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

Oakwood Seminary.

JONATHAN DICKINSON, JR., A.M., Head Master.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Spring term begins April 5th, 1899. For catalogues address

HENRY A. WHITE, S.B., Supt.,
Union Springs, New York.



Hard facts

for women who wash. No work you do is so unhealthful as your work over a washtub.

This hard, perspiring work in the midst of soiled clothes and tainted steam will make trouble for you. The less of it you do, the better. Wash with **Pearline**, and there's little or none of it. Nothing but rinsing the clothes, after soaking and boiling them. Consider your health.

582

Millions NOW USE Pearline

THE ARCHBISHOP AND THE CURATE'S WIFE.

Archbishop Usher was accustomed to visit his clergy unexpectedly and see how their flocks fared. On one occasion he went in disguise, and begged alms at a curate's house. The curate was out upon his duty; but the prudent wife soundly lectured the unknown old man, though she gave him relief. "For shame, old man, at

these years to go begging! These are not the usual fruits of an honest, industrious and godly life; tell me, old man, how many commandments are there?" The old man, with seeming confusion, stammered out, "Eleven." "I thought so," said she; "go thy ways, old man; and here, take this book with thee, and learn thy catechism, and when next you are asked, say ten." The archbishop took his departure, and had it announced that he should preach next day at the parish church. The morning came. "Little thought the good woman that the archbishop was the alms beggar, till he gave his text and comment: "A new commandment I give unto you, that ye love one another." "It would seem," begins the sermon, "by this text that there are eleven commandments." The "old man" was recognized, and the curate's wife acknowledged, with some shame to herself, that there was another and "a new commandment."

Please mention **THE AMERICAN FRIEND** when answering our advertisements.

WANTS.

[We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS of any kind to avail themselves of the opportunity thus extended. Advertisements will be inserted in this column at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.]

SUMMER BOARDERS.—Caroline B. Kirk will be glad to accommodate a few summer boarders at her home, near Muncy, Pa. The views are fine, air good, drives and walks pleasant. For terms address
CAROLINE B. KIRK, Pennsdale.

FOR SALE on easy terms. A house and twelve acres of land adjoining Friends' Meeting-house, at East Bend, N. C. Apply to
DAVID E. SAMPSON, East Bend, N. C.

PERSONS visiting Washington can obtain good accommodation in private home. Convenient, by electric cars, to all parts of city. Rates reasonable. LAURA W. WILSON, 1456 Corcoran St., Wash., D. C.

WANTED—A few selected boarders; cool, bright situation, good table. Near Friends' Meeting House. No. 115 South Carolina Avenue, Atlantic City. Open now. Address L. U. Valentine.

WANTED—A man, competent and of experience, to establish and manage a Hame manufactory in Greensboro, N. C.

Address Lock Box 55.

TEACHER WANTED.—The Missionary Board of Iowa Yearly Meeting desire a teacher for the Golden Grove East Indian School, in Jamaica. Address ADALINE H. HADLEY, Secretary, Oskaloosa, Iowa.

Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

For particulars address

BIBLE TRAINING SCHOOL,

257 Cedar Ave., Cleveland, Ohio.

LILACS ON THE STAND.

When the plantin' time is over an' there
comes a rainy mornin',
When the grass is growin' greener an'
the sky is lookin' gray,
When the robin on the ridge-pole is a-
frettin' out a warnin',—
That is jest the kind o' weather that
was father's restin' day,
When he stretched out on the settle an'
the summer harvest planned;
An' I seem to smell the lilacs that were
settin' on the stand.

There was gatherin' in the buckets when
the sugar run was over,
An' sharpenin' the fence posts for the
fixin' o' the lines,
There was clearin' out the pump logs o'
the roots of grass and clover,
An' trimmin' out the orchard an' a-tyin
up the vines;
An' it all comes back so nat'ral, I can see
my mother's hand
A-breakin' off the lilacs for the dish upon
the stand.

There was seedin' down the oat-field an'
turnin' up the furrow,
An' burnin' o' the brush heaps, an' dig-
gin' o' the weeds,
An' the settin' on o' Towser when he
found a wood-chuck's burrow,
While I followed in the corn-field with
my dish o' punkin seeds;
An' it seemd so kind o' peaceful when the
shower washed the land,
An' father read his paper near the lilacs
on the stand.

Through the busy time we watched the
brook, a-plannin' an' a-wishin'.

A New Lease of Life

is enjoyed by those who change
from an impoverished diet of ordi-
nary flour to one of life-giving,
tissue-building qualities. Nature
places in the wheat berry these
healthful elements in abundance and
wisdom requires that we use them
all and do not sacrifice the best of
them on account of color. In our
foolish prejudice for white bread we
do this very thing, and man in mill-
ing into white flour removes them
nearly all, leaving little but starch

Franklin Mills Flour

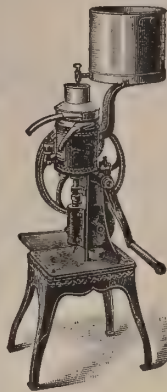
A FINE FLOUR OF THE ENTIRE WHEAT
retains all the mineral elements of
the wheat, phosphatic and nitrogen-
ous, and is, therefore, rich in nour-
ishment for the whole body.

If your grocer does not have it, send us his
name and your order—we will see that you are
supplied. Send postal for Booklet—FREE.

MADE ONLY BY

FRANKLIN MILLS CO., LOCKPORT, N. Y.

"ALPHA-DISC" CREAM SEPARATORS



The improved "Alpha" disc or divided milk-
strata system is used in the De Laval separators
only. Strong patents prevent its use in any
other machines. The "disc" system makes
the De Laval machines as superior to other
separators as such other separators are to
setting systems. It reduces necessary speed
one-half, reduces size of revolving bowl, saves
labor and power, enables simplicity and dura-
bility, skimming cold milk, running cream of
any desired thickness, and insures absolute
thoroughness of separation under practical
use conditions, which is not possible with any
other separator or creaming system.

Send for new 1899 catalogue.

THE DE LAVAL SEPARATOR CO.

Western Offices:
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CHICAGO.

GENERAL OFFICES:
74 CORTLANDT STREET,
NEW YORK.

Branch Offices:
1102 ARCH STREET,
PHILADELPHIA.

A-cuttin' cherry fish-poles an' thinkin'
o' the bait,
Until on father's restin' day we got our
chance a-fishin';
An' when we followed down the stream
and came in, wet and late,
An' showed our string to mother, eyes a-
glowin', faces tanned,
She smiled, an' laid her knittin' by the
lilacs on the stand.

Oh, the plantin' days o' boyhood, when
there come the rainy mornin',
An' the misty kind o' weather that was
father's restin' day,
When ye see old age a-bendin' as it sounds
its not o' warnin',
An' yer cares are gettin' heavy, an' yer
hair is turnin' gray,
How ye find the heart a-longin' for a
touch o' mother's hand,
An' a chance to smell the lilacs that were
settin' on the stand.
—Florence Josephine Boyce, in "Youth's
Companion."

HOW TO WIN SOULS.

Love begets love. Put a piece of iron in
the presence of an electrified body, and that
piece of iron for a time becomes electrified.
It is changed into a temporary magnet in
the mere presence of a permanent magnet;
and, as long as you leave the two side by
side, they are both magnets alike. Re-
main side by side with Him who loved us

and gave Himself for us, and you, too,
will become a permanent magnet, a per-
manently attractive force; and, like Him
you will draw all men unto you, like Him
you will be drawn unto all men.—Henry
Drummond.

THE SOUTHERN RAILWAY.

The Quickest and Best Route to all
Points in the South.

If you are going to any point in the South,
Southwest, Mexico or on the Pacific Coast,
be sure and call for a ticket via the Southern
Railway.

Three daily trains from Broad Street Sta-
tion, Philadelphia, enable you to reach
almost every city of importance south of the
Potomac and east of the Mississippi River
without change of cars, and if you are des-
tined to points in the extreme West or
Southwest, you will find the connections at
Memphis or New Orleans close. Send for
schedules, maps, etc. Further information
will be cheerfully furnished by Chas. L.
Hopkins, District Passenger Agent, 828
Chestnut Street, Philadelphia.

TO MEMPHIS, TENNESSEE.

The Southern Railway's new train, "The
Washington and Chattanooga Limited,"
leaving Broad Street Station Philadelphia
at 5.34 P. M. daily, will put you in Mem-
phis at 7.40 the second morning. The route
is via Washington, Lynchburg, Bristol and
Chattanooga. Write to Chas. L. Hopkins,
District Passenger Agent, 828 Chestnut
Street, Philadelphia for time tables and al
information.

A CHARADE.

ADELINE L. F. DANIELS.

My first and second syllables
Denote a charming pet;
My third's a short name for a boy,
Or makes one firmly set

My fourth bespeaks a humble place,
Or call of farm-yard brute;
So sounds the brook in sultry times,
With sweetness of a lute.

My whole beside the country roads
Its dainty beauties shows
Long ere the bluebird trills his note,
Or vanished are the snows.

THE TIME ELEMENT IN CHARACTER.

To parents who have passed through all the thunder of life's battle and stand at the close of life's day, discouraged because children are unripe, thoughtless and immature; to publicists and teachers sowing God's precious seed, but denied its harvests; to individuals seeking to perfect their character within themselves, comes this thought, that character is a harvest so rich as to ask for long waiting and the courage of far-off results. Nature can perfect physical processes in twenty years, but long time is asked for teaching the arms skill, the tongue its grace of speech, to clothe reason with sweetness and light, to cast error out of the judgment, to teach

A Soap Reminder

Just to remind you that you will never regret having ordered Wool Soap for your toilet and bath, for it's the purest soap afloat, the soap you are sure of, the soap safe for you and for baby.

If your dealer hasn't it, send us his name, and we'll send you a cake free.

Swift and Company, Makers, Chicago

TO THE LAND OF THE SKY.

A beautifully illustrated book entitled "The Land of the Sky" showing the many attractions of Asheville, North Carolina, has just been issued by the Southern Railway Company, and copies may be obtained of Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, who reports steadily increasing travel to that widely known health resort, especially on the Southwestern Limited train leaving Broad Street Station Philadelphia at 6.55 P. M. Daily, and arriving in Asheville the next day at noon.

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The American Friend

Vol. VI

FIFTH MONTH 18th, 1899

No. 20

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. VI.

PHILADELPHIA, FIFTH MONTH 18, 1899.

No. 20.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
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RUFUS M. JONES, EDITOR.

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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

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THE PIECE OF SILVER.

I was not resolute in heart and will,
To rise up suddenly and seek Thy face,
Leaving the swine husks in the desert place,
And crying, "I have sinned, receive me still!"

I could not, even at the Shepherd's voice,
Startle and thrill with yearning for the Fold,
Till He should take me in His blessed hold,
And lay me on His shoulder and rejoice.

But lying, silent, will-less in the dark,
A little piece of silver, lost from Thee,
I only knew Thy hands were seeking me,
And that I bore through all Thy heavenly mark.

COMING TO GOD—THE ATONEMENT AS A PRACTICAL TRUTH.

It will be admitted by everybody, we believe, that God's revelation of Himself, His dealings with us, and the death on the Cross, all have one end in view—viz., to bring men to God. God sent forth His Son that we might become sons. No simpler or clearer statement of the Divine movement for man's redemption can be made than that. This is the problem—man has sinned, has followed his own will, has put himself away from God, and has made himself an alien. How shall he get back to God, and realize that the enmity is past, and that he is *made* a son? We are speaking now wholly of the problem from our human point of view, which is, in the deepest and truest sense, a practical one. God's method was to

show Himself and reveal His love, and thus to draw men to Him. He came to us as a Person, and spoke in human terms. He wrought with human hands. He lived a perfect life in the midst of sin and temptation. He illustrated the meaning of life on the highest spiritual level. He showed the significance and power of sacrifice and sympathy. He *fulfilled* all that was partial and incomplete in the past. He was Emanuel—God with us—in such a real and literal sense that those who saw Him saw God, and those who knew Him knew the Father's will.

But the most of those who saw and heard refused to believe; they did go through Him to God. They asked for impossible signs. They failed to see in Him the fulfilment of Scripture and prophecy, and the holy ideals of the race. The mere showing of Himself as Life and Light did not draw them to God. There was one supreme step which remained. He could die for men and pour out His love with His life. If that failed to reach human hearts nothing could reach them. But he believed it would not fail. "I, if I be lifted up shall draw all men unto myself." He gave Himself. He gave Himself solely for others. His dying was in every sense vicarious. He took upon Himself the whole burden of sin, and He bore it for us. But He did it that we henceforth might see, in this crucified Christ, the length and breadth and depth and height of God's love, and

that we might be drawn by it to forsake all sin, and come to Him for the new life of Sonship. Speaking still on the human side, the atonement is made when Christ brings us to God by this gift of Himself. When a soul living in sin and an alien from God, and under condemnation, realizes that Christ died for him, and that that loving Heart is seeking for him, and drawing him from sin to sonship, and his own heart is touched, and he sets his face, through love to this Christ, to begin a new life as a child of God, he gains an immediate sense of the practical meaning of the atonement which is worth more than a thousand volumes of theological discussion on the subject.

So far the whole subject is clear and plain. Christ came and died that He might draw us to God. When we yield to the drawing we become at one with God. "We know that we are of God," and "we know that the Son of God has come."

There is nothing metaphysical or mystical here, nothing which a child who has once felt the power of a mother's love cannot appreciate and respond to. It comes as a holy message to anyone who realizes the defects of sin and the power of evil habit. It is an announcement of a greater power—the power of God unto salvation to everyone that believes. It is as practical and as much related to the needs of our lives as the bread for our body, or the light for our eyes.

Far be it from us to imply that we can fathom or describe all the meaning of That Life and That Death. We would not take the rough tools of scientific investigation into Gethsemane or to Calvary to report that there is no mystery there which we have not explored. We do not understand entirely the meaning and significance of any life or any death. The moment we try we are beyond our depth. What this sacrifice, this crucifixion, meant on the Divine side, or what place it had in the eternal Nature, is not our question or our concern, and we do not wish to explore it or pronounce upon it. Our Gospels are silent on these metaphysical questions, and deal everywhere with Christ's practical purposes, viz., "to give men life, and to give it in abundant measure." It is life, not theory, which brought the Son of God to us. Life and not speculation is His gift to us now.

This practical, positive meaning is as clear as the sky above us; God's method of bringing men to Himself culminated in a Personal coming, and that coming culminated in an agony and a death. This Divine movement to bring men to God is the supreme appeal to human hearts, and its significance as an atonement with God is realized positively by those who respond to it and find peace.

BONDAGE AND FREEDOM.

WE believe that no Christian ought to live in bondage, and yet strangely enough many Christians continue to do so, though perhaps it is often an unconscious bondage, like that of the Jews when they said, "We were never in bondage to any man." In fact, it is rather rare that we find persons who are not under some kind of bondage. The most common bondage is probably custom and tradition. What "the fathers" did takes on a certain sacred meaning, and it soon becomes a necessary part of religion. The church outgrows it, and it blocks the wheels of progress, but still it holds sway. The covering of the tabernacle is thought to be no less holy than the tables of the law within. The great things of life and eternity are overlooked in the zeal to guard and maintain these swaddling clothes which wrap and hamper the life within. It is a tendency in every church, and it has seriously cramped and narrowed the mission and service of our own branch. The fullest life and power cannot come until Christians see that we are called to a present life of spiritual freedom, and that the past should merely teach us its lessons, never make us its slaves. Our questions must be, not how old a method or a truth is, but *is it true now and does it fit our need*. Then there is a bondage to men. We know many good Christians—Friends, too—who have no will or mind of their own in religious matters. They have to see what some other man thinks before they know what they think themselves. They seem afraid of somebody's shadow. They lack spinal column, and they lean on somebody else, until they almost lose their individuality, and count only in the aggregate. They have no opinion until somebody else has one, and sometimes this bondage is so developed that the person does not know even whether his own soul is saved until he asks somebody else. It is a pitiable way to live, for true Christianity makes a man a man, and puts an image and superscription of individuality upon every soul. It is a shame for a Friend to live in such bondage.

Then there is a bondage to doctrinal formulas. Some clever person invents a pithy statement of some doctrinal truth, and it is caught up and used often for centuries until it gets to be sacred and hoary with age and use. It is used, as a yardstick, to measure everybody's faith by because it is so convenient. But not seldom these one-sentence theologies are only half statements of truth, and they need to be profoundly penetrated for the living truth within them, and not blindly used as foot-rules.

It becomes a Christian in his freedom to see clearly

what such statements of truth mean for him, and to test them in his own experience, and not use them as lifeless blocks to build his theological structure. Every truth which the past has tried comes to us as a sacred legacy, and should be sacramental in our lives; but we cannot use ancient truth as slaves, but as free men who see God still moving in our lives, and confirming the truth that was by the truth that is.

A QUAKER WORTHY.

Benjamin Seeböhm, whose portrait is given this week, was one of the most interesting characters and one of the most remarkable ministers in the Society of Friends during the first two-thirds of this century. He was born in Germany in 1798, and moved to England in 1814. Even before leaving his native home he had translated in a meeting in Germany for "two Quaker lady preachers" from America, and in 1821 he first spoke in a meeting for worship as a minister of the Gospel. The most striking service of his life was his extensive visit through America during the years between 1846 and 1851. He visited nearly every meeting on the American continent, and his labors were greatly blessed. Few Friends have possessed more remarkable spiritual insight into the state of meetings and the conditions of individuals, so that he often seemed to be gifted with prophetic vision, as some still living remember. His ministry was characterized, as was that of his friend, Stephen Grellet, by its strong and powerful evangelical message, and he certainly prepared the way for the revival movement which was just beginning when he died, in 1871.

EDITORIAL NOTE.

AN incident in the last issue of the "British Friend" illustrates just the way *not* to deal with a controversial subject. Six months ago this journal published a pen picture of North Carolina Yearly Meeting which was in every sense a caricature, while it contained some statements which were clearly and surely misstatements. The whole article was misleading. President L. L. Hobbs, the clerk of the meeting, a man of weight and worth wherever he is known, wrote to correct the false impressions and the misstatements. His article, instead of being printed at once, was sent back to America to the original writer of the caricature to see if it were correct, and to give the aforesaid original writer an opportunity to answer it publicly in the same issue. The editor in his comment questions the trustworthiness of a positive statement by President Hobbs on the subject of packing committees, and the original writer un-

dertakes to defend his first picture in ways which border on quibbling; for example, quoting a part of one sentence from an article by M. M. Hobbs to disprove the article by her husband!

GENERAL CHURCH NOTES.

The ardor of the Zionists, in their effort to establish in Palestine a Jewish colony, where the remnants of the Hebrew people might gather and enjoy the advantages of a separate statehood, has been dampened by the ultimatum of the Sultan. Through the Turkish minister at Washington, Ali Ferrough Bey, the Jews in this country, at least, are reminded that "The Sublime Porte does not desire to sell any part of its Arabian country, and no matter how many millions of gold are offered this determination will not be altered. I do not think it fair to encourage by silence false hopes, the realization of which would only lead to trouble and embarrassment for a nation which has certainly never persecuted the Hebrew race. If the promoters of the plan would heed this advice I know it will save their co-religionists in Europe and Asia troubles and disappointments hereafter." If this view of the Sultan is to prevail, it must mean one of two things: either the movement of the Zionists must come to naught, or they must look elsewhere for land upon which to establish their colony, for such a state will be acceptable to the Sultan in no part of his territory. Hardly had the late Congress at Basle adjourned when Turkey forbade the immigration or settlement of Jews in Palestine. Israel Zangwill, the celebrated Jewish writer, whom we have heard speak with unfeigned cynicism of the Zionists, is quoted as saying: "Personally, I still believe only in spontaneous immigration, as with the Jewish migrations to America and the Cape; and the hope of Zionism or of Nationalism turns, in my opinion, on the non-pauper, unsubsidized enthusiasts. But Dr. Herzl has achieved so much in so short a time that he ought to have a free hand for a little while. I hope he has retained the option of making his State outside Palestine, if necessary."

Dr. Charles A. Briggs was ordained by Bishop Potter in the Pro-Cathedral, in New York city, on the 14th inst. Although a formal protest had been threatened none was made, and the ceremonies were concluded without any disturbing incidents. Dr. Briggs expects to spend the summer in Europe, and on his return will take charge of the parish of the Pro-Cathedral. He is greatly interested in work among the poor in the Eastside, the slum section of the city. He will continue his connection with Union Theological Seminary.

If no withheld approval damps thy zeal,
When God's pure eye thy hidden motive scans,
As with bared soul thou dost to him appear,
What need'st thou care for man?

—Margaret J. Preston.

FOR THE AMERICAN FRIEND.

ENLARGING THE SOUL.

BY J. HUNT COOKE.*

Strong and deep in the human soul is the desire for grand and elevating thought. This longing indicates a true want; for it is thus that the soul is enlarged, and enlargement, next to salvation, is the supreme need.

We are born that we may grow. This is true of the spirit as well as of the body. The soul becomes great by the contemplation of the great. Let thought be engaged on little things and its growth is stunted. The larger its conceptions, the grander is the stature of the true man, the immortal spirit within.

Christianity meets this as it does every spiritual need. One of its excellencies is that it brings before the believer the sublimest thoughts that ever entered the human mind. It reveals Christ the Lord. No other theme presents such an enlarging subject for contemplation.

Conceptions of the vast in Nature are elevating. We have stood by the Alpine range of the Swiss Oberland and looked at the mighty, snow-stoled mountains as their vastness grew in the mind. Or, on the deck of a vessel have sought that the incessant wave march of the unfathomable sea might broaden and deepen our intellect. Or, at night, have listened to the voiceless music of the stars, bringing ideas larger than our words could shape. And in each such exercise have felt a growth in soul stature.

If meditation on creation is so good, much more ennobling is a thought of the Creator! There we see infinity in all directions—in time and space, in power and wisdom. No thought of Him can be adequate, but none, however imperfect, can pass through the human mind without leaving a benediction behind it.

It is in Christ, by whom all things were made, that we see God. Apart from Him there may be some philosophic conception of a great first cause, but how far true, or even satisfactory, no mortal knoweth. But in our Lord we have God as He wishes us to think of Himself. He is the brightness of the Father's glory, the express image of His person.

Character is greater than being. No elevating influence has more power than that of intercourse with a great and good man. We are wiser for listening to his words, and better for touching the hem of his garment. Men have lived, men are living now, of such moral force that an hour's converse sometimes gives a new color to the whole future of him who has had the boon. There is a flawless perfection in the moral character of Christ which to meditate upon is an inspiration. No registered resolution, no energetic self-denying action has such a power to remould character and strengthen holiness as a calm contemplation of the moral excellence of the Saviour of mankind.

The resources for meditation found in Christ are boundless, and each is enlarging. The highest beauty is His, for moral beauty is higher than material; it

is the highest of all. And in this sense He is the chief among ten thousand, the altogether lovely.

It is a secret of human happiness to allow our imaginations to be filled with the thought of happy things, happy beings, happy scenes. Jesus Christ is the happiest of all beings. His joy is infinite and eternal. "If ye loved Me," He once said, "ye would rejoice because I said I go to My Father." That is to say, the glorified joy of our Lord is, when contemplated by the believer, a perennial rejoicing that can transcend the greater grief.

Inconceivably great are the stores of blessing provided by His grace. We think of the innumerable company of souls whom He has rescued; of His eternal and immutable choice, of the suffering to which He stooped for their salvation, and of the everlasting glory He is preparing for them. And as we meditate thus on the breadth, the length, the depth, and the height, we find that in every way it transcends our intellectual powers; it passes knowledge. But, as the apostle suggests, in seeking to comprehend these things we are filled with the fulness of God; not only are our vessels full to the brim, but they grow in capacity. Dazzled with the splendor of divine love we may be, but thus our sight is purged; we mount as eagles gazing on the sun and rise higher, attracted by the glory.

Nobler than power, or character, or beauty is love. Indeed, it is the summing up of these, the ripe fruit of which all other excellence is but the bud. An old Hebrew poet called love "Deity incandescent," or, as Coverdale translates it, "O, very flame of the Lord."

It is through Christ that this glow and brightness of God is manifested to us. The love of Christ then is the loftiest theme that can occupy any mind, and the most ennobling.

London, England.

NOTICE.

To Western Yearly Meeting Christian Endeavorers:

Our annual Christian Endeavor Convention will be held this year at Carmel, Ind., and the date is Sixth month 20th, 21st and 22d. The first session will be the evening session on the 20th. The railroads have authorized a rate of one and one-third fare for the round trip, tickets to be sold on the 19th and 20th, and good returning up to and including the 23d. A very interesting and instructive program has been arranged, for with such speakers and subjects as are on the program it cannot fail to be a feast of good things. The Friends at Carmel are making every preparation for us, and everyone will be provided with free entertainment, and will be given a hearty welcome. Send your names on ahead to Jesse R. Johnson, Carmel, Ind., for entertainment. Let each society in the Yearly Meeting appoint delegates. We hope Endeavorers generally will make a genuine effort to attend, and let us make it a rousing convention. Come prepared to take part.

CURTIS B. NEWSOM, Superintendent.

* Editor of "The Freeman," London.

FOR THE AMERICAN FRIEND.

THE EXCELLENCY OF DIGNITY AND THE
EXCELLENCY OF POWER.

Gen. xlix: 3.

BY J. ELLWOOD PAIGE.

Severe things have been said of Jacob by those who have sought to measure him by nineteenth century standards; but after his critics have done their worst the fact remains that Jacob was one of the world's great men. It is not strange that his acute mind should couple the qualities of dignity and power, in contemplating perhaps not so much what Reuben was, or had been, or should be, personally, as what the eldest son stood for as an ideal.

As applied to Christian work and Christian influence, it may well be questioned whether there is very much power apart from a genuine dignity. Webster tells us that dignity rests upon a sense of moral rectitude and propriety; but we are sometimes exhorted by persons with good intent no doubt, but whose zeal sadly needs to be tempered with wisdom—to throw away our dignity and our propriety—and right well do they set the pace. The Christian holds his every power with all the accretions which time and thought and study and exercise have brought to it, as a gift from God—not to be trifled with, not to be smirched by impure contact, not to be allowed to rust from disuse, not to be lowered to meet the spacious demands of policy.

A wise estimate of the position one holds as a steward of God's gift—as an almoner of his bounty—will lead to the utmost care lest the oil or wine should become hurt, and so fail to accomplish that whereunto it was sent. It is very true that if one should lift the fallen, it is necessary to come in direct contact with him, and that without the appearance or the thought of any chasm between two souls equally loved by a common creator. But is it not also true that it is impossible to be of help to one whose respect you cannot command? Imagine Elizabeth Fry in her holy mission among women so utterly antipodal to herself—with other than a queenly dignity, and yet a dignity entirely compatible with the “meekness and gentleness of Christ!” Looking over the history of the men and women largely blessed in turning people to righteousness, it will be found that whether learned or unlearned, whether of larger or smaller mental caliber—they have invariably had respect to the exalted character of the commission they held, and have guarded it with jealous loyalty. In the heat of religious fervor, persons are sometimes betrayed into practices which prove to be a positive hindrance to the cause which at heart they are really anxious to promote; and perhaps it does not occur to them that fairly intelligent people—who may yet be “out of Christ”—are repelled by a boisterous and undignified manner of treating the holiest of themes. It is not worth while to make allusion to that style of religious work which appears to assume that its effectiveness is in direct proportion to the amount of noise which is made and the frequency of “pious ejaculations.”

There is another thing which seems to the writer very painful—namely, the flippant manner in which people speak of the Holy Spirit—not to say of the way in which vagaries of ill-balanced minds are laid to His charge. To us Friends especially (though by no means exclusively), the recognition of the fact that “God does indeed dwell with men on the earth,” that His Spirit does counsel, enlighten, direct and comfort us, is peculiarly sweet and precious; and in the recognition of it as an actual soul experience, do we not instinctively hear the call, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground?”

It is not altogether uncommon with Christian people, and even among Friends in good standing, to hear the “moving of the Spirit” spoken of lightly, as a freaky notion of a more freaky sect, instead of one of the loftiest, most dignified truths taught in the Scripture, as well as the parting legacy left by our Saviour himself. Is there not other profanity than that which one hears as he passes through the streets of our cities?

If we have been given a banner to be displayed because of the truth, let us have a care that it be not allowed to trail in the dust.

Lynn, Mass.

FOR THE AMERICAN FRIEND.

FOUR STEPS RELATIVE TO THE MINISTRY.

BY MEAD A. KELSEY.

I have for a long time been persuaded that our lack of numerical strength is due more to an insufficient view of the ministry than to any other cause, save it be this one—the want of a Spirit-baptized membership. Nothing is more apparent in the New Testament than the stress that is laid upon the preaching of the word, and that by persons separated by the Holy Spirit (Acts, 13: 2) for this particular function, and freed from the entanglements of business life (2 Timothy, 2: 4). And it is noticeable that those churches, which, whether in a recoil from the abuses of an unanointed and hireling ministry or from other cause, have not entered fully into the Scriptural idea of the ministry, are all suffering in exactly the same way. Now there are four steps relative to the ministry in the building of the early church to which I wish briefly to allude; and this, not to magnify myself nor any set of men in the church—that has been the blunder of Christendom—but “I magnify mine office.” These steps are: A ministry chosen; a ministry trained; a ministry commissioned; a ministry sustained.

The first step. When our Lord would lay the foundation of the Christian church He first chose twelve men to be preachers of the word; and this method of first providing the church with a ministry has ever been the Divine order. The first provision for the Protestant Reformation was a mighty proclaimer of the truth; the first Friend was a preacher; the first Methodists were preachers; the beginning of the Salvation Army was with a chosen minister of

Christ, and so the enumeration might go on, but this is sufficient. I of course do not claim that the ministry is everything, but it is something, and that one of the prime factors of successful church building, since "it (has) pleased God by the foolishness of preaching to save them that believe" (1 Cor., 1: 21). It was a further recognition of this fundamental requirement when our Saviour enjoined us to pray the Lord of the harvest, that he would send forth laborers into his harvest (Luke, 10: 2), a direction that we would do well to heed more attentively.

The second step, or the training of the ministry. I know that many Friends earnestly object to any special preparation on the part of ministers other than those qualifications that are the direct bestowment of the Spirit. But did not the Master, after his choice of the Twelve, put them in training—training that was not regularly afforded any other disciples—for the space of three years? Was not Paul also in special training for his great work during those three years of comparative retirement before he went up to Jerusalem? And did not Paul in turn train Timothy, whom he charged in later years that he should commit that which he had heard to faithful men who should be able to teach others also (2 Tim., 2: 2). Whatever may be said of the training of the apostles, which of course had its distinctive features, the instruction of Paul to Timothy meant nothing less than a training school for those who should minister in the word. As to the requirement for this in individual cases, we will admit exceptions, as "there are diversities of operation," but the rule was, and is, a special training for those who are called of God to preach the word.

The third step, or the commission. After the first disciples had received their training, our Lord delivered this charge: "Go ye into all the world and preach the gospel to every creature" (Mark, 16: 15). Thus we are given a glimpse, as it were, of the commencement exercises of the first training school for Christian ministers. But there was one restriction upon them, and that was that they should tarry for the baptism of the Holy Ghost (Luke, 24: 49). This being experienced, they were to go under His abiding unction and preach—not hold silent meetings, not preach once a month, or a few times a year—but to make it the business of their lives to "preach the word" (2 Timothy, 4: 1). Now to this also there may be individual exceptions in subsequent times, but I am speaking of the rule for the ministry as we find it in the New Testament. Christ wants His ministers to preach, and it is fair to expect that as they abide in Him they will be obedient to His command.

The fourth step, or a ministry sustained. Paul, in 1 Corinthians 9: 14 cites our Lord as recorded in Matthew 10: 10 and Luke 10: 7, assuring the Corinthians that Christ had ordained that they which preach the gospel should live of the gospel. Now there is in this no argument for a hireling ministry, which is a ministry that can be bought and sold, but there is an unanswerable demand for a supported ministry, and such was the ministry of the early church. This appears from the fact that the first ministers,

making it the business of their lives to preach the gospel, left off their previous secular employments. Our Lord Himself was a carpenter, but there is no intimation that He ever returned to the shop at Nazareth after the taking up of His ministry. Peter and others were fishermen, but we find not one allusion to their ever fishing again after that interview, when, with the full net lying at their feet, Jesus addressed Peter and said, "Simon, son of Jonas, lovest thou me more than these? . . . He saith unto him, Feed my Lambs" (John 21: 15).

And in the case of Matthew, the collector of customs, we never find him looking for a position in the revenue service after that memorable day when Christ passed by and said, "Follow me." "And he left all, rose up, and followed him." Paul shows some deviation from the rule, for whose liberty we may well be thankful, but we should mark that tent-making never became more than a temporary expedient with him, while his business was always preaching Christ. The one was an avocation merely, the other his vocation. In speaking of this liberty which he enjoyed he assures the Corinthians that it was not of necessity, as we have already cited (1 Cor. 9: 14), while to the same church he afterwards testified that he took wages of other churches that he might minister to them (2 Cor., 11: 8), so that after all even Paul's example does not justify the ideas prevailing in some parts relative to a supported ministry.

May God bless us as a church, and greatly increase the number of those whose vocation is preaching the Gospel of Jesus Christ; so shall we prosper and fill the world with His truth.

High Point, N. C.

FOR THE AMERICAN FRIEND.

PEACE.

BY ALBERT C. APPELGARTH, PH.D.

In Luke 2: 14, this language is used: "And on earth peace." Nineteen hundred years have passed since these words were uttered. They have ceased to be prophecy. They have become history. "War," says the inspired Apostle, "emanates from the evil heart." A distinguished writer avers, "When we fight more against ourselves and less against God, we shall cease fighting one another." Human experience abundantly demonstrates the truth of the statement. Where Jesus Christ is born, wickedness flees away before His face; wherever the Son of God comes, peace follows.

We see this in reference to the smallest unit—the individual. Before his conversion a man may have been a very troublesome citizen to the state. Many times he may have been arraigned before the legal tribunals for his misdemeanors. But when he accepts the Son of God as his Saviour, he is no longer a disturber of the peace. I claim, then, that history proves where Christ is born there will be peace on earth.

It is also true in the family. Enter a home where no Saviour dwells. Are husband and wife joined by the ties of love? Not as a rule. Usually we find

ourselves in an atmosphere of angry words, in a reign of terror. Instead of heart being linked to heart in heavenly affection, only too frequently we find the rule of mere brute force on the part of the man.

Take the case of the community. Go with me into the East End of London—into Whitechapel. To this section the patrol wagon makes frequent visits. Policemen are kept busy. Tumults prevail. One brawl, one crime, succeeds another in rapid succession. Surely, there is no peace in this place! On the other hand, consider some districts inhabited by Christians. Think of Northfield. Here we find hundreds, perhaps thousands, of persons. But Northfield has neither officers of the law nor penitentiaries. What makes the difference? In Whitechapel there is no Christ; in Northfield the Saviour's will is supreme.

The same law holds as regards nations. Where corruption ruled, the Greeks carried on perpetual warfare. Hostilities formed the usual occupation of the Romans when the state began to decay. Pass in review the history of our Indian tribes. All goes to show that the lower, the more degraded, a people are, the more wars do they wage. Why? Because only Jesus lifts a nation to grandeur. And where He is born, there will be peace.

Do you not perceive, then, that Charles Sumner was right when he heroically reminded the legislature of Massachusetts that peace, and not war, constituted the true glory of a nation? Briefly, I want to consider that awful thing known as war. I do this, because I am firmly persuaded that an impartial view of warfare will promote on earth that peace which our Lord Jesus Christ came to establish. For a moment reflect upon

I.—The Nature of War. Of course, time and space will not permit me to speak exhaustively. I simply desire to suggest a line of thought which makes the nature of war very plain to my own mind.

Most of these struggles have their origin primarily in what diplomacy styles "affairs of honor." One country says something, does something, which appears to sin against the dignity of another. As a result, the clash of arms is heard, and many souls, for which the Redeemer died, are sent unprepared into eternity.

In former times, when one individual insulted another, a resort was had to swords or pistols. This was the so-called "code of honor." By it all differences were adjusted. Enlightened civilization has passed upon such procedure. It has declared this practice to be a remnant of barbarism. As such it has been abolished. After careful, mature consideration, I can perceive no vital distinction between the duels between individuals and war between states. In my judgment, one is just as permissible as the other. If it be wrong for a person to avenge an insult by an appeal to force, such conduct surely cannot be right in the aggregations of individuals, to wit, the nations.

On another matter our opinions should be well-informed. I speak of

II.—The Economic Loss of War. England pur-

chased all the slaves in her dominions, and yet our Civil War cost many millions more than Great Britain expended for that purpose. Our war with Spain was happily short. Yet, with no loss of precious life, Cuba could have been purchased many times over for what our Government has spent in this struggle.

It is sometimes imagined that wars make times more prosperous. It is alleged, for example, that wages increase. A greater economic mistake could scarcely be made. Instead of bringing prosperity, war is the precursor of national adversity. Europe to-day is a case in point. Hostilities are common. Where are the poor people worse off? Germany is a hand by the wayside. She keeps a large standing army. In this kingdom there is compulsory military service. Men are called away from home. This throws farm work upon the aged and the women. Any person who is enamoured of militarism would have his ardor greatly chilled by even a short residence in the Old World.

In our own country, look at the enormous expense war entails. Men are taken from their employment; agriculture, commerce, manufactures, are retarded. These thousands of soldiers must be supported. To do this funds must be forthcoming; to provide these taxation must be increased. It is so in America to-day. Such has ever been the case. James Madison was a man of intellect and ability. Mr. Madison says, "Of all evils to public liberty, war is perhaps the most to be dreaded. It comprises and develops the genius of every other. War is the parent of armies. From these proceed debts and taxes," and armies, debts, and taxes are the known instruments of bringing the many under the dominion of the few.

In his "History of the English People," Mr. Green declares that in the reign of Edward III. war was the cause of the first great conflict between labor and capital. He alleges, also, that the glory of Crecy and of Poitiers was dearly bought by the growth of British pauperism. That eminent specialist, Lombroso, asserts that militarism is the source of all the evils that are ruining the Latin races. Do you wonder, then, that Cowper affirms, were their subjects wise, war is a game that kings would not be allowed to play at? For the money spent in wars, every foot of land on the earth's surface could be purchased; every man, woman, and child could be clothed in royal apparel; a school-house could be put on every hilltop; an academy could be located in every town; and a college established in every state. Surely the advent of the Lord Jesus was an untold blessing to man since it was to bring peace on earth.

I want you to hang another picture in your minds. Glance at

III.—The Horrors of War. In all the glory attaching to the life and death struggles of nations, let not this feature be overlooked. Look not only at the marching phalanxes. Gaze not merely at the waving banners. Hear not simply strains of martial music floating out on the air. Let us look at the battlefield when the fight is over. Listen to the agonizing cries

of the wounded and the dying. Then, I believe, we will see that war is the devastating cyclone. It is the pestilence walking in darkness. War finds an Eden; it leaves a Sodom. Sherman had some experience. You recall his famous remark, "War is hell." This aphorism, however, was not original with the American. Shakespeare's "Henry IV." contains this apostrophe, "O, war, thou son of hell." No wonder that General Grant's motto should be, "Let us have peace." When the horrors of war filled the Duke of Wellington's mind, no wonder that he wept on the field of Waterloo. No wonder that William Pitt's voice was heard in the British Parliament, pleading for peace, when England was about to force her trans-Atlantic colonies into open hostilities.

In detailing miseries of war there is no temptation to exaggerate. No depth of coloring can approach the awful reality. Some of you have seen army clash with army. You may have been at Bull Run, at Gettysburg, at Santiago. You know more of such things than I do. I have never seen an engagement. I pray God, I never will. But, in thought, let us repair to some battlefield.

A few years since, I saw a panorama of one of the bloody battles of the Civil War. What mortal tongue can tell the horrors of that picture! Strewn over the ground lay heaps of human beings, weltering in their own blood. Multitudes had been trodden under the feet of horses. I remember one ghastly upturned face with the mark of the iron shoe upon it. Bodies were without heads. Limbs were without trunks. Gladly did I turn away from this sickening sight. "O, God," I cried, "how long, how long! When will Thy kingdom come!" But stay! Go not yet. We have other spectacles to witness in this chamber of horrors. Even from afar I could hear the wail of anguish rising from many a home. The husband would return no more. Never again would that son gladden the eyes of aged parents. Around that once happy fireside now sit the widow and orphan, clothed in sombre crape.

Am I accused of want of patriotism? Am I reminded that the Civil War was necessary in the interest of humanity? I never believed in bondage. It is contrary to the law of both God and man. Every creature made in the Almighty's image should be free. From my mother's knee I was taught to love and reverence the Union. But I believe there was a better way to wipe the tear from the eyes of the oppressed slave. Great Britain had serfdom. It was abolished. This was not done by bloodshed, but by fair purchase. What England did these United States of America might have done.

We refer to the Civil War as awful. In so doing we are right. It arrayed citizens of same country—ofttimes members of the same family—against each other. But, in reality, where is there a war when such has not been the case? On the authority of God's holy Word I maintain that all wars are civil. Were not all men made in the Creator's likeness? Is not every human creature descended from our original parents, Adam and Eve? Did not Jesus love the

souls of all men, and did he not die on Calvary's Cross to redeem them? Consequently, are not all men brothers? If this fact had been recognized, the blood-red pages of history would never have been written.

But once more. Public executions have been generally abolished. They were found to exercise a very demoralizing effect upon the spectators. Can the influence of war be more uplifting? Napoleon said war was the trade of barbarians. Even heathen that he was, Cicero declares that war belongs not to men, but to animals. What are the instincts which war brings out? Would anyone ever say that a man fought like the Saviour? When we wish to compliment a soldier, does not everybody say he fought like a lion? Is, then, this savage beast of prey the highest form of life? Certainly we are not to consider mere animal traits the noblest ideals for humanity.

Even yet our picture is not complete. The worst is still to come. Think of the souls—the millions of souls—that war has dispatched unprepared into the presence of Almighty God. Jesus Christ came to seek and to save men. We are commanded to have His mind in us. As he did, let us try to do. And may God save us all from causing any human being an eternity of woe.

My last argument for peace is this: I believe that

IV.—Jesus Christ Opposes War. In making this statement, my impression is that I correctly apprehend God's Holy Word. Of course, some one will instantly remind me of the wars in the Old Testament. But what says the Christ? What said He as to the law concerning divorce? It was not Jehovah's way. It came not from God. It was caused by the hardness of man's heart. Is not the same true of national conflicts? Even under the Old Dispensation, what was the language of the prophet? In that happy time, when the Messiah should come, swords would be beaten into ploughshares. That day was ushered in when the Star of the East stood over Bethlehem's manger. Jesus' inaugural address was "Peace on earth." He was lifted up as the Prince of Peace. His valedictory was, "Peace, I leave with you."

The early Christians were firm in their belief that war was inconsistent with the Gospel. Justin Martyr lived about 140 A.D. He writes, "We, who were once slayers of one another, fight no longer against our enemies." Tertullian and Irenaeus have left posterity similar testimony. In his work against Cel-sus, the great skeptic, Origen (230 A.D.), says "We no longer take up the sword against any nation, nor do we learn to make war any more. For the sake of Jesus we have become children of peace. By our prayers we fight for our king abundantly. But we take no part in his wars, even though he urge us."

Many great men of the earth have grasped this teaching. Benjamin Franklin was utterly opposed to war; so was Charles Sumner. Dr. William E. Channing describes war as a disgrace to nations that profess to be Christian, and Charles H. Spurgeon—that prince of the pulpit—has left these words on record: "May the day come when war shall be regarded as the most atrocious of all crimes."

The tree of peace strikes its roots deep into the crevice of the Rock of Ages. Jesus Christ makes peace between man and God. When this reconciliation is accomplished, one human being, one nation, will war no more against another. The Redeemer told His disciples to put up the sword. The Kingdom of God cannot come in that way. When our Lord declared He came to bring war upon earth, He never meant physical carnage. This conflict was to be moral. Righteousness was to conquer wickedness. In this struggle each one should be engaged. The evil in our own hearts is to be subdued. Iniquity in our community is to be put down. Any man who does this is a patriot, even though he has never heard a cannon fired. To-day the world in general, and our own country in particular, needs civil patriotism more than it does military patriotism. How much better it is to carry the Gospel of Jesus to a nation than the sword of war? Let us then labor and pray that the day will speedily dawn when the chiming bells will ring out that angelic message, "And on earth, peace."

Huntingdon, Pa.

A CALL.

(In extending the following call to the readers of *THE AMERICAN FRIEND*, I desire to avail myself of the opportunity of thanking our many Friends in different parts of the country for their kind help in obtaining signatures to the petition to the Czar, endorsing the approaching Peace Conference at The Hague. We have responses from nineteen different States of the Union, the District of Columbia and from Canada. The number of individual indorsements reaches to over 10,000. If, in addition to these, we include the cases where the officers of organizations have signed for a scattered membership, the result would be not far from 40,000. As I have not been able to acknowledge all by letter, and as in some cases there was no clue as to my correspondent, I hope that this may be accepted instead. I would add that Robert B. Warder and myself had a very satisfactory interview with the Russian Ambassador, who expressed pleasure at the evidence of appreciation of what the Emperor had proposed. Soon afterwards he sent me a letter, essentially similar to the one already published in *THE AMERICAN FRIEND*, officially expressing the thanks of the Emperor.—R. H. T.)

A Call from the Peace Association of Friends in America.

On the 18th of the present (Fifth) month, 1899, one of those events which seem to be turning points in the history is to take place. For the first time in the history of man a Conference, composed of the representatives of the different nations, is to be held to consider the general question of how to promote International Peace.

Many of us have signed memorials to the Czar, or to the President of the United States, expressive of our earnest desire that this Conference may prove a success. Let us not now think that our part is over. If opportunity offers let meetings be held before the end

of the present month, or early in next month, where the important issues at stake may be considered and opportunity given for prayer to our Heavenly Father, that under His blessing the minds of the delegates may be directed to see what is the wise course to pursue. Where public meetings are not practicable, let all lovers of peace consider the subject with the seriousness it demands, and see if their hearts are not drawn out in prayer for the best success of the Conference. Let such meetings as may be held, and isolated individuals also, write to our delegates at The Hague directly, telling them of the earnest wish that is in our hearts, so that they may be encouraged to do their utmost to promote wise measures looking toward permanent peace, and especially to influence the Conference to devise a method by which a permanent Court of Arbitration may be established. Such letters may be addressed to any of our delegates at the Conference, as, for example, "Andrew D. White, United States Delegate to the Peace Conference, The Hague, Holland."

Signed, Richard Henry Thomas, President, 1718 John Street, Baltimore, Md.; Daniel Hill, Secretary, Richmond, Ind.

Fifth month, 1899.

WHERE IS GOD ?

Oh, where does God abide?

I asked the lily, and her petal tips
Slow parted their white, smiling lips,
As softly she replied:

"In me He dwells. Lo! that sweet perfume rare,
Which thou inhaledst from my heart, is there
Because He there does hide."

Oh, where may God be found?

I asked the storm to tell me, if it knew,
And thundrous it replied, as on it flew:
"Hear how His steps resound

Within my hurtling heart. Lo! down is trod
The bush, and bent the branch, because thy God
Along this way is found."

Oh, where does God belong?

I asked the restless, surging mass of men;
Like sound of mighty sea came answer then:
"Behold, not angels' song,

Or spherical music vast, speaks God at hand
As does the moan and laugh in every land
Of God's great human throng."

Oh, where does God not dwell?

Of not a single far off solitude,
Where God's sweet presence does not bide and brood
Can earth or heaven tell!

In deepest desert may God's Jacob sleep;
E'en there God's ladder rests, that He may keep
His tender vigil well!

—Louis M. Waterman, in "Youth's Companion."

It is the little words you speak, the little thought you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome, the little things of every day that are making or marring your future life.—"Light on the Hidden Way."

The International Lesson.

SECOND QUARTER.

Lesson IX.

Fifth month 28, 1899

CHRIST BEFORE PILATE.

John 18: 28-40.

GOLDEN TEXT.—I find no fault in him. John 19: 4.

DAILY READINGS.

Second-day, Fifth mo. 22.—Christ before Pilate. John 18: 28-40.
 Third-day, Fifth mo. 23.—Mocked by Herod. Luke 23: 1-12.
 Fourth-day, Fifth mo. 24.—Rejected of men. Matt. 27: 15-25.
 Fifth-day, Fifth mo. 25.—No fault. John 19: 11-16.
 Sixth-day, Fifth mo. 26.—Powerful enemies. Acts 4: 23-30.
 Seventh-day, Fifth mo. 27.—Example of suffering. Heb. 12: 1-6.
 First-day, Fifth mo. 28. Perfect by suffering. Heb. 5: 1-9.

The present lesson follows directly after the last. The parallel account should be read, viz.: Matt. 27: 11-31; Mark 15: 1-20; Luke 23: 1-25.

John does not describe the trial before Caiaphas, but simply states the facts, and presumes that his readers are acquainted with the particulars.

28. "Then led they." That is, his enemies—the Jews. They could condemn Jesus, but could not under the Roman law, execute him—as the Romans would not allow them to put anyone to death. "Hall of judgment." "Palace" (Revised Version). The residence of the Roman Governor. This was probably in the Castle of Antonia, not far from the Temple area. "Early." It was not legal to condemn at night; the time was therefore not long after sunrise. "Lest they should be defiled." To enter a Gentile's house where heaven had not been removed would cause defilement in the eyes of the strict Jew. This restriction is not in the Law, but was wholly traditional. "Might eat the Passover." From these words it would seem clear that the last Supper was not the Passover Supper. The accounts in the other Gospels seem on their face to imply that it was. Here is a real difficulty. On carefully examining the accounts in the four Gospels it will be seen that John is very particular in his statements as to time (13: 1; 18: 28; 19: 14; 19: 31). "From these passages it is evident that John places the crucifixion on the eve of the Passover. Consequently our Lord was in the grave before the Passover began, and the last Supper cannot have been the paschal meal." The other accounts refer more particularly to the nature of the last Supper, and are not really inconsistent with John's account. There is, however, an honest difference of opinion among scholars as to the matter, but the weight of authority is as stated above. It would seem more in accord with prophecy that the true Paschal Lamb should not himself eat the Passover when He was to be sacrificed, and the old rite was to be done away.

29. "Pilate." The fifth or sixth governor of Judea under the Romans, A. D. 26-36. He was a proud, unscrupulous, selfish, and even cruel man. John shows his character very well. "Went out." He conceded this much to Jewish prejudice or religiousness. "What accusation?" He doubtless knew very well, but wished them to make a formal charge (see Matt. 27: 18, 19; John 18: 3).

30. It would rather seem that the Jews expected Pilate to confirm their sentence without further trial.

31. Pilate speaks ironically, and this brings out their confession that they had not the power to put anyone to death. Had they had the power, they certainly would not have gone to Pilate.

32. "By what manner of death" (Revised Version). Compare John 12: 33; Matt. 20: 19. Crucifixion was a Roman custom; the Jewish practice was by stoning (Deut. 13: 9, 10, etc.).

33. "Pilate therefore" (Revised Version). The importunity of the Jews led him to make further inquiry. "Art thou." The emphasis is strongly upon the pronoun. He expected a denial.

34. Christ asks a question which brings the whole matter fairly before Pilate—it is really an appeal to his conscience.

35. Pilate, evidently irritated, disclaims any charge of his own, but intimates Christ must have done something heinous thus to be brought before him.

36. Again the pronoun is emphatic. "This world." Has not its origin in this world; its characteristics are not of this world—it is a spiritual kingdom. In proof of this statement he used an argument which Pilate would understand perfectly. "But now is my kingdom not from hence." The word "now" is not a particle of time, but of connection of thought, and is equivalent to "seeing that it is so," or "thus." "Christianity is not a development of human thought, but a gift from God to man." Christ here teaches that all attempts to support the church by outward force are inconsistent with the very foundation of the church—its weapons are to be spiritual, not carnal.

37. Exactly what meaning Pilate intended to give these words depends on the emphasis. Possibly they are equivalent to, "so thou art a king after all." "Thou sayest it, for I am a king" (Revised Version). There is a little doubt as to the best rendering of the original, but the meaning in any case is that Christ acknowledges that he is a king, and that he came into the world to bear witness to "the Truth"—in this case especially man's relation to God, and he did this by word and by life. "Of the truth." One who draws his inspiration from the truth. "Hear-eth." Here, as frequently in the Bible, equivalent to "hear and obey" (John 10: 27).

38. "What is truth?" Note that Pilate in this famous question does not ask what is "the truth?" But, what is truth? The question seems to be sarcastic, perhaps even sneering, though some think there is a touch of pity in it. In his view truth was of little account in the world; force and expediency were the only things to be considered. Pilate had, however, convinced himself that Jesus was innocent of the charge brought against him. It is probably at this time that Pilate sends Jesus to Herod (Luke 23: 6-9), and that it was on his return that the people ask for the release of Barabbas.

39, 40. Pilate doubtless was desirous to release Jesus, but he was not man enough to do what justice demanded. He tried to stir up a difference of opinion among the crowd, but through the influence of the chief priests he failed. Then he tried to shift the responsibility from himself. "Now Barabbas

was a robber." Better, "a brigand" or bandit; he was not a common thief (see Mark 15: 7; Matt. 27: 16). John's description is most impressive; the simple statement is sufficient to bring out the contrast.

Christian Endeavor Department.

All communications intended for this department of **THE AMERICAN FRIEND** should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR FIFTH MONTH TWENTY-EIGHTH.

ESTABLISHED IN HEART.

Rom. 1: 11, 12; Psa. 112: 1-10.

Second-day, Fifth mo. 22.—Established by God. 1 Pet. 5: 5-11.
Third-day, Fifth mo. 23.—Established in Christ. 2 Cor. 1: 21-24.
Fourth-day, Fifth mo. 24.—Established through faith. Isa. 7: 1-9.
Fifth-day, Fifth mo. 25.—Established with grace. Heb. 13: 5-9.
Sixth-day, Fifth mo. 26.—Established in the faith. Col. 1: 21-29.
Seventh-day, Fifth mo. 27.—Established in the truth. 2 Pet. 1: 12-21.

Establish, from stabilis, firm, steady, and heart, meaning the will, moral nature and affections. How shall we get it established in the way of righteousness and obedience? How shall they get a set in the direction of holiness, so that, like the tendrils of a vine, they can never be torn loose again. To many a young Christian, his will and affections seem more like a vine tendril just starting out, its set undetermined, its hold very weak on anything.

The first great truth about establishment is found in Romans 16: 25, "Him that is able to stablish you according to my gospel." God is able to do it. Hold that precious truth up against your poor, doubting heart until it grows warm with faith and trust once more. You cannot establish yourself. You have tried that over and over again, and utterly failed. Hold on to the truth that God can establish you until you begin to believe that He will do it. Like Jehoshaphat, in 2 Chronicles 20: 20, 21, believe in the Lord your God; so shall ye be established; believe his prophets, so shall ye prosper. Then you can believe He is establishing you, and you can go out like Jehoshaphat's army with a song of victory before you have struck a blow.

Next, we are to be established in Christ. You can never get establishment in an experience, or an intellectual apprehension of the truth, or in an emotion. No more can you get establishment in an experience somebody else has had. It is in Christ that we stand. We need Him, and He will quicken our intellects, emotions, our whole nature as He will. 1 Thess. 3: 12, 13, teaches the beautiful lesson that a vast increase of love will establish our hearts in an unblameable holiness. Ah! if I could only get the love, do you say. Then remember that love is shed abroad in our hearts by the Holy Spirit which is given us (Romans 5: 5). It is a great comfort to know that the law of confirmation of character by habit works for our establishment in holiness, but there are times in a man's life when it is infinitely more comfort to know that God can establish according to "my gospel," as Paul puts it; that is, the law of Divine grace that infinitely transcends the law of habit, revolutionizes its force in the direction of evil, rearranges the brain cells, to

quote a recent psychological theory, and sets the nature in the direction of holiness. The Gospel is a message of the power of God to transform man. No other Gospel would be large enough for a lost world.

We can never be established short of full surrender to God. Thousands of souls have begun the Christian life, come to their Kadesh Barnea of full surrender, and henceforth have lived a weary round of struggle and defeat, pitching their tents here and there on desert sands by some surface pool of water which soon dries up, and again they must take up their weary march, never coming nearer to the Canaan land of rest and victory. Perhaps to-day it is the palm trees and pools of a vigorous church, or a good revival, or a new preacher, and for a time these souls are refreshed and comforted in their desert life. Again, for some it is a new conception of the truth, a new dogma, or a new school of prophetic interpretation, or a new liberalism, an advanced thought; but after awhile it all proves of no avail against the sin of our nature and the allurements of the world. Alas, poor soul! There is no help for thee outside of full surrender to God at any and every cost, and in that great surcharge of love and peace that will come from the real fellowship with Him. And even yet more than this. Thou wilt come to so know Him that He will be enough in Himself without consideration of His blessings. We must learn to live in Him, and simply in our enjoyment of Him.

But I should like most of all to speak a word of help in this message to some young Christian who is really trying so hard to overcome sin and evil, and yet is so often defeated. Far be it from me to deny to such an one the right to call himself God's child. It is a hard, iron creed of man's making that does that. But how shall such an one win the victory? Well, you will never win it. Only Christ can give it to you. "Be of good cheer. I have overcome the world. My peace I give unto you." What can be better than that. He has won the victory. Take His peace by taking Him. Yield all up to Him for direction, for use, forever. Take Him as strength, for help, for victory. No doubt Satan will tempt you sorely here, but do not listen to him. Talk to God. Claim His promises. Embrace them; confess them from afar. He will fulfill them. But establishment has also its laws of daily living. We can never grow strong if we do not feed on the word of God. It takes an hour a day with his Bible for the writer to get food for spiritual life, and generally two hours.

We must be established in Christian work. An idle soul never grows strong. Pre-occupation in the Master's service is a safeguard against the world, the flesh and the devil. Any service, however lowly, if faithfully done strengthens one's soul against evil.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.

News from the Field.

John Henry Douglas has left his home in Oregon to cross the continent for the eighteenth time for Gospel service. He expects to labor for a time in the limits of Western Yearly Meeting. His wife, who was very ill in the spring, is now much improved, and her friends are hoping that she will be well and strong during the warm weather.

The following letter from a far-off camp on the Alaskan Trail of the Northwest Territory is full of interest. Probably no copy of THE AMERICAN FRIEND will have a more eager reader than this Friend in his miner's camp. He hopes to give us some information of the native Indians obtained from actual contact with them.

On the Trail in Camp at Foot of Lake Labarge, Northwest Territory, Fourth month 10th, 1899.

Dear Brother: I am with a party going into Dawson City, and feel so lost without THE AMERICAN FRIEND I will drop thee a few lines, asking thee to please send it to me for all of this year (1899). I don't want to miss the back numbers. I will send thee the pay when I get into Dawson, and might write some things of interest to some of the readers of the FRIEND if thee desires. Our party came this far with dogs and sleds from Skaguay over the lakes and rivers, camping in a tent with snow three or four feet deep in places, and mercury from zero to 43 below. We have had quite an interesting time. There are many hundreds going in, and perhaps as many coming out. Many are going in expecting to make their fortune quickly, and will most surely be disappointed; while others are only expecting to work for better wages than they can obtain elsewhere. This is at the mouth of the last lake, and we are whip-sawing logs for lumber to build a boat to finish the journey. We are about 200 miles by the trail from Skaguay, or 1,450 miles northwest of Portland, Oregon.

Please send me THE AMERICAN FRIEND for this year, and remember the back numbers. Thy friend and brother,

Dawson City, Northwest Territory. WM P. SMITH.

Joseph James Neave, who has labored extensively in the Australian Colonies of Great Britain, has received a minute from Essex and Suffolk Quarterly Meeting, England, liberating him to visit California, North Carolina and Baltimore Yearly Meetings.

OHIO YEARLY MEETING.

Columbus, Ohio.—Alum Creek Quarterly Meeting was held at Highland Avenue, Columbus, Ohio, Fourth month 29th and 30th. Visiting ministers acceptably present were Amos M. Kenworthy, of Knightstown, Ind.; Minnie Bassett, Wm. Thornbury, George F. Westgate, George Lupton and Wallace Johnson, all of Ohio Yearly Meeting.

On Seventh-day Minnie Bassett preached with much fervor from 1 John 3: 2, "Beloved now are we the sons of God." She was followed by Amos Kenworthy, who spoke to edification from the words, "As he thinketh in his heart, so is he." Others spoke briefly.

In the evening the Woman's Foreign Missionary Society held its quarterly meeting, and an excellent address was given by Tennyson Williams, a city missionary. Near the close of the meeting Charles H. Stalker, of Westfield, Ind., walked quietly in to the surprise of all who knew him.

Having been greatly used of God in this place six months ago, there was great joy at his return. The congregation rose and sang with much feeling, "Praise God from Whom All Blessings Flow," followed by the chorus which is so often upon the lips of our dear brother:

"I've let the dear Holy Ghost in,
I've let the dear Holy Ghost in,
I'll keep him no more out at the door,
I've let the dear Holy Ghost in."

On the Sabbath some of the ministers were at Camp Chase, some at Highland Avenue, and some at the Mission in North Columbus.

Morning, afternoon and evening the gospel stream was flowing, and it was a day of power and blessing.

Charles Stalker remained one week, and held two meetings each day and three on the Sabbath, preaching and testifying of the power and indwelling of the personal Holy Ghost, who is such a blessed reality in his own life.

Many more have opened their hearts to receive the Comforter; some have been converted and some renewed, and it may be truly said, as it was of Samaria of old, "There was great joy in that city."

L. G. ROMICK.

NEW YORK YEARLY MEETING.

High Point, N. C.—Many white citizens attended the closing exercises of our Normal and Industrial School for Colored People, which is one of the principal missionary enterprises of New York Yearly Meeting. The parts that were taken by the students on the different nights in recitation, oration, essay, song and instrumental music, showed exceptionally good training, and surprised as well as pleased the white visitors. The enthusiasm over the exhibit of the musical department, which has been under the direction of Miss Ader the past year, was particularly marked, and was the talk of the town the next day. Prof. Kirkman, of the Kirkman School of Music, expressed the wish that the musical program might be repeated at the Opera House for the entertainment of the white people of the place.

It is to be hoped that some special donation will be made to the musical department, and so make it possible to retain Miss Ader the coming year.

The closing address was made by Prof. P. P. Claxton, of the State Normal and Industrial College, and was a masterful handling of the educational problem in North Carolina. He said that the State could not prosper with one-third of her population (the proportion of colored people) fettered by ignorance. The two races are bound together. "My child," said he, "is bound to the colored child, and one cannot rise without the other."

He quoted Booker Washington, who has said that of all the negroes who have suffered for nameless crimes, not one was a student nor graduate of such schools as this.

The whole address illustrated what I think is a fact, that the educators of the State take a very different view of the race question from that taken by the politicians, who make capital of the race prejudice for party or personal advantage.

The commencement sermon was preached by David E. Sampson, of East Bend, N. C., and was highly spoken of, as was also the address of James R. Jones before the Young Men's Christian Association of the school.

Principal A. J. Griffin and the whole corps of teachers deserve praise for an excellent year's work. MEAD A. KELSEY.

BALTIMORE YEARLY MEETING.

Bendersville, Pa.—Our meeting at this place has been greatly blessed by a visit from Eli G. Parker, a dear Friend from Iowa. He had five appointed meetings, and at our regular meeting on First-day morning; he preached a full gospel at each meeting, and the aged felt the power of the Lord in their souls. We praise God for this visit among us. H. B. W.

WESTERN YEARLY MEETING.

The thirteenth annual Bible School Assembly of Western Yearly Meeting will be held at Thorntown, Ind., on the Big Four Railroad, thirty-eight miles northwest of Indianapolis, beginning Third-day evening, Fifth month 30th, and closing Fifth-day evening, Sixth month 1st. Entertainment will be free except the dinners, which will be furnished by the Women's Christian Temperance Union at a charge of fifteen cents. Persons expecting to come will confer a favor on the Entertainment Committee by sending their names in advance to the chairman, Lizzie A. Murphy, Thorntown, Ind.

IOWA YEARLY MEETING.

J. F. Hanson and wife acceptably attended New Sharon Meeting on the 30th ult. In the evening Brother Hanson gave a peace lecture. The following week these two Friends started for Norway in the Lord's service.

Minneapolis, Minn.—Our meeting in this city was addressed on 15th ult., and again Fifth month 7th, by Professor A. H. Pearson, of Carleton College, Northfield, Minn. Professor Pearson is a Congregationalist and a minister, and has had charge of the Biblical Department in his college since its organization. His communications to us on both occasions were of much interest and very instructive.

The circumstances of his acquaintance with Friends, and of his knowledge of their history, their doctrine, their methods of work and service, as related by himself on the occasion of his first attendance at our meeting on the 14th of Fourth month, were very interesting, indeed.

It occurred at Birmingham, England, at the home of George Cadbury, into which he was introduced by a mutual friend and acquaintance on the occasion of his visit to that city to attend a meeting of Congregational ministers, held there. The strong spiritual life and activity existing in this wealthy and elegant home, the great work in the several missions in and about Birmingham of which the Cadburys were the leading instrumentalities, and which he was permitted to see, wonderfully impressed him, and proved to be the means of enlarging very much his spiritual life, and also in exciting a warm interest in our branch of the church. To quote him more directly: Though a Congregationalist, his spiritual life had been largely quickened by his contact with Friends.

Born in the town in which Whittier lived, he knew that he was a Quaker, but beyond that he knew almost nothing of Friends, and was scarcely aware that there was a body of that people in this country until, as it were by accident, he became acquainted with Friends in England. During his visit to that island he saw much of Friends in London and elsewhere. He was cordially received into the home of Bevan Braithwaite, who was designated to him as "the bishop of Friends in England."

It was one of the happenings that are doubtless more than is meant by the word accidental that brought the information to Prof. Pearson that there exists a Friends' meeting in Minneapolis, and led to his very acceptable visits and service here, some account of which I thought might interest some of the readers of THE AMERICAN FRIEND.

His first address to us was on the subject, "The Work of the Spirit Among English Friends," and was a graphic account of the place Friends occupy, of their work in their missions and regular meetings at this great manufacturing city, and of their widely extending influence over England. The topic of his second address to us on yesterday morning, Fifth month 7th, was, "Simplicity of the Christian Life." He also attended our evening meeting at 7.30, in which he spoke briefly of his visit to the graves of Charles Wesley, whose many sacred hymns are to-day inspiring multitudes of people; of John Bunyan, the imprisoned author of "Pilgrim's Progress," and of George Fox, at Bunhill Fields, near which is a mission conducted by the son of Bevan Braithwaite. It is not with the decaying forms of death, nor with the mouldering dust of departed saints that God is in sympathy, but with life and growth, and the power that survives all perishing forms.

A little circumstance was related by the speaker which, he said, in all its details greatly impressed him. He had received from the secretary of Foreign Missions in London, England, a paper containing a small paragraph, marked by the sender to attract his attention. The paragraph contained the information that a mission was started in Peru, South America, sustained by the students of Penn College of Friends, Iowa, United States of America. The speaker hitherto had not heard of Penn College, and soon set on foot an investigation concerning that institution and the work going on there. He learned that it was all true, and that there were in it two classes studying foreign missions; and further, that the spiritual life in Penn College was of a high order. He thought the influence of that college must be very great. It was a stimulus to him in his work. It seemed to him impressive that he was finally addressing the very meeting from which this missionary went forth. S.

The Friends' Meeting House in Minneapolis was finished and opened in the autumn of 1895 instead of "recently" as an item in this paper stated a few weeks ago.

Muscataine, Iowa.—Viola Smith, the Y. P. S. C. E. Evangelist of Iowa Y. M. Union, has recently spent several weeks in Gospel service in the two meetings in our city. She faithfully delivered the messages the Lord gave her with clearness and power. Several were definitely brought to Christ in conversion; others were greatly blessed in their Christian life.

Sister Smith returned to her home at Denover, Iowa, on the second inst., for a few weeks of much needed rest, having been almost constantly engaged in revival work during the winter in various parts of the Yearly Meeting. Birdie V. Batchelor, a young member of the church here, is engaged in pastoral work at Valton, Wis.

We rejoice and are devoutly thankful that the Lord is calling our young people to his service, and so many of them are humbly yielding themselves to Him.

Springdale Quarterly Meeting, held at this place from the 5th to the 7th inst., was a season of great blessing from the Lord. His precious presence and power were manifest at each session. Ministers present from outside the Quarter were Elizabeth H. Larkin, from Ohio; Gilbert and Minnie Pickett Bowles, from Oskaloosa, and Elijah Cook, from Pleasant Plain, Iowa. The ministry of the word, including the sermon preached by W. J. Hadley, member of this Quarter, on First-day morning, was in entire harmony, clear and sound in doctrine, full of encouragement and practical teaching—evidently messages of the Lord's sending.

A public missionary meeting, on Seventh-day evening, was addressed by Minnie Bowles, who gave a very interesting account of the work in Japan, where she has spent five years as a missionary.

Gilbert Bowles addressed the Christian Endeavor meeting on First-day evening, taking for his subject, "What is the Difference?"

The church in this city is not large, but is well united, and much spiritual power is manifest. New members are frequently added. JOHN FRY.

Hartland, Iowa.—We at this place are rejoicing in the wonderful uplift of soul the Lord has sent us through his servant, Chas. H. Stalker, who came to us the evening of Fourth month 19th, remaining until after the morning service the Sabbath following. As the brother in his plain, convincing way talked to us of how under this, the Holy Ghost's dispensation, He wants to come into each one of our hearts to abide, souls were made hungry for him, and many were led to consecrate their lives to God, and ask for him to come in and take possession of them. His presence and power was wonderfully felt in every session, to the convicting and converting of sinners and the awakening of believers. Especially would we speak of the Sabbath morning service, at which time, while the brother was preaching, one soul was convinced of her need of, asked for, and received the Holy Ghost. Others followed later. Conviction was deep with all those who did not wholly yield to God. The brother went from this place to Stanford, and from there to Bangor for two meetings. His work at both places was attended with good results. Praise God for the gift of the Holy Ghost, and for those whom he has sent to us, that we might know how to know him better.

JENNIE E. KIRBY.

WILMINGTON YEARLY MEETING.

Mattie E. Hadley, a member of Wilmington Yearly Meeting, Ohio, goes as a missionary to Kotzebue Sound, near Cape Blossom, Alaska, to join the three missionaries already there sent by California Yearly Meeting. She attended Springfield Meeting Fourth month 30th, the place of her early life, where she became a Christian. The services were suited to the Christian experience of leaving all for Jesus' sake and the gospel. Many were inspired to a more decided missionary spirit. It seems a special Providence that the last Sabbath should be in the old home meeting. On the morning of Fifth month 2d she started from Wilmington upon her long journey. A number of her friends came at the early hour to wish a safe trip and again say farewell. As the train pulled in they sang together, "God be with you till we meet again." The memory of those parting moments will linger long. JESSE H. HARVEY.

SOUPS
OFTEN LACK RICHNESS
AND A DELICACY OF FLAVOR.
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&
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BOOK NOTICE.

"The Story of William Penn." By Frances E. Cooke. London: Headley Brothers, 1899. This small book is one of the "Friends' Shilling Biographical Series," in which have already appeared brief lives of Elizabeth Fry, John Bright, Whittier, and other Quaker worthies. It is an attractive compilation from the standard biographies of Penn, and the author makes no claim to any original research.

The strong features of Penn's character are well brought out. The book is almost wholly taken up with an account of Penn's youth, his religious experiences, and his life in the Old World. Americans will think that far too little space is given to the history of his "Holy Experiment."

There are several excellent illustrations, but it seems a pity that the principal portrait of Penn should be one which has little claim to authenticity—the conventional one with the broad-brimmed hat and the rather inane face.

We commend the book to those who wish to get a brief sketch pleasantly told of Penn's personal life.

News and Events.

Immediately upon the issuance by Attorney General John A. Griggs of his arbitrary opinion of the Anti-Canteen Law, that it did not abolish the sale of intoxicating liquors, but simply regulated the sale, the National Temperance Society sent to all the members of Congress inquiring whether in their judgment the opinion was a true interpretation of the law, and if it fairly expressed the intent and aim of those who voted for it. Of the replies thus far received only one sustains the Attorney General's decision, and this is from a brewer's district in Missouri. All the others from Senators and Representatives express amazement, indignation and grief at the interpretation placed upon the

law, and many call for the enforcement of the real intent of the law by the President as Commander-in-Chief of the Army. There can be no doubt that the wishes of Congress have been wilfully violated, and the President will do well to take warning at the crusade which is being waged by the Temperance Society and others. The right must prevail, and the battle will be waged until the law is enforced.

Russia for some time has been the scene of serious student outbreaks. These have been repressed with a high hand, and the result is that there is not now a section of the Russian Empire whose high-class educational institutions are open, all having been closed by the police. Immense numbers of students are imprisoned, and others have been exiled to Siberia. Quite recently 230 girls in the Woman's High School at St. Petersburg were ordered by the police to leave the city within forty-eight hours. Their offense had been a hostile demonstration against an unpopular actor at a public celebration. Their bitter indignation was aroused and a strike followed. These student strikes in Russia are not uncommon, but at present they prevail so generally that there is no wonder the government is apprehensive of what may follow. The culture and best life of the empire are at stake, and unless a more tolerant and liberal policy is adopted towards the seats of learning the reactionary spirit is likely to continue. A most curious feature of the conflict has been the boycotting of one of the leading St. Petersburg journals, the "Novoye Vremya," by scientific, literary and other societies, and by libraries of educational institutions, who sympathize with the students. The students were bitterly assailed by the "Novoye Vremya," and most unjustly treated. This paper is now suffering from its narrow attitude, and the effects of the boycott threaten it most seriously.

The war in the Philippines is dragging slowly along, with the rainy season almost at hand. Little progress was made last week. The country west of MacArthur's position at San Fernando was cleared of insurgents, and an expedition of two gunboats, which had been sent up the San Fernando River, returned after expelling the rebels from towns along the route. The rapid demoralization of the Filipinos is insisted upon in official reports, and there is no doubt that Aguinaldo's cause is weakening. He continues, however, most persistently in his course. On the 11th inst. a body of insurgents attacked the Spanish troops at Zamboanga, in the island of Mindanao, putting that place in a state of siege. The Spaniards have appealed for help. These troops were left in the Philippines in the hope that they might be of assistance in securing the release of the Spanish prisoners in the hands of the insurgents. The most interesting news of the week was the official announcement that Admiral Dewey had been relieved of the command of the Asiatic Squadron, and would be succeeded by Rear Admiral John C. Watson. It will be remembered that Admiral Watson was the officer assigned to conduct the proposed expedition in the late war against Spain's seacoast cities. Admiral Dewey will return home by way of the Suez Canal. An ovation undoubtedly awaits him wherever he shall appear.

The condition of affairs in Cuba is not altogether satisfactory. General Gomez, who has heretofore co-operated with General Brooke in bringing about the disbandment of the Cuban army, is reported to have declared that he will not assist in disbursing the \$3,000,000 allotted to the Cuban soldiers. It is a condition of the disbursement of this money that the army shall be disbanded, the men to surrender their arms and return to their homes. Gomez agreed to this, but was opposed by the so-called Cuban Congress. The Generals now refuse to comply with the condition, insisting on retaining their arms. A rebellion is hinted at as a possibility. The rumored unfriendliness of Gomez is particularly to be regretted.

Judge not as I judge myself, O Lord!
Show me some mercy or I may not live;
Let the good in me go without reward;
Forgive the evil I cannot forgive!

—W. D. Howells.

WHAT MINISTERS PAY TO PREACH.

When I was a rector of a church in Baltimore (says an Episcopalian bishop) I used to see a dear old lady in the garb of a Quaker very often in the congregation of the church. One of the wardens said to me:—

"Mrs. — is a great friend of yours."

"I am glad to hear it," I replied.

"Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should like him so much better if he did not receive money for it.'"

"But," said the warden, "he pays \$20,000 a year for the privilege of preaching to us."

"Does he, indeed? And how so?" asked the old lady.

"Well, we both were educated at the same time, we are about of an age, and I earn \$23,000 a year at my profession, while he only receives \$3,000."

"I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

INFORMATION FROM AN UNEXPECTED SOURCE.

It does not seem possible that well-read foreigners coming to this country should have an impression that Americans are so absorbed in money getting that accurate scholarship is a thing unknown among us. And yet, according to this incident, such would seem to be the case:

An English literary man who visited this country a year or two ago to lecture, frankly declared that he came not expecting to find accurate scholarship among the Amer-

HUSBAND AND COFFEE.

Would be Foolish to Stay With It.

I must tell you about my husband and his experience with coffee. He had been nervous and more or less irritable, suffering with nausea and waterbrash from time to time and sleeplessness, with a considerable amount of indigestion.

I finally induced him to leave off the coffee, for while his ailments were different somewhat than mine, I was convinced that it was the poisoning of the nervous system that caused his trouble as well as my own.

We have now been using Postum over a year, and are in the very best of health, stout and hearty every way. You may be sure we have learned to make Postum so it tastes fine, for we believe in "good things." We made Postum rather sloppy at first.

I cannot describe what a blessing we have both derived from the use of Postum. I have written these facts in the hope that some others may be benefited by the statement and leave off the coffee that is the real cause of so much physical suffering. A friend of ours, Mrs. Emma Dahlgren, had dreadful stomach trouble for years, bloating after meals, great nervousness and serious constipation. The physicians could not do her any good, but immediately after she left off coffee and began using Postum, she got over her nervousness, constipation and other sufferings, and now enjoys fine health. She is not like the same person; cheerful at all times now, while formerly she was very despondent and ill. Mrs. Lena Noble, Fairfield, Ia.

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Ocean and Virginia Avenues.

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FAIRBAIRN & WILLIAMS.

Mention this Paper

PERSONALLY CONDUCTED TOURIST EXCURSIONS TO CALIFORNIA WITHOUT CHANGE OF CARS.

Leaving Washington every Tuesday and Friday at 11.15 A.M., the Southern Railway operates Personally Conducted Tourist Excursions to San Francisco without change of cars, conductors or porters. The route is through Atlanta, Montgomery, New Orleans, Houston, San Antonio, New Mexico, Arizona, and Southern California. The cars are the very latest pattern of Pullman Tourist Sleepers, rosewood finish, have high back seats, upholstered in rattan, are sixteen section, supplied with linen, etc., same as standard sleepers, lighted by Pintsch gas, have wide vestibules, double sash roller curtains, lavatory and smoking room for gentlemen, and two retiring rooms for ladies.

Three and one-half days to Mexico and Arizona, four days to Los Angeles and Southern California, and five days to San Francisco. Such service for Transcontinental travel has never before been offered.

The tourist carfare is less than via any other route, effecting a saving of \$25.00 to \$30.00 for the trip.

All information, maps, and rates furnished on application to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

icans, especially on purely literary subjects, adding affably:

"You have been too busy and useful a nation in practical matters to give much time to the arts and graces of learning."

During the dinner at which he made this remark he criticised Shakespeare, sharply declaring that his metaphors often were absurd. "As for example," he said, "'sleep that knits up the reveled sleeve of care. How ridiculous to figure sleep as knitting a torn sieve of a coat!'"

A young American sitting near him said modestly: "I think the word is not sleeve, but sleave—the thin fluff of a damaged web. It is a technical expression among weavers."

"In the States probably," retorted the critic, irritably. "Shakespeare never could have heard it. He meant sleeve."

"I believe," persisted the American, gently, "the word is printed sleave in all the old editions. It is not an American word, but has been used for centuries by weavers in Scotland and the north of England."

The visitor frowned, and then with English frankness said, laughing: "Thank you, I was mistaken. Perhaps I am mistaken about other things, and will be corrected before I leave your shores."

Professor William James in the March "Atlantic" had an interesting and instructive article upon "Psychology for the Use of Teachers." In this paper he discusses what are and in what way are manifested the original and native impulses of children, and how these should be taken advantage of and utilized to obtain the best results for educational purposes.

Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

For particulars address

BIBLE TRAINING SCHOOL,

257 Cedar Ave., Cleveland, Ohio.

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m
Fourth-day, Prayer Meeting, . . . 7.30 p. m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

NOTICES.

The "Peace Association of Friends of Philadelphia" is engaged in spreading extensively among teachers of the Public Schools of Pennsylvania and graduates of the Normal Schools of the State, brief but telling tracts upon the evils of war and the best practical methods for preventing its recurrence. This, with other efforts which the Association has in view for impressing the general public with the importance of these subjects, will require a considerable outlay. An appeal is thus made for contributions, large or small, in aid of our work, which may be paid to the Treasurer, Jno. B. Rhoads, 239 Market Street, Philadelphia.

On behalf of the Association,
SAMUEL MORRIS, Pres.

SARAH W. ELKINTON, Sec'y.
Philadelphia, 5th mo. 3, 1899.

Friends' Library, 142 N. 16th St., Philadelphia. Open 11.30 A.M. to 2 P.M. and 3 P.M. to 6 P.M. Circulation free to all. New books added monthly. Some of the recent additions are: Carpenter, E. J.—America in Hawaii. Fiske, A. K.—West Indies. Hall, Newman—Autobiography. Lamb, Charles, and others—Charles Lamb and the Lloyds. Leudet, Maurice—Emperor of Germany at Home. Mathews, F. S.—Familiar Life in Field and Forest. Parsons, F. T.—How to Know the Ferns. Thompson, S. P.—Michael Faraday. Trueblood, B. F.—Federation of the World. Van Dyke, Henry—Ships and Havens.

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Your grocer keeps it, if not send us his name and your order; we will see that you are supplied.
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Our New Canna Lilies
The most gorgeous flowers for garden and lawn. Plant in pots for immediate bloom, set out when ground is warm. Bears splendid clusters of lily-like flowers and elegant foliage.

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124 pages, tells about 400 other Choice Flowers, FREE.
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Virginia Avenue, near Beach. Close to New Steel Pier. New Management. Quiet, homelike, and attractive. Ocean view.
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The Archdale,

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ATLANTIC CITY, N. J.

An elegant house near the beach; ocean view cheerful rooms; just newly furnished; very desirable for Friends.
MARY J. BUNDY.

Customer.—“Look here! The first time I used this cheap umbrella I bought of you, the black dye soaked out and dripped all over me.” Dealer.—“Mein frient, that was our new patent self-detective umbrella. If any one should steal that, you'd know him by his clothes.”—“Tid-Bits.”

A want advertisement in “The American Friend” will be seen by more than 7000 Friends' families.

WESTTOWN CENTENNIAL MEMORIAL FUND.

At a meeting of the solicitors for the Westtown Centennial Memorial Fund, held the fifth of this month, the reports from the various decades, etc., showed an aggregate of over \$40,000 from about 400 subscribers.

This number of subscribers being but a very small portion of those who have received advantages from Westtown, it is desired that all may take advantage of this opportunity to assist our worthy alma mater according to their means, so that the full amount of \$100,000 may be subscribed to ere the Centennial Celebration, which occurs on the tenth of next month.

Those who have not received any communication in the matter can forward subscription to Samuel L. Allen, Chairman of the Old Scholars' Association, 1107 Market Street, Philadelphia.

Saturday has been a fatal day to the royal family of England for the last 185 years. William III., Queen Anne, George I., George II., George III., George IV., the Duchess of Kent, the Prince Consort, the Duke of Clarence, the Duke of Albany and Princess Alice all died on that day.

Aubrey and Lionel Tennyson, eight and ten years of age, and grandsons of the late poet laureate, have obtained a prize and an honorable mention respectively for poetical compositions in a contest started by an English children's magazine.

THE GIRARD LIFE INSURANCE ANNUITY AND TRUST CO.

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SURPLUS, \$2,000,000.

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In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

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D. W. EDWARDS, General Agent,
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Agents Wanted.

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The name of quality

Swift

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Swift's Premium Hams,
Swift's Premium Breakfast Bacon, Swift's Silver Leaf Lard, Swift's Beef Extract, Swift's Jersey Butterine, Swift's Cotosuet.

FLORIDA SHORT LINE.

The New York and Florida Express, via Southern Railway, leaving Broad Street Station, Philadelphia, daily at 5.34 P.M., carries through Pullman sleeping cars to Augusta and Savannah, Ga., Jacksonville and Tampa, Fla., via Charlotte and Columbia. This is the short line and most attractive route to points in Georgia and Florida.

All information cheerfully furnished by Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

STEAMERS TO WEST POINT.

York River Line to Resume Daily Service Which Was Discontinued in 1896.

Mr. Reuben Foster, President and General Manager of the Baltimore, Chesapeake and Richmond Steamboat Company, returned yesterday from Richmond, where he completed arrangements for the running of a daily steamer over the York River Line of the Company, between Baltimore and West Point, which is thirty-nine miles from Richmond.

The new schedule will go into effect on Monday, May 15. The steamer will leave the pier of the York River Line every afternoon, reaching West Point the following morning. Connection will be made at West Point with the Southern Railway, which makes the run from that point to Richmond in an hour and twenty minutes.

Officials of the company feel encouraged to resume the line of daily steamers between Baltimore and West Point, which was discontinued in the fall of 1896, because there are indications that there will be a marked increase both in the freight and passenger business over the line. At present there are only three steamers weekly over the York River Line between this city and West Point.—“The Sun,” Baltimore, May 5, 1899.

For rates, time tables, maps and full information, write to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

We invite the attention of all our readers to the column of “Subscribers' Wants” in “The American Friend.” This department is constantly increasing in favor with those wishing to reach the great body of Friends with a small advertisement. Five lines of thirty-five words cost only 25 cents. See page 477 of this issue.

AVOID SUBSTITUTES

You can get

Pond's Extract

by pressing your demand gently but firmly. Pond's Extract cures Catarrh, Sore Throat, Bronchitis, Coughs, Colds and relieves all pain.

There is only one **POND'S EXTRACT**



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nation and guarantee everything. Send for our large illustrated Catalogue before buying. IT'S FREE.

Elkhart Carriage and Harness Mfg. Co., W. B. PRATT, Secretary, **Elkhart, Indiana.**

Dont Take Any Chances

on an inferior vehicle or harness. Your life and that of your family depends upon their quality and reliability. You can't tell very much about the quality of a vehicle by simply looking at it. The paint and varnish effectually hides the quality of material. Vehicles must be bought largely on faith—faith in the honesty of the manufacturer.

WE HAVE NO AGENTS

but have been selling vehicles and harness direct to the consumer for twenty-six years. In fact we are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively. These facts speak volumes for the quality of our goods and our method of doing business. You take no chances; we ship our vehicles and harness anywhere for examination.



No. 75—Single collar and hame harness, with nickel trimmings. Price \$12.85. Good as usually sells for \$18.00.

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ASSETS, \$48,993 945.47

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Insures Lives, Grants, Annuities, Receives Money on Deposit, returnable on demand, for which interest is allowed, and is empowered by law to act as Executor, Administrator, Trustee, Assignee, Committee, Receiver, Agent, etc., for the faithful performance of which its Capital and Surplus Fund furnish ample security.

All Trust Funds and Investments are kept Separate and Apart from the Assets of the Company. Owners of Real Estate are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

The income of parties residing abroad carefully collected and duly remitted.

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Prevents constipation and liver troubles.

GLUTEN CRISPS,

New health breakfast food.

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IRREPROACHABLE SERVICE TO THE SOUTH VIA THE SOUTHERN RAILWAY.

With a total mileage of nearly six-thousand miles, the Southern Railway stands today without a peer. It is the most progressive transportation company in the South, as evidenced by the number of fast and elegant trains it operates, affording exceptional facilities, for reaching all prominent cities in the South without change of cars. Three through daily trains are operated from Philadelphia via this great route, namely: 7.20 a.m., The United States Fast Mail, runs solid between Washington and New Orleans, making direct connections for all points in the South. 6.34 p.m., The New York and Chattanooga Limited, running through to Chattanooga Tenn., carrying through Pullman cars to Memphis and New Orleans, via Lynchburg, Roanoke, Bristol and Knoxville. This train also carries through Pullman cars to Augusta, Savannah, Jacksonville and Tampa, via Charlotte and Columbia. 6.55 p.m., The Washington and Southwestern Limited. This train has been in the service for several years and is the most popular, and best patronized train operated south of the Potomac, carries through cars to Nashville, Tenn., via Asheville, "The Land of the Sky," Knoxville and Chattanooga, also through cars to Atlanta, Birmingham, Memphis, and New Orleans. Dining cars serve all meals on this train. Send for maps and rates, also copy of a beautifully illustrated booklet entitled "The Land of the Sky." Stop-over at Washington not exceeding ten days will be allowed on all through one way tickets between the East and West via the Southern Railway. Passengers wishing to avail themselves of this privilege should deposit their tickets at the depot ticket office immediately upon arrival. For further information and Pullman reservations, call on or communicate with Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

Pillsbury's Vitos, a wheat food, is being advertised in THE AMERICAN FRIEND. If any of our readers will write to Pillsbury-Washburn Flour Mills Co., Minneapolis, Minn., and ask for book of Pillsbury Vitos Recipes, they will be sent a copy by return mail. This book contains about thirty recipes for serving Pillsbury's Vitos at breakfast, dinner, tea, and supper, prepared by Fannie Merritt Farmer, Principal Boston Cooking School, and Isabel Howard Neff, Teacher of Domestic Science, Cincinnati Public Schools. Each recipe is simple, accurate, and complete, and all are the results of experience.

THE CENTURY will issue three special numbers: June, "Out-of-doors Number"; July, "The Story-teller's Number"; and August, "Midsummer and Travel Number." An article by Henry van Dyke on "Fisher-man's Luck," and a dozen striking pictures of Niagara Falls by the artist Castaigne, are two of the features of the June issue.

For Nervous Women.

Take Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

MAKING CHARACTER.

A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was heartbroken. The preacher visited her home and she had poured into his ears this life sorrow. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of Providence. Her heart was desolate, the home forsaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it. He looked around the room, and over the mantel he saw a splendid picture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they had been swept. The preacher said to her: "Why, madam, this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around the world." The very picture on your walls, every inch of tapestry—these are sacred. They make and unmake character. Guard them well. The foundations of every great man's character is laid in these primal hours of life.

Macbeth lamp-chimneys
save nine-tenths of the cost
and all the trouble.

Go by the Index.

Write Macbeth Pittsburgh Pa

The Bible Student and Friends' Evangelist.

A sixteen-page Monthly, edited and published by the Cleveland Bible Training School, has the following distinct departments:

Consecutive Bible Study, or helps to understand and appropriate the teaching of successive books of the Bible.

Topical Bible Study, or helps to a clear knowledge of Bible doctrines.

The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

The Mission Field, or helps to appreciate and carry out the Great Commission.

The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

Single subscription, per year, in advance, 50 cents.

Any one sending four names, beside his own, and \$2.00 in money, will receive the paper for one year free. Address

BIBLE TRAINING SCHOOL,

257 Cedar Ave., Cleveland, Ohio

An advertisement in the column of 'Subscribers' Wants' will be read by Friends all over the United States. Five lines, one time, cost only 25 cents, cash with order.

INTERESTING BOOKS.

Isaac Sharp. An Apostle of the Nineteenth Century.

By FRANCES ANNE BUDGE.

One of his characteristic watchwords was:

"Forward and fear not;
Let thy faith be firm."

"It is no small praise for this book to be able to say of it, without exaggeration, that it is a memoir worthy of the remarkable man of whom it treats."—*American Friend*.

Price, Postage paid, \$1.37.

Loving Service; or, Memoir of Martha Braithwaite.

By ELIZABETH A. EMMOTT,

"The book cannot fail to be read by many Friends with much interest."—*London Friend*.

Price, Postage Paid, \$1.65.

Aunt Agatha Ann and Other Verses.

By MARY EMMELINE MANNERS.

Paper Board Covers.

Price, Postage Paid, 50 cents.

The Distinguishing Doctrines of the Religious Society of Friends.

Being an address delivered by JAMES WOOD in 1898.

Price, by Mail, 12 cents.

For Sale by

Friends' Book and Tract Committee

No. 51 Fifth Avenue, New York.

What can I do but trust thee, Lord,
For thou art God alone?
My soul is safer in thy hands,
Father, than in my own.

—F. W. Faber.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The *American Friend* reaches 7,000 families of Friends every week.

SUMMER BOARDERS.—Caroline B. Kirk will be glad to accommodate a few summer boarders at her home, near Muncy, Pa. The views are fine, air good, drives and walks pleasant. For terms address CAROLINE B. KIRK, Pennsdale.

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Address Lock Box 55.

WANTED—Principal or instructor in Friends' Academy, to teach language, literature, or science. Please write at once to A. D. STANTON, Washington, Kas.

WANTED—By a Friend. To rent a house of from six to eight rooms, in Philadelphia, near the buildings of the University of Pennsylvania. Address E. E. WILDMAN, Earlham, Richmond, Ind.

WANTED—A situation to teach in the department of history or economics in a Friend school or college. Thorough preparation, successful experience, good references. Address inquiries to X, care of AMERICAN FRIEND, 718 Arch St., Phila.

JOTTINGS.

Philadelphia is industriously preparing for an Exposition to be held from September 14th to November 30th of the present year. The exhibits will be confined for display mainly to a group of buildings covering about eight acres, a smaller area than that occupied by Agricultural Hall, the third in size of the buildings of the Centennial in 1876. The character of the displays, however, will be of the highest order, and the success of the Exposition is not to be doubted. It is being arranged for under the auspices of the Philadelphia Commercial Museum and the Franklin Institute.

The Sultan has authorized Oscar Strauss, the American Minister to Turkey, to inform President McKinley of Turkey's promise to pay the \$100,000 claimed by Americans for the destruction of property in 1895.

One of the most horrible collisions that has ever occurred on the Reading Railway took place on the 12th near Reading, Pennsylvania. The second section of an express train crashed into the rear of the first section, completely telescoping the end car. Twenty-nine persons were killed and a large number wounded.

The custom's receipts at Havana during April amounted to \$860,000, and for the fiscal year will come to nearly \$10,000,000. It is interesting to know that internal revenue collections at Manila during the American occupation amounts to hardly \$175,000. Facts as to custom's collections are as yet wanting.

Ex-Governor Roswell P. Flower, of New York, died suddenly on the 12th. He had for a long time been a most important factor in financial circles, and was well known as a "bull" in the stock market. Immediately following his death many stocks fell heavily, and the companies in which he was interested may suffer considerably.

Famine prevails in eleven of the sixty-eight Russian provinces, and the Czar and his ministers are blamed by every radical paper in Europe as responsible for the suffering of the people. The development of Russia's resources, however, continues apace, and with the rapid extension of railway service throughout the empire the end of these awful famines is approaching.

John Ruskin recently celebrated his eightieth birthday. He is now a feeble old man, and unable to do any literary work. He still enjoys, however, the pleasures of nature and literature, and takes a lively interest in the progress of the world.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

The annual meeting of delegates from the yearly meetings has been arranged for the twenty-fourth and twenty-fifth of Fifth Month to meet in Baltimore. First session at 10 A.M. of twenty-fourth inst. at Friends' Meeting House. Full attendance is much desired. An open meeting is expected to be held the evening of the twenty-fourth inst., at which prepared addresses on the past work of Friends for Indians will be given.

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A BOOK ON COCOA AND CHOCOLATE.

Walter Baker & Co., Ltd., Dorchester, Mass., have just published a handsomely illustrated quarto of 72 pages, entitled: "Cocoa and Chocolate: A Short History of Their Production and Use." It contains a large amount of valuable and interesting matter relating to the cocoa tree and its fruit; the early use of cocoa and chocolate and their food value as determined by distinguished chemists and physicians. In conclusion a sketch is given of the famous house of Walter Baker & Co., the oldest and largest establishment of its kind on this continent. Some copies of rare old prints are introduced into the text, and the various stages of picking, curing, and preparing the fruit for domestic use are represented by engravings from photographs taken in the West Indies, Ceylon, and at the mills in Dorchester.

Some fresh and interesting figures are given on the consumption of cocoa and chocolate in Europe and America. It appears that there has been a remarkable increase during the last twenty years in the United States, England and Germany,—"the countries in which the greatest progress is being made in the science of nutrition, and in the inventions which have done so much to cheapen the cost and improve the quality of articles of food."

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FIFTY PEOPLE CONVERTED BY A SUNRISE.

Snowdon, says Dr. Newman Hall, in his autobiography, recalls one of the most interesting incidents of my ministry. I started one afternoon to sleep on the summit. When half way up heavy rains fell, and I turned back; but when I reached the bottom the sky cleared, and I resumed my climb. I slept on a plank in the then wretched little hut. During the night I was charmed by the hymns and anthems of companies of quarrymen, who were giving up their rest to see the grand sunrise which their knowledge of local signs foretold. My "landlord" roused me early, and I sat on the top of the cairn that I might enjoy the phenomenon undisturbed. No words can describe it—the reddening sky, the first level rays goldening a hundred peaks, the shadow of our mountain slowly creeping over Anglesey, and a score of lakes gleaming in the sunshine! But I was recognized and entreated to descend from my pulpit and preach to about a hundred Welshmen and a dozen Englishmen. I replied that God was preaching to us, and we had better hear His voice. But I offered prayer, and when I closed I noticed that several men were shedding tears. The miners, in groups, marched away, singing in their thrilling minor key.

A year afterward, when I was knapsacking near Snowdon, a man driving a cart containing cheeses and a live pig, pulled up and asked if he might give me a lift. I felt a good opportunity for conversation.

He had recognized me, and speaking of that sunrise, said it resulted in the conversion of fifty people. I said that I had only offered prayer. He said, "Yes, and as they only spoke Welsh they did not understand a word you said; but the effect was a revival in the village churches near."

BETTER THAN DINNER.

An interesting example of Mrs. Stowe's absent-mindedness, which grew upon her with increasing years, is given by Mrs. Fields.

Once, when she was at the height of her fame and popularity, she was expected on a certain day to dine at the old President Quincy house in Quincy. The ladies, his daughters, received their guest with the great dignity and courtesy which were native to them, and she was shown to an upper room to arrange her dress after the journey.

The ladies waited in the drawing-room below; but presently there seemed to be unnecessary delay in Mrs. Stowe's joining them. They waited more and more impatiently; they began to watch the clock while the minutes passed, but still there was no step on the stair. At last dinner was announced, and still they waited, and the maid who was sent up to speak to Mrs. Stowe returned to say that she had knocked at the door but there was no answer.

Then the hostess became anxious, and hurried to the room in person, to see what the serious reason might be. They opened the door; there stood Mrs. Stowe, just as they had left her, her bonnet and shawl still on, standing before a bookcase reading a volume she had taken down.

"Oh," she said, returning suddenly to the present scene of things; "do forgive me! I found this dear old copy of Sir Charles Grandison, just like the one I used to read. I haven't seen it for years and years!"

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Providence hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay Christ's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Rev. Samuel Rutherford.

A SUMMER EXCURSION.

A special train, under the management of Geo. S. Houghton, will leave Boston on the 3rd of Seventh Month for Los Angeles, California, going through some of the finest scenery of Colorado. An opportunity will be given to return with a conducted party by way of Yellowstone Park, or tourists may remain longer in California if they prefer, and return independently. Tickets will be good until Ninth Month Fourth. A car will be sent to Philadelphia for a party of twenty-five to join this train at Chicago, or perhaps at Buffalo. The advantages of congenial company for such a trip are apparent, and several Friends have engaged berths. The fare for the round trip from Philadelphia will probably be about \$81.50; if return is made by Portland, \$12.50 additional. Itineraries will be sent on application to

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The American Friend

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VOL. VI.

PHILADELPHIA, FIFTH MONTH 25, 1899.

No. 21.

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It is plainly evident that many Christians, perhaps most, do not yet begin to realize the full extent of the mission of the church to the world, and some do not seem to comprehend that it has any mission at all. The church? "Why it exists for its own members; it is the congregation of the faithful." The church? "It is an organization for guarding and preserving the heritage of spiritual truth committed to it." The church? "It is the ark of safety in the world for the salvation of the few who flee into it." "Its mission is to keep itself pure and true to its faith; to maintain a high standard; to add to its number such as are *suited* to be members, and to preserve in the earth some representatives of its Founder."

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Something is wrong when a company of worshipers meet week after week to enjoy communion with the Lord, and sit unconcerned about the multitudes who in the same city live in misery, in hunger, in squalor, in vice and in sin. The contrasts of society are too great, and while they are so great there can be no honorable ease in the church, no excusable pride in its own purity and orthodoxy. "Ye say, 'Lord, Lord,' but ye do not my will," is the condemnation. There are people all about us who have no idea of what LOVE

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Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

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is. They have never had any love. It is only a word to them. They have never had human love enough to understand what Divine Love could be. If Christ is ever to become a reality to these people, and be a power in their lives, His spirit must first reach them through a human face and in the loving service of human hands.

The church has a twofold service toward such souls. It must take up the task of reforming the evils of a social system which makes such lives possible in the midst of our boasted civilization, and its members must take upon themselves the responsibility of interpreting Christ and the Christ-spirit to these sin-environed lives.

The tramp who crawls up to the back door for his unearned meal, and the drunkard who reels home to turn a family circle into an earthly hell, are both products of our social system, and there can be no pious ease for the church until such a system is destroyed. But this same tramp and this same drunkard might have made good, steady, valuable citizens if at the critical periods of their lives they had had some loving attention and uplifting influence, and had been made to feel that there was a better life within their reach. It is a fact that we always feel ourselves helpless to do anything to meet the hard situations that confront us in society as at present constituted, but it would be something gained if Christians could be made to realize that these are tasks which really belong to the church; that its mission is more than teaching orthodoxy and holding up a pure standard of membership. Christ had the reputation of associating with publicans and sinners, and with wine-bibbers. It was His mission to show the Divine life to these people, and to make their old life forever impossible afterwards. Our mission to-day should be as wide as

His was, and all the sadness and misery and hopelessness and sin about us should make it forever impossible for us to rest in the satisfaction and joy over our own salvation. The church must become Christ's body that His spirit may finish the work of human redemption.

WHY WE GO TO YEARLY MEETING.

A FRIENDS' Yearly Meeting is something quite unique. It is not strictly a body of delegates, though a certain proportion of those who attend its sessions and take part in its deliberations come as "representatives" from Quarterly Meetings. Yet apart from the function of nominating the "clerks," these delegates have no rights, privileges or powers which do not belong equally to any member who chooses to come up to the annual gathering. It is really a democratic or popular body and any member may take part, if he have a part to take, and any member may feel that he is sharing in the manifold work of his church, as well as sharing the blessings of such a gathering. A modern American Yearly Meeting swings round the whole compass of religious activities, and a Friend must be very "peculiar" in his special line of effort not to have his "specialty" covered before the meeting closes. Temperance, Peace, Bible Schools, Foreign and Home Missions, Work Among Indians and Negroes, and Education, are a few of the movements for bettering the world which come in due course before a Yearly Meeting by reports of special committees. The positive and aggressive work of the church in evangelizing and in extending its spiritual power, as well as the care of feeding and edifying its own members, come in review and are duly considered and arranged for. Then there is the somewhat microscopic examination of the condition of the church by means of "queries," which open the door for much counsel and advice of different degrees of value.

Last but not least there are meetings for worship and religious teaching, at which times the power of the Spirit is felt in the united congregation, and the message of life is spoken by those who feel it laid upon them. Such in rough outline is a Yearly Meeting.

What should be the main object of the member in going to such gatherings? There should at least be two definite aims in view, viz, to contribute and to receive. The work of the church is best done when it is widely shared, and every active member ought to realize that he has some part in this extensive and varied work of perfecting the saints and propagating the kingdom of heaven. One of the best features of a Yearly Meeting is the way in which it kindles a sense

of personal responsibility and arouses a desire to share the common work of making the world a better place. One plain reason for going to Yearly Meeting is to get this great perspective of what the church is doing, and to get glimpses of our part and place in its work.

But perhaps the greatest visible result which comes from a Yearly Meeting is the new information, the new impulses, the enlarged horizon, the increased power, it imparts to and produces in the individuals who attend it. No one who goes to a Yearly Meeting can afford to miss this. One of the main objects in going should be to gain these new insights and to receive an increase of spiritual strength. It is not for a week of routine business, or for seven days of song-singing and religious ecstasy, that these annual gatherings are held. It is rather an occasion for focusing the results of a year's work and life in the church, and for helping each individual who comes to see better the wide mission of the church and to become better prepared for taking his place as a member in making the mission a practical reality.

The annual gathering is not held primarily to make the attenders "feel good," or to make them "proud of their church," but to bring the individuals together to share in the work of the church, and to equip the members for better fulfilling their part.

FOR THE AMERICAN FRIEND.

"OF NO REPUTATION."

BY MARY LOWE DICKINSON.

It has a lovely sound when we read it. It conveys a sense of retirement and rest. The world, with its clamor, will let the man or the woman who is "of no reputation" delightfully alone, until to be of no reputation seems synonymous with being of no use or value, or, as is the common saying, "of no account."

Lovely as this may be in the ideal, in actual life it takes discipline before the human heart accepts and enjoys being quietly set aside. He who comes to the place where it no longer hurts, has divorced his soul from vanity. He may be counted "more than conqueror." A conqueror subdues outward things—one has to be "more than conqueror" to overcome the foes within.

So long as the human heart beats, it is in revolt against injustice. We summon all our forces to withstand or to endure physical suffering; we call on resignation and hope and faith to support us in bereavement; we rally all our powers to battle with misfortune, and when forced to yield, can think of our real selves as apart from the evils that befall us. But injustice, undeserved condemnation, unmerited abuse, misconception of our motives, calling our good evil—this is to human nature the hardest thing in life to bear. Yet, hard as it is, few souls escape it. To be

misinterpreted, misunderstood, is the common and not the exceptional lot.

We know a great many inward faults and weaknesses that others may not guess. If these were dragged up to the light and condemned, it would be no more than we deserve. But to have the thing in which we meant right counted wrong; to have wrong motives, harsh judgments, evil meanings read into the story of our daily life when we are striving to live it without any of these things—this stings and smarts, and what is worse, disheartens. To some souls, sensitive and silent, it becomes an intolerable weight that keeps their heads bowed until they do not see the sun.

Where is the remedy? It is useless to hope that human nature is to be changed so that to "deal justly and to love mercy" shall be the rule. On the contrary, very great change in the people with whom we come in contact is not to be expected. We must take them as they are, even if they take us for what we are not.

Often one reason for our being misunderstood is, that by our own words, or manner, or that intangible expression of ourself that is called our "ways," we misinterpret ourselves to others, and it may be our own fault, conscious or unconscious, that we are misjudged. Be that as it may, the hurt is not going to be healed by any change in those who hurt. It must come, therefore, in the way in which the hurt is borne.

The power to conquer the hurt comes through yielding to it. It is a yoke, if once we bow the head to take it, which gives a mighty power to draw our load. The soul that simply takes and bears undeserved hardness, shame or disgrace without retaliation, gathers untold strength. In no other experience is growth so vigorous. In no other is so manifest the power of silence.

But to secure the best results acceptance of the yoke must be very real. There must be no parade of cheek-turning, no hysterical posing that calls the world to behold how bravely we endure. The yielding that has victory in it is simple, sincere, absolute. It wastes no time in explanations, no strength in self-vindication. It busies itself with being right; with getting right if it has been wrong; but it drops forever all question of what others will think right. Its struggle will be for character; it leaves God to take care of reputation. It strives to be; it refuses to concern itself with what it is thought to be.

Once in this place, great freedom and peace possess the spirit. Even outward things cease to harass. Harsh judgments soften and enemies lose their power—if for no other reason, because it is useless to throw virus upon a rock, or to waste spiteful feeling upon those whose indifference is absolute and real.

To secure this peace we have, therefore, only to make sure that whatever is hard to bear is undeserved. This is not so easy. Half the time we shall discover that we do deserve all we get and worse, and ought to be thankful for leniency instead of angry at criticism. Strange revelations would come to many of us if we went deeply into the question of our own desert.

But once having let the line go to the depths and find all the slime and soil that underlie the fair surface of our lives, it remains only to cleanse them of every evil thing till we know them to be sweet and pure. Then, while they flow on to bless and refresh other lives, what need we care if across their surface drifts the shadow of the passing clouds? For a moment they seem to make the depths obscure, but, when the right time comes the Spirit that, like the wind, "bloweth where it listeth" scatters the gloom and every rippling wave smiles back in the face of the sun.

Does it seem a mere barricade of words against a tide of real sorrow and pain? Do you plead that to want love and appreciation is only natural, and to lose them calls for outcry, and protest and indignant defense of self? It may be hard to believe, and explanation and defiance may spring unbidden from heart to lips; yet victory does not lie that way. It does lie along the line that "suffereth long and is kind, that vaunteth not itself, that is not puffed up," and, above all; "that seeketh not her own."

"Seeketh not her own!" There is a meaning in these words which we hope all our readers may not need to feel. Not only must we not seek for ourselves, pleasure and profit beyond seeking the same for others, but there is much that is really our own, for which we must not be too eager. There is the right to be respected, perhaps to be admired, the gratitude of others, the credit for good work, the claim to love; these are in a measure every soul's own. We have won them by struggle of brain, or hand and by discipline of heart; we have lost them through no fault of ours. Must we let them go? Yes, utterly and forever; because the struggle for their return means, long, hard conflict; the yielding means swift, sure victory. It may be in justice all your own; but our is to be the spirit that "seeketh not her own."

What God means us to keep will come, and needs no seeking; and all that is best worth keeping is ours, and cannot be taken from us any more than the soul can be robbed of God and Heaven.

New York City.

An important stage in the ritualistic controversy in England opened on the 8th, when the Archbishop of Canterbury and primate of all England, Frederic Temple, and the Archbishop of York, William Dalrymple MacLagan, sitting as a self-constituted tribunal, began a hearing of the charges against two rectors accused of the ceremonial use of incense and lights. The decision of the Bishops will not be binding upon any one, but it will naturally carry much moral weight. The chief purpose of the inquiry is to avoid reference to the secular courts.

God's providence is often dark and mysterious—a puzzle to the finite mind, but ever clear to his infinite vision. If, for a reason, he seems to hide his face, soon the intervening cloud vanishes, and his smile appears. Some of his enigmas he may reserve for solution to a future state, but over his throne he ever casts his rainbow of hope.

FOR THE AMERICAN FRIEND.

DR. WILLIAM NICHOLSON.

BY CHARLES E. TEBBETTS.

Among the Friends who suffered during the persecution of Friends in Boston, were Elizabeth Nicholson and her sons Joseph and Christopher. They came from Cumberland, England, about the year 1660. The first settlement of Friends in eastern North Carolina was made about 1670, and the first record of marriage was that of Christopher Nicholson and Ann Atwood, in the year 1680. It is supposed that this was the same Christopher Nicholson whose name occurs among the Boston sufferers.

The grandson of the above, Thomas Nicholson, was a prominent minister for forty-four years; he died in 1780. He was said to be "an able minister of the gospel — furnished with a good understanding, and sound judgment, and was zealous for good order and for the peace of the church and for the maintenance of the testimony of truth." He traveled extensively in this country and England. He owned a number of slaves, but becoming convinced in the latter part of his life of the sin of slavery, he gave them their freedom. This was an exceedingly unpopular act at that time, but the doing of it gave him such peace and satisfaction that he told his friends he would not again become entangled with slaves for their weight in gold.

Dr. William Nicholson was the great-grandson of Thomas Nicholson. His parents, Josiah and Anne White Robinson Nicholson, were elders in the Society of Friends, and influential in the church and community.

William Nicholson was born in Perquimans county, North Carolina, Eleventh month 9th, 1826. In his childhood and youth he was not only remarkably conscientious, but very pious; he was also an agreeable companion and popular with his associates. His early education was received in the Friends' Academy at Belvidere, near his home; later he attended Friends' School at Providence, R. I., afterward teaching in that school, and at New Garden Boarding School (now Guilford College). In 1850 he graduated in medicine from the University of Pennsylvania, and for the next twenty years had an extensive medical practice in his own and adjoining counties. Although his profession was that of medicine, he always took a lively interest in the affairs of state and of the church.

During the war the Friends of North Carolina were especially exposed to suffering. Their lands were impoverished by the depredations of opposing armies, but this was the least of their trials. They for the most part abhorred slavery and favored the Union cause, and were therefore the objects of suspicion on the part of their neighbors. As Friends they conscientiously refused to bear arms, and were frequently subjected to cruel punishment, almost to death, because of their faithfulness. Notwithstanding this suspicion and prejudice their integrity and Christian character were such as to command the respect and confidence of their enemies, this was remarkably true in the case of our friend, William Nicholson. His practice

of medicine brought him into intimate association with people over a considerable district, all of whom highly appreciated his integrity and Christian character. He was brought into sympathy with his fellow-members in their losses, privations and sufferings, of which he was to some extent a partaker, and throughout the Civil war his influence was such as to greatly aid and protect them. He visited President Jefferson Davis and plead for Friends and others who were conscientiously opposed to all war.

At the close of the war he was elected a member of the State Constitutional Convention, and exercised much influence in that body, securing valuable sections on liberty of conscience and exemption from military service.

In 1870 he was selected by Friends' Associated Executive Indian Committee as its General Indian Agent, and soon after he removed with his family to Lawrence, Kansas. In this position he developed great executive ability, so that in 1875 he was appointed by the government Superintendent of the Central Division, which included about 20,000 of the most savage and warlike Indians in the Indian Territory. This position he filled with great wisdom and efficiency until the office was practically abolished during Hayes's administration in 1878.

In 1880 he was elected a member of the Kansas Legislature; this was much against his own preference. It was during the campaign for the Prohibitory Amendment, and the liquor interests were striving to elect men who would legislate in such manner as to render the law valueless. His district, that of Lawrence, Kansas, was an important one, and the friends of temperance felt that he would be the strongest candidate they could nominate, and he submitted to their wish. He was also for a time a member of the City School Board of Lawrence.

To all Friends Dr. Nicholson was best known and most widely loved as a minister of the Gospel and influential thinker and writer in our own Church. In 1855 he was made an elder, and ten years later his gift in the ministry was acknowledged by his friends in North Carolina.

In 1872 Kansas Yearly Meeting was established, and Dr. Nicholson was made Clerk, to which position he was reappointed each year until his removal from the State in 1888. During all the transition period of our Church he has been a tower of strength. He was always conservative in his doctrinal views, and his natural taste strongly preferred the methods of worship to which he had been accustomed from childhood. But these natural preferences did not hinder him from seeing the changed surroundings under which this generation lives, and the consequent necessity of changed methods to meet new circumstances. While he would not have advocated some of the changes that have taken place, he believed God's Spirit was leading his church, not in every detail of change, but in the general disposition to occupy the fields that lay before it, and to adapt its methods to the new conditions as they arose. He felt sometimes that in some things the Church was moving from one extreme perhaps too far

to the opposite extreme; but he had confidence in her sincerity, and in the over-ruling of the Holy Spirit, and believed that an adjustment of all difficulties would be found. While fully recognizing the dangers to which new methods might lead, he believed it was better for the Church as a whole to move forward, seeking to adjust itself to the work, than in a spirit of fear to so cling to the past as to miss the opportunities of the present and future. It was in this spirit that he so forcibly advocated the pastoral movement before the Conference at Indianapolis in 1892. To many, who did not fully understand him, he seemed inconsistent with himself, but none could fail to perceive the sincerity and power with which he spoke, nor to recognize the commanding influence he exerted at that crisis.

He always deplored the looseness of our church organization. It seemed so wanting in compactness, and the concession to individual liberty of opinion, expression and action was so great as to make it little able to bear the strain of large accessions to our ranks of persons who were not convincingly instructed in our peculiar views. Dr. Nicholson early advocated a central organization composed of delegates from the yearly meetings, which should have supreme authority upon all questions of doctrine, practice and discipline. In 1880 he wrote a series of articles for "Friends' Review" and "Christian Worker," entitled "Serious Thoughts for Serious Friends," in which he presented his thoughts upon the problems before the Church. This was approved by the editors of the above papers and was afterward published in an 84-page 18mo pamphlet, and widely circulated.

Before the Richmond Conference of 1887 he presented his ideas again in an able paper advocating a Triennial Conference, with authority in all matters of general importance to the church. Ten years later the Conference at Indianapolis took steps toward the unification of the church, and the preparation of a uniform discipline. Dr. Nicholson was not able to be present, but was intensely interested in the proceedings. Soon afterward he wrote: "I am much pleased with the turn which the most important proposition (a more compact organization by a central body of delegates with authority, with certain limitations, to plan and execute for the whole church) took. Indeed, it was the only practical way of entertaining the proposition. It is true that a very weighty responsibility rests upon the committee, but it is to be hoped that a substantial unity will be obtained as to the plan to be proposed to the Yearly Meetings, and that these will accept it. There has evidently been a great progress since the matter was first proposed in the Richmond Conference ten years ago. I think that we may thankfully acknowledge that the Christian Church at large, as well as our portion of it, has been led to greater light and into a more practical obedience to the Divine law within the short time which we have lived. We cannot doubt the Divine arm is underneath, whatever may be the shortcomings of its members. We trust that as the years pass on the church will become more and more of a unit—

that the minor difference of many of the denominations will disappear, and that these will find themselves one in Christ so that the world may believe on Him."

In doctrine Dr. Nicholson strongly held to that presentation of Christian truth which he had received through a long line of Quaker ancestry. In this he was firmly established by conviction and experience. He had fullest sympathy with all aggressive evangelistic and missionary work, but did not approve of much of the theoretical presentation made by many workers. This sometimes made him the object of uncharitable suspicion on the part of some of his brethren. In 1883 he felt constrained to write some articles for the "Review" and "Worker," entitled "Practical Views of Sanctification." In the preface to a 53-page pamphlet edition, he says: "In preparing the articles recently printed, I endeavored to say as definitely as I could just that which it seemed to me the church needed to hear, and to which I thought it would at this time lend an ear. What I have written must necessarily be imperfect both in its scope and in its execution. These imperfections I commit to the mercy and over-ruling of God, and to the charity of my brethren; and if there be any to whom my articles shall prove a heavy burden, they will have the opportunity of testing the appropriateness or inappropriateness of the exhortations which at some time or other they have given to their exercised brethren—to let the Lord take care of His own work."

In a letter to one of his brothers he writes, referring to this paper: "This is rather a critical time to appear before the public upon a topic which is engaging so much attention and even discussion in the religious world. The modern teaching concerning sanctification, as a second experience disjointed from justification and regeneration, and the modern ignoring of the doctrine of the Light of Christ, seem to call for some exposition of the views of those who see matters in a different light. The latter doctrine really lies at the foundation of all religious experience, although it has been fearfully abused by Unitarians and some others."

Some of those whose teaching was criticized in these articles were much dissatisfied with them; but, as the editor of the "Worker" remarked, "They found it easier to dissent from the doctor's positions than to disprove them," and some of these have since acknowledged that they have come more and more to accept his teaching.

In the same year he wrote an essay upon "Conscience in Education," which was read before the Educational Association of Friends, held at Earlham College in that year. This also was published in pamphlet form, and extensively distributed. Later in the above Conference Dr. James E. Rhodes, referring to the paper, said: "We have been shown the moral dangers which lie immediately before us, and how to meet them by the training of the conscience which should be had in our schools. . . . I do admire with grateful heart the extraordinary ability with which the matter has been treated in the paper by Dr. Nicholson. I believe that scarcely at any time

since the rise of Friends could there have been presented a paper treating this subject so well and with so much fullness."

In 1884 Dr. Nicholson wrote a treatise of 46 12mo pages on "Christian Conversion: Its Nature and Results, and Some of Its Relations to Certain Other Topics." This is considered the ablest of his published essays. In the preface he says: "The substance of this pamphlet has been gradually unfolding itself as a message upon my heart to many meetings of Friends. Broken health and other circumstances have not permitted me to deliver it in person. God's truth has had its guardians in all ages, and this guardianship is not to be assumed to serve selfish ends; but rather it is to be accepted as a stewardship committed by Him whose charge with all His gifts is 'Occupy till I come.' We dare not set aside this charge by the plea that the Lord will take care of His truth and of His church, and that, therefore, we need not be concerned about them, even if they seem to be in danger. The oft-repeated warning, not to touch the ark with unsanctified hands, as did Uzzah, will not relieve the hearts of those upon whom the Master lays a daily care for the churches; for His own intercession perpetually ascends, 'Sanctify them in the truth; Thy word is truth.' In the love that seeks the peace and prosperity of Jerusalem, the soul finds itself to prosper, and he whose will falls into line with God's gift and calling, does not labor in vain, though other hands may reap what he has sown. He walks by faith and not by sight, and thanks God for the manifestations and precious work of His Grace in the hearts and by the hands of some whose opinions on certain important points may vary from his own. He does not feel himself called upon to undervalue or to attempt to destroy what others have wrought in the Lord, nor to build up walls of opposition or contention; but rather to build over against their building, and to bring up the other side which they did not feel themselves called upon to do. Thus a seeming censorship is redeemed from censoriousness, because of its earnestness to be found in Christ, not as having one's own righteousness, but the righteousness which is of God through faith."

It was in this spirit that Dr. Nicholson always wrote and spoke. While never yielding what he believed to be the truth, he always manifested a true gentle Christian spirit. At another time he wrote one of his brothers: "I do not like warfare. It is not only disturbing, but dangerous. It may be necessary sometimes 'earnestly to contend for the faith once delivered to the saints,' but in doing this it requires great exercise of our spiritual faculties to keep ourselves at the same time in the love of God and in fellowship of the saints. Especially needful is it that we do this lest we lose our standing in Christ. Moreover, those with whom we contend are brethren in Christ. We would not deny them this concession, mistaken though they seem to us to be, in certain important respects; defective as they seem in certain elements of a perfect Christian character, a proper estimate of ourselves, will not allow us to think more

highly than we ought to think, but we should think soberly, and if there should in any respect be anything in one superior to that which is in another, all excellency is from God who 'hath dealt to every man the measure of faith.' God will live after we are gone from this field of labor, and in some way or other He will rule and over-rule. He has grand things in store for His church, and through it for the world; and whether the time be short or yet for many ages, the dark places of the earth shall welcome Him who is 'the light of the world,' and a redeemed humanity shall be restamped with the Divine image. There are storms and deluge and upheaval and commotion, but after all there are evidences of great progress. The whole lump is not yet leavened, but the leaven is working. Who of us would have lived in any of the preceding centuries, had the choice been given us? If the power to choose had been given me, I would trust those grand old prophecies, and rather say 'away on farther' than backward in the dismal past. As it is, I am thankful to have lived just when I have, and that I have been permitted to feel a deep interest and some little share in the Lord's work in these days according to the richness of His grace and mercy in Christ. Blessed be His name."

Dr. Nicholson's ministry, like his writing, was always clear and forceful. One feature of it was specially praiseworthy; he rarely spoke without a portion for the children. Generally at the beginning a short, simple presentation of truth fitted to the child-mind would introduce what he felt called to present. He was bound down by no conventionalities. If he felt it his place to present continuous expositions of some truth, he would do so in a series of sermons, and some of these will long be remembered for their power and helpfulness. He did not travel widely in the ministry, but gave himself largely to his home meeting. The larger part of his service was at Lawrence, Kansas, where for many years he was a true pastor to the church. He was deeply loved by all—old and young alike. When he saw that the time had come when some change would be helpful to the younger people in their work in and for the church, he used his influence to reconcile those whose training and preferences would have led them to oppose the change.

In 1854 he married Sarah W. Newby, a widow with one son, Robert B. Newby, who lived near them at Pasadena, Cal. Two sons, George and William, were born to them, both of whom occupy prominent positions in the offices of the Santa Fe Railroad Company, at Chicago, Ill. The exposure of twenty years' medical practice in a malarial district of Carolina seriously impaired his health. Afterward, while residing in Lawrence, Kansas, the development of lung trouble obliged him to seek a milder climate, and in 1888 they removed to California, making their home at Pasadena. In 1892 he went east as a delegate to the Indianapolis Conference from Kansas Yearly Meeting. (His membership was not transferred from Lawrence to Pasadena until 1893. He

spent some weeks visiting friends in Indiana and Kansas, and the demand upon him for service in the ministry, together with his intense interest in the subjects before the Conference, overtaxed his strength, from the effect of which he never fully recovered. After returning to California he was only able for occasional public service. He was much interested in the setting up of California Yearly Meeting, but was able to attend it but one year. The failing health of his wife, and her increasing helplessness, took much of his remaining strength, and for several years he was not able to attend even his home meeting. His devotion to his wife in her feebleness was such that after attending to her needs himself (which he insisted upon doing) he often had not strength remaining even to receive his friends.

During the last few months he was confined to his bed, and was obliged to yield her care to other hands. He was glad to see his friends, but too feeble for much conversation. His interest in all that transpired remained to the last, and he was much engaged in prayer for God's overruling in national affairs.

He rested peacefully in the consciousness that his own work was done. A few days before his death he said to some of those who attended him: "Do not be anxious about me. I long ago made my peace with God, and I am ready to go." There were times near the last when he suffered intensely, and earnestly prayed that he might be taken; but always added: "If the time has not come, it is all right, it is all right." On the afternoon of Third month 1st he passed away, and though it was in much suffering of body, the peace of God beautifully settled upon his countenance. Two days later his children and grandchildren, accompanied by a large number of his friends, bore his body to its last resting-place in the beautiful cemetery at Pasadena.

In one of his last letters to one of his brothers he says: "Though we are deprived of many things which were once a great enjoyment to us, we feel we cannot be thankful enough for the many and exceeding great blessings which are still so mercifully dispensed to us, and we are glad to trust that when everything else fails, the mercy of God in Christ Jesus will still remain and abide with us forever

"We have anchored our souls in the haven of rest,
We will sail the wide seas no more;
The tempest may sweep o'er the wild stormy deep,
But in Jesus we are safe evermore."

THE NEW MOON.

O, regal crescent in the west hung low!
How watch we month by month to see its glow
From its first stage, a tiny rope, to grow;
How poets vie that silver bow to praise,
And find a name to honor its soft rays.
It is a drifting boat in azure sea,
With prow dipped low it floats on fearlessly;
It is an airy hammock, lightly hung;
'Tis for the evening star to cradle swung;
It is a sickle God's gold wheat among.
Young queen of night, she softly slips away
As darkness grows, she cannot longer stay.
Soon follows her attendant evening star,
And earth and sky seem lonelier by far.

ADELIN L. F. DANIELS.

FOR THE AMERICAN FRIEND.

GUILFORD COLLEGE COMMENCEMENT.

The work at Guilford College for the year 1898-99 was closed by the exercises of commencement day, May the 9th. The weather was most favorable, and the attendance the largest in the history of the institution, the capacity of Memorial Hall being tested for the first time.

On the 28th of April, the exercises of Commencement week began with the close and interesting oratorical contest by six young men from the Websterian Library Society. Thomas Hinton was the successful speaker, who the year before won the improvement medal in the same society. The improvement medal this year was won by Charles Davis.

On the following evening—the 29th—six young men from the Henry Clay Society spoke for the prize, and made it hard for the judges to decide who should be the victor. Alvin Parker, of High Point, was the successful speaker. The improvement medal was won by Walter Hollowell, of Perquimons County.

On the evening of May the 6th, a public lecture was given by Professor Ormond Stone, director of the Astronomical Observatory of the University of Virginia. The subject of the address was "The Present Day Problems of Astronomy," which was treated in so lucid a manner as to render the whole presentation a very useful and interesting one.

On Sunday the 7th, a very able and helpful sermon was preached by J. W. Staggs of Charlotte, who remained at the College, and preached a second sermon at the regular Sabbath evening meeting. His service was felt to be most helpful.

The Guilford College scholarship to the best student finishing the Preparatory Department was awarded to Muriel L. Lowe, of Randolph County.

The Haverford College annual scholarship of \$300 to the best scholar of the young men of the graduating class, was awarded to William W. Allen, Jr., of Greensboro, whose oration on "Tennyson's Influence on Religious Thought" elicited special praise.

The Bryn Mawr scholarship of \$400 awarded annually to the best scholar of the young women of the graduating class, was awarded to Elizabeth White Coffin, of Texas. It was stated by the President that of the eight young women who in as many years have been elected to the Bryn Mawr scholarship, six during their senior year have received first grade in all studies, and that Miss Coffin is one of these six.

John W. Lewis, in his oration on the Virginia Colony, paid a glowing tribute to Virginia for the leading part taken by her great statesmen in the great forward movement for liberty in the American Colonies.

Miss Coffin's oration on England's Colonial Policy, showed a wide and accurate knowledge of the expansion of England.

The Baccalaureate address made by Rufus M. Jones of Haverford College, was, without doubt, one of the most helpful and edifying addresses ever made at Guilford. It was a powerful presentation of the fundamental principles of Christianity, and a clear

setting forth of the appeal which the gospel makes, not only to reason, but to the whole man. The address will remain in the minds of all who heard it as the outflowing of a mind and heart aglow with love to God and man.

The exercises closed about one o'clock, and at three a baseball game between the Alumni and the College was much enjoyed on the beautiful lawn by a large company of spectators. The College proved too much for the Alumni. The annual Alumni reception was

held in Memorial Hall at 9 o'clock, and was much enjoyed by all who were present. Speeches were made by President Hobbs, Prof. J. F. Davis, Mary M. Hobbs, Prof. R. N. Wilson, and James R. Jones; also by representatives from about eight classes. This closed one of the most prosperous years the institution has ever experienced. The great improvements in the way of buildings, equipments, dairy farm, and the recent introduction of abundant supply of water, all point to a useful future for Guilford College.

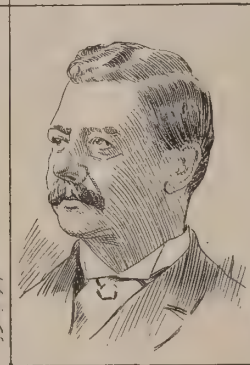
ANDREW D. WHITE
UNITED STATES



FREDERICK W. HOLLS
UNITED STATES



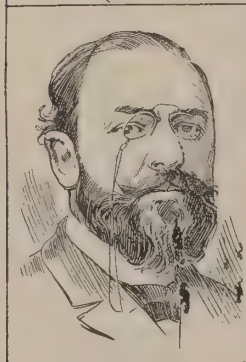
SETH LOVY
UNITED STATES



STANFORD NEVELL
UNITED STATES

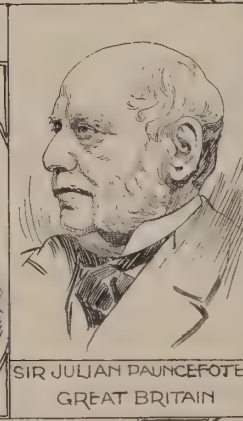
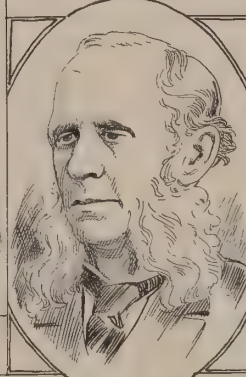


M. LEON BOURGEOIS
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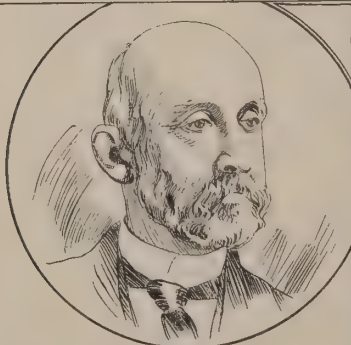
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GERMANY

M. DE STAAL (RUSSIA)
PRESIDENT



SIR JULIAN PAUNCEFOOT
GREAT BRITAIN

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GREAT BRITAIN



MAJ-GENERAL SIR J. ARDAGH
GREAT BRITAIN



CAPT. WILLIAM CROZIER
UNITED STATES

By courtesy of the Public Ledger.

SOME OF THE PEACE COMMISSIONERS NOW IN SESSION AT THE
HAGUE, HOLLAND.

The International Lesson.

SECOND QUARTER.

Lesson X.

Sixth month 4, 1899

CHRIST CRUCIFIED.

John 19: 17-30.

GOLDEN TEXT.—The Son of God, who loved me and gave himself for me.—Gal. 2: 20.

DAILY READINGS.

Second-day, Fifth mo. 29.—Christ crucified. Jno. 19: 17-30.
 Third-day, Fifth mo. 30.—Despised and rejected. Luke 23: 38.
 Fourth-day, Fifth mo. 31.—The penitent thief. Luke 23: 39-49.
 Fifth-day, Sixth mo. 1.—The burial. John 19: 31-42.
 Sixth-day, Sixth mo. 2.—For us. Isa. 53: 1-12.
 Seventh-day, Sixth mo. 3.—Dying for sinners. Rom. 5: 1-11.
 First-day, Sixth mo. 4. Worthy the Lamb. Rev. 5: 6-14.

The accounts of the crucifixion as given in all the Gospels should be read. Each one supplies something which helps to complete the picture. The account given by John is the shortest, but it contains some specially interesting details; he tells us the reason why the soldiers cast lots for the "coat" was because it was without seam; that Pilate wrote the title placed on the cross, and that the chief priests asked Pilate to change the title; that it was written in Hebrew, and Greek and Latin; he gives the names of the women at the cross; the entrusting of his mother to the beloved disciple; and the account of the breaking of the legs of the robbers, while those of Jesus were not broken; and he tells of the piercing of the side of our Lord. Of the last scenes he tells us he was an eye-witness. On the other hand, he omits the conversation with the thieves, and the mocking by the crowd and the chief priests, as well as some other incidents, which can easily be seen by comparing the four accounts.

17. "He went out bearing his cross for himself" (Revised Version). It was customary for executions to take place outside the walls of the city. "The place called the place of a skull." The exact situation of this site is not certainly known. It is almost certain that the traditional place is wrong. There is a skull shaped hill near Jerusalem which answers the requirements of the narratives far better than the so-called Calvary; and it is here in all probability that the solemn event took place. This site is north of the Damascus gate. The name Calvary is taken from the Latin vulgate, and has the same meaning as Golgotha—a skull.

18. Crucifixion was a Roman punishment. The cross used was of different shapes; the most familiar to us being what is known as the Latin cross. It is not certain, however, though probable, that this form was used in the case of our Lord. "Robbers" or brigands. (See Matt. 27: 20; Mark 15: 27.) They were doubtless condemned for sedition and treason, the alleged charge against our Lord.

19, 20. "Pilate wrote," etc. The purpose was to inform all who saw him the nature of the charge, and to warn others. It was written in Greek, the universal language; Latin, the official language; and Hebrew (Aramaic), the language of the people. It will be seen by comparing the accounts that while all differ in form, they all give the central fact of the charge—"The King of the Jews."

21. They saw the scorn of Pilate in thus stating the accusation, and they were filled with resentment at the stigma cast, by implication, upon themselves for being the instruments of the death of one who claimed to be a national leader, for so the inscription would be understood by many.

22. It has been well pointed out that this verse illustrates Pilate's obstinacy as distinguished from firmness. He was totally wanting in firmness when he might have saved the life of Jesus; he was obstinate where his own real or fancied interests were not at stake.

23. "Four parts." This shows accuracy, as it was customary for the watch to be composed of four soldiers, one for each watch. "Coat." The long garment which reached from the neck to the feet. This could not well be divided, and so, even while the victim was in agony just above them, these gamblers wrangled for a share of his garments.

24. The quotation is from the Septuagint, or Greek version of the Old Testament. Ps. 22: 18. It was by the soldiers an unconscious fulfilment of a prophecy of which doubtless they had never heard.

25. Others besides the soldiers and crowd were at the foot of the cross, and the contrast between them is strikingly brought out. It is not clear from the account whether there were three or four women present; the words, "the wife of Clopas," can be a clause defining the one preceding it; but it seems most likely that there were four; it would be quite in accord with John's practice to avoid giving the name of his own mother. From the other Gospels we learn that the mother of Zebedee's children was Salome. "Mary Magdalene." It seems hardly necessary to say that there is no evidence whatever to support the notion that she was ever a woman of evil reputation.

27. "Whom he loved." This was the reason for the commendation. Tradition is probably correct in supposing that Joseph was dead. "Woman." In the original, as in the account of the marriage at Cana, this form of address was most respectful. If, as is not unlikely, the so-called "brethren of the Lord" were children of Joseph by a former marriage, all question as to the charge given to John is removed, for he would then be her nearest male relation—nephew. In any case it does not appear that "His brethren" believed on Christ until after the resurrection. The only later reference to Mary is Acts 1: 14. Nothing further is known about her.

28. "After this." An indefinite period, during which must have taken place incidents described in Matthew, Mark and Luke.

29. "Vinegar." Sour wine. "Hyssop." A shrub not positively identified. The sponge was put upon a branch, and held up to the sufferer. Contrary to the representations in pictures, the cross was without doubt only slightly elevated, the feet of the victim being perhaps eighteen inches from the ground.

30. "It is finished." Compare John 17: 4. The suffering is ended; the sacrifice has been offered once for all.

PRACTICAL THOUGHTS.

1. "Oh, it was wonderful, how could it be?
Dying for me, for me!"
2. "Who his own self bare our sins in his body
upon the tree, that we having died unto sins, might
live unto righteousness."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SIXTH
MONTH FOURTH, 1899.

WHEAT AND TARES.

Matt. 13: 24-30.

Second-day, Fifth mo. 29.—Among the prophets. 2 Chron. 18: 1-27.

Third-day, Fifth mo. 30.—Among the twelve. John 6: 66-71.

Fourth-day, Fifth mo. 31.—In the early Church. Acts 4: 32-37; 5: 1-11.

Fifth-day, Sixth mo. 1.—In Samaria. Acts 8: 9-24.

Sixth-day, Sixth mo. 2.—In Pergamos. Rev. 2: 12-17.

Seventh-day, Sixth mo. 3.—How distinguished. 1 John 3: 1-12.

The writer does not know what the committee that chose this topic meant to teach by it, but he is very sure that our Lord never meant by it to teach that good and evil must grow together in one heart until the day of judgment. That is contrary to the context, to the trend of all other teaching of our Lord, and to common sense.

It is a parable about the progress of the kingdom among men. The preceding parable of the Sower and the Seed shows the various ways in which the good seed is treated in the world. Fowls, stony ground, thorns and thistles are its enemies; that is, it is utterly disregarded, received superficially, choked out with cares and worldliness. In one of the four instances it is received in good ground and produces an abundant harvest. The parable of the Wheat and the Tares introduces the new element of a bad seed. Satan is not content with obstructing the sowing of the good, but must also sow a bad seed. His work is not only negative but positive. Evil is more than a negation. It is a positive working force in the world, beginning, developing under the same laws that make possible the inception and development of the good. The parable is enough to upset forever all the milk-and-water theories about evil as a mere negation, an absence of good, as cold is the absence of heat, light the absence of darkness. While the sower of good seed is busy the sower of evil seed is busy. He sows in the same fields of human life, under the same laws of influences, organization, individuality, gradual progress, etc., that good must come to the world. Incipient stages are alike. Evil generally assumes at first the guise of seeming good. Individual liberty, fellowship, mutual benefit, co-operation are the watchwords of evil just as they are of good. We cannot prevent this misuse of the field, but if we sleep it will be greatly aggravated.

The parable teaches another most important truth. The seed here is not the word, but it is men. "The good seed are the sons of the kingdom; and the tares are the sons of the evil one." It is the business of the

church to be scattering good men throughout the world. It is not enough to scatter the word. We must send living incarnations of it throughout the world. Satan will sow evil men everywhere; gain, lust, adventure or ambition can allure them. Let us preoccupy the soil with good seed. We cannot at once uproot all evil in the church or in the Christian Endeavor Society, or in the state and nation. Indeed, we may never be able to uproot it all. There are preliminary judgments when God wonderfully purifies the moral atmosphere of the world by his providences, but there will be tares at the end of the age.

What can we do then? We can save children from becoming the seed of the evil one to sow abroad in the world. Formation is more effective than reformation. As a matter of fact all children seem like good seed at the start. The first developments of the tare life are much like wheat. We must deal with child life along fundamental Gospel principles, or we shall be misled into counting tares for wheat. The Emperor Nero was a sweet-tempered, promising little boy, and even when he was a helpless outcast from society and the scorn of men, his old nurse remembered his gentle boyhood, and still ministered to him.

We can receive to the uttermost fulness the seed of the word in our own hearts; then watch carefully lest the evil one sow the tares. Tares in Christian life will appear in the guise of wheat. Contention for our own way under the guise of the defense of the truth, uncharitable judgment of others from the same cause, impatience under necessary reproof, undue familiarity under the guise of Christian affection, censoriousness under the guise of upholding the standard of conduct, this and much more is but an illustration of the beginnings of evil in our own hearts that cannot continue to grow until the harvest alongside of the wheat, but will soon make us nothing but tares. To sum up the lesson in paragraphs: Tares grow in good ground as readily as any place. Good blood and environment will not make wheat of you. You cannot grow wheat and tares in your heart until the end. You will soon be a tare if you try it. The laws of association, organization, development, etc., can be used just as well to make tares as to make wheat. The sons of the kingdom must be scattered over the earth in order to reproduce their kind. It is not enough to send Bibles. We must also send men made up on Bible lines.

Father Thomas E. Sherman, the Jesuit priest, and son of General William T. Sherman, who has been so widely quoted as having said that Porto Rico is "a Catholic country without religion," has returned to this country from a visit to the island. He emphasizes his charge against the Catholic Church in Porto Rico, and does not hesitate to aver that the great problem there is not so much one of government, but religion. He further says that he believes in the American conception of separation of Church and State, but thinks that our authorities have cut the knot too hastily, and thus have unnecessarily alienated the sympathies of the Spanish clergy.

A CALL FOR A MISSIONARY TEACHER.

The New York Yearly Meeting Home and Foreign Board have for some years been conducting a School for Girls at Victoria, Mexico, in connection with the extensive mission work of Friends in Southern Tamaulipas. The past year the school has been attended by more than forty pupils, nearly half of whom are boarders under the care of a matron in the school building. Many of these come from ranches and villages and towns where there are meetings of Friends, and are themselves members with Friends. Their opportunities for education in their own homes are very limited indeed, and in some cases none at all. The purpose of the school is first of all to lead them to Christ, and then to train them morally, intellectually and spiritually for His service. Many of them desire to become teachers, and it is the desire of the Board to secure a competent teacher also qualified to give normal training. The school will afford a large opportunity for most effective service for the Master, both in the boarding department and among the day pupils. The work is in closest touch with the Sabbath School, Christian Endeavor Society, and Church at Victoria, under care of W. Irving Kelsey. The need is urgent. Is it the call of the Master to you?

Here is an opportunity for some one of our consecrated Endeavorers, or others, to do a great work for the Master.

Any one desirous of further information is invited to correspond with M. M. Binford, 261 Greene Ave., Brooklyn, New York.

BOOK NOTICE.

"Corner-Stones of Faith." By Rev. Charles H. Small, B.D., M.A. Introduction by Rev. John Henry Barrows, D.D., LL.D. Illustrated. New: E. B. Treat & Co. 1898. Price, \$2.00.

This book is intended to give a brief account of "the origin and characteristics of the Christian denominations of the United States," with "corroborative statements from eminent divines of the leading denominations."

The short accounts appear, for the most part, to be based upon the excellent monographs and volumes of the American Church History Series, and set forth, clearly and concisely, the main features in the history and doctrines of the different branches of the Christian Church. Each article is followed by a brief, but good, bibliography, and there are interesting appendices. There is also a valuable sketch of the beginnings of the church.

The "corroborative statements," as might be expected, are very different degrees of merit. The volume will be a very useful handbook. The chapter on Friends is written by Fernando G. Cartland.

Each life has its Gethsemane wherein it must walk alone—its passion and its peace. Each soul, by faith, may walk upon the ways within, may learn to say to turbulence: "Peace, be still!" And the tossed sea of human emotions, breaking ever with angry roar on the coast of self, shall sink to rest.

GENERAL CHURCH NOTES.

An ecumenical conference on foreign missions, representing the Protestant Missionary Societies and Missions of the world, will be held in New York city, Fourth month 21st to Fifth month 1st, 1900. This is the direct successor of conferences in London in 1888, and Mildmay, 1878. The workers in many lands will come together to compare notes. There will be free interchange of ideas and much information of great value will be put at the service of all. In the words of the call for the conference, which has lately been issued, the results expected are: "A clearer apprehension of the principles and methods of mission work drawn from a century of experience; a vindication of Christian missions by an array of testimony as to their influence and results that will convince all thoughtful men of their utility and power; a great practical advance toward unity; that they may be perfected into one, that the world may know that Thou didst send Me."

A remarkable missionary movement has for some time been going forward in Persia. The Greek Church of Russia having sent out missionaries to proselytize the members of the ancient Nestorian church, has met with unheard-of success. Hundreds of these people are transformed in a day from heretic Nestorians to orthodox Greeks. The conversions are most remarkable, both in point of numbers and in respect to the ease with which the converts throw aside and even anathematize their old faith, which had won for them the name of "The Protestants of the East." There is no doubt some other motive than one of religion is behind these occurrences, and it is generally supposed that the Nestorians have been prompted to assume the new religion on account of the safety which will thus be offered them by Russia from the dreaded persecutions of the Moslems.

It is pleasant to record the fact that a serious agitation is being made in England against the introduction of the Sunday newspaper, and the necessarily increasing secularization of the Sabbath. At a dinner at the Newsvendors' Benevolent and Provident Institution, held recently, Lord Roseberry made a courteous, but powerful, appeal to the publishers, asking them "to consider whether in this competition they are not losing more than they gain, and whether they might not between them arrive at some self-denying ordinance, a 'truce of God,' which would release both of them from the incubus of their Seventh-day production." The proprietors of the "Daily Mail" and the "Daily Telegraph," the papers referred to, are personal friends of Lord Rosebery, and were present at the dinner. Mr. Harmsworth, of the "Daily Mail," himself says that the development of the Sunday newspaper "is quite as unnecessary to-day in England as it was in the United States thirty-five years ago, when it commenced there."

Dr. Edward Everett Hale, after a service of forty-three years, has resigned the pastorate of the South Congregational Church in Boston.

The seventy-fifth anniversary of the American Sunday School Union opened in this city yesterday afternoon. The meeting was addressed by Bishop Foss, of the Methodist Church; Russell H. Conwell, of the Baptist, and Rufus M. Jones, of our own denomination, besides other well-known church workers. Today's sessions in the afternoon and evening will be addressed by such ministers as H. Clay Trumbull, A. F. Schauffler, Newell Dwight Hilles and Theodore L. Cuyler.

News from the Field.

Dublin Yearly Meeting was held at Dublin, Ireland, from the 1st to the 9th, inclusive. It was attended by the following ministers with minutes: William Edward Turner, Howard Nicholson, Charles E. Gillett, and Frederic Taylor, all of London Yearly Meeting. George Grubb, John Henry Allen, and Arthur Pim were reappointed clerks. The total membership is reported to be 2,586, a decrease of 6. There are 34 recorded ministers.

We have received from our friend, J. Bewley Beale, a short but interesting impression of it:

It was a better attended Yearly Meeting than the few last, and, on the whole, very interesting. The home and foreign mission meetings were really delightful times, and mark a decided increase of interest and earnestness. I have heard nothing but expressions of satisfaction as to the meetings for worship held in and around the city. The concluding meeting in Dublin was for us here in Ireland a remarkable and unusual time, many Friends, younger and older, having testified to their acceptance of Christ as their own personal Saviour and as to His keeping power. It seemed as if the meeting could not be brought to a close, and after it had held for more than two and a quarter hours, and was eventually brought to an end, quite a number accepted an invitation to adjourn into an adjoining room to be spoken to. Of course we have had somewhat similar experiences before during a series of meetings at special missions or other occasions here, but nothing like it at a Yearly Meeting for worship. It is indeed cause for devout thankfulness to our Heavenly Father. The presence of the Holy Spirit was felt and frequently acknowledged during the Yearly Meeting. With love, I am thine, sincerely,
J. BEWLEY BEALE.

Aaron M. Powell, a widely known reformer and philanthropist, died suddenly while speaking in the ministers' and elders' meeting at Race Street Yearly Meeting of Friends, Philadelphia, Fifth month 13th. He was a native of New York State, and became in early life a vigorous speaker and writer in the anti-slavery cause. When the slavery struggle was over, he entered at once into the work of Temperance Reform, and was for twenty years associate editor of the "National Temperance Advocate." During the later years of his life he has been mainly devoted to work in behalf of Social Purity, and he was editor of the "Philanthropist," a monthly magazine published in the interests of Social Purity. He was a man of singularly pure life, and he has made a good contribution to the never completed work of improving the world.

William Marshall writes from Argentine Republic that he is in good health, and busily engaged distributing Bibles and tracts. He hopes soon to go to Bolivia.

Joseph S. Elkinton, of Philadelphia, was on hand again at Halifax to meet the new company of Doukhobors who arrived from Cyprus on the steamer "Lake Superior." The ship brought 2,000 of these peace-loving immigrants. Joseph S. Elkinton rendered what service he could while the Doukhobors were in Halifax. They have gone on to join their companions in Manitoba.

John Wilhelm Rowntree and Alfred Neave Brayshaw, of York, England, have been spending a few days at Cleveland, Ohio. They are now at Richmond, Ind., where they will probably remain until New England Yearly Meeting.

On the evening of Second-day, Fourth month 3d, the third annual reunion and dinner of the Providence School Alumni Association was held at the Hotel Marlborough in New York city. There were present forty-three ex-students and teachers, includ-

ing several who were also members of the Alumni Association of Oakwood Seminary at Union Springs, N. Y.

The guests met about half an hour before sitting down at dinner, and enjoyed an informal reunion and exchange of greetings. Some of those present had not met before for forty years.

After the usual abundant repast had been disposed of, the President, Isaac Howland, introduced Augustine Jones, the present Principal of the School. With his usual felicitous admixture of the serious and humorous, he explained the present aims and progress of the school, dwelling particularly upon the fact that the school rested upon a foundation designed to promote the purpose of philanthropy, and not for the accumulation of money. He said: "We furnish an education worth \$1,000 for \$300, and that is following the intuition of the founders." He also assured his hearers that the standards of scholarship set up in the past were being fully maintained. On the whole his representation of the present condition of Providence School was highly satisfactory.

The next speaker introduced was George Fox Tucker, of Boston, of the class of '71. Friend Tucker recognized that he was in a company of Friends from the plainness of speech and attire, and the frugality (?) of the repast of which his hearers had just partaken. His further remarks were confined to pleasing reminiscences of John Rowell and others formerly connected with the school.

He was followed by the earliest living graduate, Lois Anna Green, of Providence, class of '58, who happily described the guarded education that was provided in the years gone by, along with the attempts at co-education, the results of which under the present dispensation of Friend Jones were in many respects happily improved.

Friend William A. Marble, class of '67, devoted his remarks to the "Station Poets" and their poems, some selections from which he read. These verses recalled to many of his hearers in a very pleasing manner both the authors and the occasions that prompted them.

Those who remember James A. Robinson, class of '56, will not be surprised that in making his first attempt at an after-dinner speech, he contributed very materially to the entertainment of the evening. James told his hearers how it was that after completing the course of study, and successfully passing all of the examinations, just on the eve of graduation a little "racket" with John Rowell had led to his being deprived of his well-earned diploma. The remainder of James Robinson's remarks could scarcely be reported, but were highly appreciated and enjoyed, even by an audience of Friends, as was attested by the laughter which his wit of word and manner provoked. At the close of his remarks Augustine Jones came to the rescue and dubbed him a knight on the field of battle, assuring him that at the meeting of the committee of the school, to be held next day, the diploma that had been earned forty years before should be bestowed.

Stephen F. Peckhower, class of '56, called attention to the fact that Augustine Jones, Isaac Howland, James A. Robinson, David Taber, Thomas C. Howland, Robert Ferris and himself had not sat at the same table for more than forty years. He further reminded his hearers that two hundred years before, at a meeting held at John Lapham's house in Dartmouth, Mass., the ancestors of a number of those then present had planned to build the first Friends' Meeting House built in New England, calling to mind that we of the present time owe a debt of gratitude to the early Friends of New England quite as deep as to Roger Williams, for their heroic resistance to religious intolerance and the final establishment of "soul liberty."

The last speaker was Clarkson A. Collins, class of '72, who spoke feelingly and appreciatively of the work done by William Phillips, at the school, in laying deep and broad the foundations of classical culture.

After the election of officers of the Association for the ensuing year the Friends sought their homes. S. F. P.

A great many meetings are being held in favor of a permanent Arbitration Tribunal for the nations. Many resolutions passed at these meetings have been sent by telegraph and by mail to the American delegates at The Hague, praying them to contend earnestly for this world's court.

Wm. G. Hubbard, of Columbus, Ohio, while in this vicinity for a few days, addressed a large meeting of the churches of Haddonfield, N. J., on the above topic. He also spoke at Central Congregational Church, Philadelphia, and at the Hall of the Universal Peace Society on the same theme. From all these meetings messages were sent to The Hague.

WILMINGTON YEARLY MEETING.

Friendsville, Tenn.—The annual commencement of Friendsville Academy was held Fifth month 9th, 10th and 11th, 1899.

On the evening of the 9th, the undergraduates gave the most refined entertainment we have had for some years to a large and appreciative audience.

On the morning of the 10th the little folk recited their pieces. It seemed very fitting that these little ones join nature at this season just as she is swelling the buds and opening the flowers adorning the works of the Creator.

At 7.30 the annual meeting of the Alumni Association convened to extend greetings, as well as to welcome the class of '99.

On the morning of the 11th, Farnum Hall gathered her usual host of witnesses testifying in behalf of education, morality and religion, while Mollie Bradshaw and R. Wilson Lee, in the usual way, closed the Genesis, and began the Exodus of life for the actual and not the imaginary Canaan, which all may find under God's appointed leader. E. T. Sanford, A.M., of Knoxville, delivered the address. The speaker paid a tribute to the institution, which had stood so long as a beacon light, surrounded by a Quaker colony, thus shedding its light of moral, scientific and religious culture over a vast section, quickened by some of the noblest energies that move the heart of man. Great men are conquerors, but the greatest conqueror is he who conquers the powers within him. The world may know of your knowledge of books or intellectual powers; and remember, they also know whether you have access to the tree of life, which transforms knowledge into wisdom. We should learn to live and love in this little world Him who lives and loves in an unlimited one. The speaker closed with a compliment upon the woman of the nineteenth century, much to the satisfaction of our lady friends, who rejoiced to see strong men of other churches pulling down the strong barriers which have stood through all the ages.

Jesse H. Moore, A. M. Hadley, and Katie Linginfelter, teachers. Blanche Moore, instructress in music. Jesse H. Moore, Principal, will arrange for the next year's work. SAMUEL DUNLAP.

IOWA YEARLY MEETING.

Marshalltown, Iowa.—Dr. Bunce, of Nevada, Iowa, and Lewis I. Hadley, of Camby, Ind., are booked for tabernacle meetings in this state as follows: Springdale, Fifth month; Cottonwood, Fifth month 20th to 31st; Iowa Annual, Sixth month 9th to 19th; Marshalltown, Seventh month 7th to 17th; Grinnell Camp, Seventh month 20th to 30th; Keokuk County Camp, Eighth month 3d to 13th. E. B. MENDENHALL.

NORTH CAROLINA YEARLY MEETING.

Southern Quarter.—Our friends, Wm. C. and Sarah E. W. Winslow, ministers of Science Hall, acceptably attended Marlboro Monthly Meeting on Fifth month 6th, and were at our Sabbath School and 11 a.m. meeting next day. They had good service both days. On Seventh-day Sarah E. W. Winslow rose with the words of our Saviour, "Let not your heart be troubled," etc., dwelling particularly on the word "let," and showing us the importance of little words; also the word "clean," and how much Christ used it in reference to His church and followers. Sarah E. W. Winslow spoke very feelingly of the passing away recently of her life-long invalid sister, Hannah Wilson, of Dublin, Ind., the pet of the family, a lovely Christian character, though a "shut in." We are glad the Lord put it in their hearts to visit us. LILIAS MARRIAGE LOWE.

INDIANA YEARLY MEETING.

Three prominent members of Indiana Yearly Meeting have recently passed away within a few days of each other, Martha Jay, of Richmond; Levi Jessup, of Lynn; and Thomas N. White, of Lewisville.

Stillwell, Ind.—Mary Cox, of Coloma, Ind., held a series of meetings at Riverdale School House, five and one-half miles south of Bethel Church. Twelve or fifteen came forward during the meetings and professed conversion. Ten requested membership with Friends.

We have a family of Friends living near this school house, and there are other families who belong to church, some to the Presbyterians, some Methodists, living in this neighborhood, who attend the meetings and Sabbath School. These, with a number of families who make no profession, but attend services at this school house, make quite an interesting little meeting.

There is no church organization near this point, and we hope soon to have a meeting established there and a house built.

Friends hold Sabbath School there every Sabbath, and meeting for worship every other Sabbath at three o'clock.

Charles Whitely, pastor of Stillwell Meeting, is doing a grand work at Stillwell. He also conducts religious service and Sabbath School at a little town east of Stillwell, six miles on the Grand Trunk Railroad. There is no meeting or Sabbath School within six miles of this point, and we hope to soon see a Friends' meeting built up at this place.

All those points with the Friends' meeting in Laporte are going to join in a grove meeting near Bethel Meeting House on the 23d, 24th and 25th of Sixth month. These meetings will be held under the care and management of David Hadley, of Plainfield, and Joseph O. Binford, of Knightstown, Ind.

MAHLON S. GAUSE.

Upland Meeting, Fairmount Quarter.—B. F. Morris, of South Wabash, came here first of Eleventh month last, and took charge of this and Walnut Creek Meeting, three miles in the country, as pastor. We had become weak and discouraged, but his loving pastoral care and messages of love and lessons of instruction soon infused new life, and the interest in the meeting began to increase, and has gradually grown since. A series of meetings were held by our pastor at both places to good satisfaction, resulting in a number of conversions and renewals; some accepted Christ in all His fulness, realizing that He keeps in perfect peace those who trust Him. At the close of our meeting here in Third month we organized a Christian Endeavor Society of thirty-one active and fifteen associate members. We have received since then two active and eleven associate members. Our meetings are lively and growing in interest both in the Christian Endeavor and regular meeting. Our pastor hands out both milk and meat, so that all are fed, and the growing is apparent, and we feel that the great Head of the church is leading.

CLAYTON WRIGHT.

Walnut Ridge Quarterly Meeting was held Fifth month 12th, 13th and 14th. Joseph O. Binford, Gurney Binford and Susan Ratliff were present each day; Elwood O. Ellis on 6th and 7th days, and Samuel Mills on First-day afternoon. Our own ministers and workers were largely in attendance. On First-day the crowd was large and orderly. The sessions were seasons of blessing, the power of the Lord sweetly prevailing over all things to the good of His church, all realizing the preciousness of the unity of the Spirit in the bonds of peace.

CHARLES S. WINSLOW.

NEW ENGLAND YEARLY MEETING.

The Friends of Amesbury Meeting have had sad losses through death during the past year. Six of their most faithful members have been removed, which is a serious loss.

A reception will be given to all returned missionaries of New England Yearly Meeting on Sixth month 8th, from 6.30 to 7.30 p.m., in the vestry of Friends' Meeting-house, Oak Street, Portland, Maine, thus giving a little time for handshaking and short speeches in welcoming those who have done so much for us in the far-off missionary fields. All attending the Yearly Meeting are cordially invited to be present.

Lewiston, Maine.—That the winter is past, the rain is over and gone, and the time for the singing of birds has come, is no truer of this beautiful world of ours, in a natural sense, than it is of the Friends' meeting in Lewiston in a spiritual sense.

After months of trials and discouragements, kept alive only by our faith and trust in "One who is strong to deliver," praying constantly that God would send us a messenger who would reach the hearts of the people, and make wrong things right, He answered our prayers.

In the autumn of last year, Jesse McPherson, of Winthrop, heard God's voice saying to him in tones that could not be misunderstood, "Go to Lewiston; I have work for thee." In simple obedience and with unwavering faith he obeyed the call and came to our help. As the result of faithful work, led by the mighty Captain of our salvation, assisted in every way by George Farr and Elma Richardson, of this church, speaking the word as God gave it to him, sometimes as sharp as a two-edged sword, yet with all tenderness, the darkness has disappeared and there is a shout of victory in the camp.

At a recent monthly meeting twenty-eight members were added to our numbers, and the following Fifth-day evening a public reception was given them at the church, which was well filled. It was truly a powerful meeting. Smiles and tears, expressions of love to God and to each other earnest prayer and soul music made it seem like the very "gate of heaven," while the faithful heart-searching words of Jesse McPherson to the new members

will never be forgotten. The meeting closed with a Friend's hearty handshake and the smile of God's approval.

PHILADELPHIA YEARLY MEETING.

The centennial anniversary of the founding of Westtown Boarding School will be celebrated at Westtown, on Seventh-day, Sixth month 10th, 1899, at the time of the third annual reunion (second Westtown reunion) of the Westtown Old Scholars' Association.

A cordial invitation is herewith extended to all old scholars, their husbands, wives and children, and others who have been identified with the school, to participate in this occasion and to become members of this Association, whether now connected with our religious society or not. Those specially interested in the subject of education among Friends are also invited. All who have contributed to the Westtown Centennial Memorial Fund are particularly invited to be present.

Ample preparations are being made to care for and entertain a very large gathering (about three thousand people). Everything needful for the day, including tent, conveyances, and a substantial luncheon, will be provided by the Westtown Old Scholars' Association without charge. A prominent feature will be the presentation of Westtown Centennial Memorial Fund. There will be addresses by entertaining speakers. The school buildings and grounds and specimens of the handiwork of the scholars will be on exhibition.

Please extend this invitation to any who should attend, but who may not have received it, and please also respond promptly by postal card.

On behalf of the Board of Managers of the Westtown Old Scholars' Association. SAMUEL L. ALLEN, President.

Moorestown, N. J.

Margaret Leitch, of Ceylon, gave a very stirring missionary address at Haverford on the evening of the 15th, under the auspices of the Haverford branch of the Foreign Missionary Society of Philadelphia. She also addressed the Haverford College Y. M. C. A. on the 17th, and a large gathering of students was present.

KANSAS YEARLY MEETING.

Lowell, Kansas.—Grand River Quarterly Meeting was held at Ottawa Mission, Indian Territory, 4th and 5th of Fifth month, 1899. The meeting was not as large as usual on account of inclement weather, but was greatly blessed. The power of the Holy Spirit was manifest through all the meetings. A number of our Indian Friends were present, whose hearts were touched with the love of Christ. There was a request for a Quarterly Meeting to be held in Oklahoma, Indian Territory, which was granted. Our next Quarterly Meeting will be held at Lowell, Kansas, in Eighth month, 5th and 6th.

SUSANNA OSBORN.

THE NEW ILLUSTRATED HISTORY OF WESTTOWN SCHOOL.

Under the auspices of the Alumni Association and some members of the Westtown Committee, a new, and we think valuable, History of the School is nearing completion. It has been compiled by Watson W. and Sarah B. Dewees, assisted by a special committee of the Alumni, and is an interesting narrative of the life of the school from 1799 to the present.

No space has been sacrificed to a catalogue of students, but the author's aim has been to produce a book both accurate and readable, eliminating as far as possible uninteresting statistics. The book will contain about two hundred pages of text, and fifty or more full-page illustrations. It will be printed on a particularly high grade of paper and appropriately bound in cloth. The opening chapters contain a lively picture of the state of education among Friends in America during the closing years of last century, followed by an interesting recital of the growth of the idea which finally took shape in a Yearly Meeting Boarding School.

The authors have had access to the minutes of the Philadelphia Yearly Meeting, as well as to those of the School Committee, and have incorporated in the history very much that has the element of freshness to those of the present generation. Succeeding chapters tell of the building of the original school house and the opening of the school; an interesting feature of this part being the introduction of letters written home by Westtown boys and girls in the early years of the century. The administrations of the various superintendents then follow, and the concluding chapters are devoted to special features of Westtown life, such as literary societies, sports, etc. The illustrations, for the most part, are from newly made half-tone plates never before published, and include several portraits of superintendents, teachers and others who have been closely identified with the school. Among the many valuable ones in the collection may be mentioned a sketch by William L. Price, drawn particularly for this history, repre-

senting the original school house as we believe it appeared early in the century. Other illustrations worthy of special mention are the Boys' Chamber, the Old Gallery, the Original Farm House in 1799, sketched by James M. Price; the Old South Porch, and among the portraits, Philip and Rachel Price, Sarah Emlen, Enoch Lewis and Joseph Walton.

It is expected that the book will be on sale by or before Centennial Day, Sixth month 10th, 1899. The price will be \$1.00 per copy if delivered at Friends' Book Store, No. 304 Arch Street, or at Friends' Institute, Twelfth Street, below Market, to be called for by the purchaser. If sent by mail the price will be \$1.10.

The committee feel that they are offering exceptional value for the money, and believe that the book is one that every person interested in Westtown should own. As the edition is limited, we would suggest that it may be best for those wishing to secure copies to order at once.

Charles Rhoads, Hannah P. Morris, Davis H. Forsythe, Henry Tatnall Brown, Committee.

Birth.

DOUGLAS.—To Charles B. and Effie I. Douglas, Fifth month 13th, 1899, a son, Charles Harold.

Died.

BROWN.—At Barclay, Kansas, Second month 24th, 1899, Marcus H. Brown, leaving a wife and two sons and two daughters, together with many friends to mourn his loss. He was born in Logan County, Ohio, near Zanesfield, in 1839. He was married to Rachel A. Mills, of Howard County, Md., in 1871. For the last twenty-five years he lived a Christian life. He was active in Sabbath School and church work. We can say that our loss is his gain.

HENLEY.—Amanda M. Henley, daughter of Zeke and Margaret Henley, died Fourth month 9th, 1899, in her 76th year. She was born in North Carolina in the year 1822. From there she moved with her parents to Kansas in an early day. She lived at Virgil, Kansas, at the time of her death, which was occasioned by a fall.

STOUT.—John Stout, Sr., died on Fourth month 27th, 1899, aged 77 years, 7 months and 6 days, at his home in Paoli, Orange County, Ind. He was a birthright member and had filled the office of Overseer and Elder for many years. During the last 18 months his health had declined on account of heart trouble. A life warm towards his church has ceased here, but more abundantly entered into in the world to come.

RATHBONE.—Susan W. Rathbone died at the home of her daughter, Anna Rathbone White, in Knightstown, Ind., on the morning of Third month 18th, 1899, aged 87 years, 7 months. She was the widow of Frances H. Rathbone, who was killed in 1854 by an accident at Boston Corners on the Hudson River Railroad. She was a lifelong member of Friends, and at death was a member of New York Yearly Meeting. The late Hannah B. Williams, of Twelfth Street Meeting, Philadelphia, was a sister of the above named. Our aged and beloved Friend gave full assurance of an abiding Christian faith, and longed to go to her heavenly home and be at rest.

WEESNER.—Josiah Weesner, the oldest son of the twelve children of William and Rachel Weesner, died Fourth month 26th, 1899, aged 85 years. He was born in North Carolina in 1813, and moved to Indiana in the spring of 1838. He was a member of West Union Monthly Meeting, Indiana.

WILSON.—Died, Fourth month 11th, 1899, Hannah Wilson, a charter member and an Elder of Fairmount, Indiana, Preparative Meeting of Friends. She was born in North Carolina, being the daughter of Aaron and Nancy Hill, and was the widow of Jesse E. Wilson, deceased in 1883. She was regular in attendance of meetings, and occasionally, in a few well-chosen words, expressed her gratitude to her Heavenly Father for His saving and keeping power, which, in connection with her daily conversation, manifested to those about her the "Christ formed within, the hope of glory."

FACTS ABOUT HUMAN LIFE.

There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. To 1,000 persons, only one reaches 100 years of life; to every 100, six reach the age of sixty-five, and not more than one in 600 lives to eighty years. There are on the earth 1,000,000,000 inhabitants. Of these 33,033,033 die every year, 91,824 every day, 3,730 every hour, 60 every minute, or one every second. The married are longer-lived than the single, and above all those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor, previous to fifty years of age, than men have, but fewer afterward. The number of marriages is in the proportion of 75 to 1,000 individuals. Those born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day; also deaths. The number of men capable of bearing arms is calculated at one-fourth of the population.

There are several varieties of fish that cannot swim. In every instance they are deep sea dwellers and crawl about the rocks, using their tails and fins as legs.

WORKING ON BRAINS.

Food Specialist Brings out a Novelty.

A food expert at Battle Creek, Mich., connected with the Postum Cereal Co., Lim., has produced a food especially intended for rebuilding the brain. It is a well-known fact among physicians that examination of perspiration and urine will tell whether the individual has been actively using the brain or not.

Brain work exhausts the phosphates which appear in the excreta above mentioned. Administration of inorganic phosphorus or phosphates does not readily supply the waste, for nature demands that phosphates be made up and blended in food which she furnishes. Advantage has been taken of this knowledge and a scientific selection of a part of the grain has been made, and these have been put through mechanical processes parallel to the processes through which food is passed in its management by the human digestive organs. Therefore the new food is not only ready to serve without cooking, but it has passed through the process where the starches have been changed to grape-sugar, and that with the proteids, organic phosphates, etc., are at once ready to be quickly absorbed and turned to use in vitalizing and nourishing the parts of the body like brain, solar plexus, and the delicate nerve centres.

The new food has been given the name of Grape-Nuts, and far from being a "Crank's Food," "Invalid's Food," or anything of that sort, it is a crisp, sweet novelty, charming to the athlete, brain worker, epicure, or invalid.

Grape-Nuts can be had of grocers, and a trial dish for breakfast will be found a pleasant experience.

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FAIRBAIRN & WILLIAMS.

Mention this Paper

THE DOG REPORTER.

Bob, a fox terrier that belongs to the chief of one of the Washington newspaper bureaus, is generally known along Newspaper Row as "the dog reporter." The correspondent of "The Detroit News-Tribune" tells why.

There are some sanctums that the ordinary reporter does not dare to enter, unless especially invited; not so with Bob. His nerve is supreme. He starts out each morning with great regularity to make the rounds of the Treasury Department, White House, and War, State, and Navy buildings, usually accompanying one of the reporters to the bureau. If they are behind time he goes on his own hook.

He is known in practically all the departments, and when he comes along officials discreetly conceal all letters or other documents which may have news in them, because Bob will never leave an office without some tangible proof that he has called. A few weeks ago he was discovered by Secretary Gage calmly walking out of his office, with a bundle of letters presented by a Western Congressman in behalf of a constituent who wanted a position. Bob was greatly aggrieved when the messenger forcibly relieved him of his "scoop."

Bob also frequently pays his respects to the President. Unlike most callers, Bob always sees the chief magistrate when the spirit moves him to do so, and incidentally, in his demonstrations of delight over a Dewey victory or some other little achievement, he paws the creases all out of the Presidential trousers.

A clergyman married a wife, with whom he received \$10,000 and a fair prospect of more, and, while occupying the pulpit on the first occasion after the honeymoon, gave out a hymn. After reading the first four verses, he was proceeding to read the fifth, beginning,

"Forever let thy grateful heart,"

when he hesitated and exclaimed, "Ahem! the choir will omit the fifth verse," and sat down. Attracted by their pastor's evident confusion, the congregation read the verse for themselves, and smiled broadly as they read:—

"Forever let thy grateful heart

His boundless grace adore,
Which gives ten thousand blessings now
And bids me hope for more."

The shooting fish is a native of the East Indies. It has a hollow cylindrical beak. When it spies a fly sitting on the plants that grow in shallow water, with remarkable dexterity it ejects out of a tubular mouth a single drop of water, which seldom misses its aim, and striking the fly into the water, the fish makes it its prey.

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It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

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For particulars address

BIBLE TRAINING SCHOOL,

257 Cedar Ave., Cleveland, Ohio.

NEWS AND EVENTS

The movements of the American forces in the Philippines last week were attended with increasing success, and confirmed the opinion before entertained that the surrender of the Filipinos is only a question of time. Under General Lawton's command the American troops drove the insurgents northward to San Isidro, the second insurgent capital, and pressed them so hard that they were finally driven to the mountains. Their forces have been scattered, they are sick, short of food, and their army is said to be dissolving into bands of pillagers. The Filipinos are evidently demoralized. Their discouragement is shown by the fact that another commission has been sent from Aguinaldo to General Otis, to inquire again concerning the terms of peace. At a preliminary meeting Aguinaldo's commissioners requested an armistice from General Otis, but as before, this concession was refused. The American General, however, gave instructions to his commanders to refrain from aggressive action temporarily. At this writing the American Commissioners are treating with the Filipino Commissioners, and it is hoped that the result of the Conference will bode well for peace, though the experience of the past makes the prospect of a cessation of hostilities in the immediate future a matter of grave doubt.

Intense excitement was created in the Transvaal last week by the arrest, on the 16th, of eight ex-British officers on the charge of high treason. The plotters are alleged to have been implicated in a conspiracy against the South African Republic. These arrests may be the foreshadowing of the end of oppression and misgovernment in President Krueger's little republic. The foreign residents in the South African Republic, known as Outlanders, are accorded few of the privileges such as are enjoyed by the Boers or citizens of the country, and in many ways their lives are made oppressive. The Outlanders own seventy-five per cent. of all the landed property and are forced to pay ninety per cent. of all the taxes. That they are oppressed and unjustly treated there is no doubt. President Krueger's republic appears to be little else than an oligarchy, with almost unlimited power reposed in the President. The natural sequence of tyranny and misrepresentation is revolt, and while the accused may be condemned for their revolutionary plot, they are receiving a vast amount of sympathy from the residents of more enlightened governments.

The Peace Conference called by the Czar of Russia was opened at 2 o'clock, on the afternoon of the 15th, in the hall of the "House in the Woods," two miles from The Hague. The inaugural address was delivered by M. de Beaufort, President of the Council and Minister of Foreign Affairs of the Government of the Netherlands. Russia's Ambassador to England, M. De Staal, the head of the

Russian delegation, has been made President of the Conference. Three Commissions were named to arrange programs for discussion. The first relates to restrictions of armaments and military expenditure; the second deals with the laws governing civilized warfare, and the third with mediation and arbitration. At least this was the order originally planned, but through the insistence of the United States and English delegations the subject of arbitration has been given precedence in the program which will be considered by the Conference. A broad and liberal spirit has thus far been manifested, and perfect harmony has prevailed regarding all questions brought forward. Beginning with this week the sessions will be held in secret. One of the most interesting features thus far developed is the unanimity existing between the United States and Great Britain, as shown in the common ground they have taken on the subject of arbitration. The Commissioners from both countries will insist upon the establishment of a permanent tribunal for the arbitration of international differences.

The cloud which threatened trouble in Cuba has fortunately blown over and an amicable arrangement has been effected for the surrender of the Cuban arms. The arms and equipments received from the Cuban soldiers are to be taken under guard to the nearest station occupied by the United States troops, where they will be stored until they can be transported to Havana or Santiago, where they will be kept in the arsenal as souvenirs and cared for by armorers selected by the Commander-in-Chief of the Cuban army. Major General Brooke will begin promptly the payment of the \$3,000,000. With the disbandment of the entire Cuban army the one constant source of discontent and possible rebellion is removed very effectually.

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General Gomez has played his part admirably, and much credit is due him for the unselfish character which he has displayed throughout.

The German appreciation of Kipling, which "The Living Age" has translated from the "Englische Studien," is keen, just, and discriminating. Kipling is widely read, and, to judge from this estimate, is well understood in Germany.

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The American Friend is a weekly paper, containing twenty-four pages. The subscription price is one dollar and a half a year, payable in advance.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

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718 Arch Street Philadelphia.

A MUSICAL POMERANIAN.

A gentleman who has a great fondness for dogs says: "I heard dogs howl at the piano, but never before sing to it, as my Pomeranian did; and, what was stranger still, he was always perfectly in tune. This is not exaggeration, but a fact; and he would go right up the scale without a false note. Whenever I played the piano he used to sit in the middle of the room, put his little nose in the air, and join in with a great deal of expression and feeling. He thoroughly enjoyed his musical performance, and seemed immensely pleased with himself. A Welsh terrier we have in the house now often comes and sits close to my feet when I am playing. His nature is a very sentimental one at all times, and meek; other dogs I have noticed do the same thing, and this without either 'howling' or 'singing.' My Pomeranian was anything but good-tempered, meek, or sentimental. At times he went into the most fearful rages when anyone did anything to annoy him. I have never known a dog which took such foolish hatred to people. With me he was always the sweetest and most affectionate and faithful little companion possible. He was evidently the sort of dog that must attach himself to one person. More extreme opposites could not be found than in him and the Welsh terrier I have mentioned; so it shows that music affects dogs with different characters—fiery as well as meek."

MISSIONARY RECEPTION.

On Fifth-day evening, Sixth month 8th, from 6.30 to 8.30 p.m., at Friends' Meeting on Oak Street, in Portland, Maine, the two missionary societies of New England Yearly Meeting will give a reception to all our missionaries, active and retired. All interested are cordially invited to attend.

The Yearly Meeting Committee of Arrangements announce that there will be no meeting for worship on that evening, and the Representative Meeting will convene at 8.30 instead of 8 p.m.

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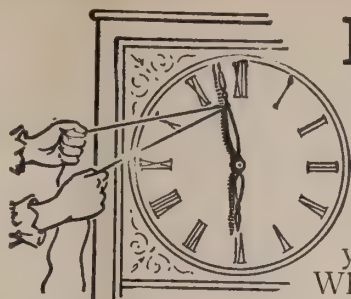
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An elegant house near the beach; ocean view cheerful rooms; just newly furnished; very desirable for Friends.

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FRANKLIN'S FAMOUS TOAST.

Franklin was dining with a small party of distinguished gentlemen, when one of them said: "Here are three nationalities represented: I am French, and my friend here is English, and Mr. Franklin is an American. Let each one propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of a Briton bold, said: "Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back

of this, but he proposed: "Here's to France, the moon whose magic rays move the tides of the world."

Franklin then arose, with an air of quaint modesty, and said: "Here's to our beloved George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they obeyed."

The triangular bridge at Croyland, Lincolnshire, is the oldest bridge in England and one of the greatest curiosities.



THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelists in extending the influence of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention.

President,

REV. GEORGE D. BAKER, D.D.

Vice-Presidents,

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General Secretary.

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With a total mileage of nearly six-thousand miles, the Southern Railway stands today without a peer. It is the most progressive transportation company in the South, as evidenced by the number of fast and elegant trains it operates, affording exceptional facilities for reaching all prominent cities in the South without change of cars. Three through daily trains are operated from Philadelphia via this great route, namely: 7.20 a.m., The United States Fast Mail, runs solid between Washington and New Orleans, making direct connections for all points in the South. 6.34 p.m., The New York and Chattanooga Limited, running through to Chattanooga Tenn., carrying through Pullman cars to Memphis and New Orleans, via Lynchburg, Roanoke, Bristol and Knoxville. This train also carries through Pullman cars to Augusta, Savannah, Jacksonville and Tampa, via Charlotte and Columbia. 6.55 p.m., The Washington and Southwestern Limited. This train has been in the service for several years and is the most popular, and best patronized train operated south of the Potomac, carries through cars to Nashville, Tenn., via Asheville, "The Land of the Sky," Knoxville and Chattanooga, also through cars to Atlanta, Birmingham, Memphis, and New Orleans. Dining cars serve all meals on this train. Send for maps and rates, also copy of a beautifully illustrated booklet entitled "The Land of the Sky." Stop-over at Washington not exceeding ten days will be allowed on all through one way tickets between the East and West via the Southern Railway. Passengers wishing to avail themselves of this privilege should deposit their tickets at the depot ticket office immediately upon arrival. For further information and Pullman reservations, call on or communicate with Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

A want advertisement in "The American Friend" will be seen by more than 7000 Friends' families.

The only cheap lamp-chimneys there are in the world are Macbeth's — don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa

It is estimated by a competent foreign authority that only 900 persons out of 1,000,000 die from old age, while 1,200 succumb to gout, 18,400 to measles, 2,700 to apoplexy, 7,000 to erysipelas, 7,500 to consumption, 48,000 to scarlet fever, 25,000 to whooping cough, 30,000 to typhoid and typhus, and 7,000 to rheumatism. The averages vary according to locality, but these are considered accurate as regards the population of the globe as a whole.

FLORIDA SHORT LINE.

The New York and Florida Express, via Southern Railway, leaving Broad Street Station, Philadelphia, daily at 5.34 P.M., carries through Pullman sleeping cars to Augusta and Savannah, Ga., Jacksonville and Tampa, Fla., via Charlotte and Columbia. This is the short line and most attractive route to points in Georgia and Florida.

All information cheerfully furnished by Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

STEAMERS TO WEST POINT.

York River Line to Resume Daily Service Which Was Discontinued in 1896.

Mr. Reuben Foster, President and General Manager of the Baltimore, Chesapeake and Richmond Steamboat Company, returned yesterday from Richmond, where he completed arrangements for the running of a daily steamer over the York River Line of the Company, between Baltimore and West Point, which is thirty-nine miles from Richmond.

The new schedule will go into effect on Monday, May 15. The steamer will leave the pier of the York River Line every afternoon, reaching West Point the following morning. Connection will be made at West Point with the Southern Railway, which makes the run from that point to Richmond in an hour and twenty minutes.

Officials of the company feel encouraged to resume the line of daily steamers between Baltimore and West Point, which was discontinued in the fall of 1896, because there are indications that there will be a marked increase both in the freight and passenger business over the line. At present there are only three steamers weekly over the York River Line between this city and West Point.—"The Sun," Baltimore, May 5, 1899.

For rates, time tables, maps and full information, write to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

We invite the attention of all our readers to the column of "Subscribers' Wants" in "The American Friend." This department is constantly increasing in favor with those wishing to reach the great body of Friends with a small advertisement. Five lines of thirty-five words cost only 25 cents. See page 477 of this issue.

HELEN KELLER'S DIVERSIONS.

"Helen Keller is as normal a young person, in the respect of her ordinary likes and dislikes, as any one you would be apt to meet in a day's journey—always excepting in what they may be regarded by some as normal vices, which she certainly has not," writes Joseph Edgar Chamberlin, of the deaf and blind girl who is shortly to enter Harvard College, in the May "Ladies' Home Journal." "She has quite normal curiosity, but she has been without personal experience of evil save in some very limited ways. She certainly comes nearer to being completely good than any other person whom I have ever known. She is unable to frame a deceit. Nevertheless, she loves dearly to play practical jokes of an innocent sort; but they are generally very melancholy failures through her total inaptitude for any form of guile. She is extremely fond of outdoor romping and yearns for adventures by sea and land. She struggles—of course with a guide, for if she is left entirely alone out-of-doors she simply stands stock still or sits down on the ground until rescued—with great joy up the steepest hills and through the densest thickets. To be 'lost' in our little woods with only a child for a guide is an intense delight to her. She revels in rough handling and friendly 'scraps.' She is a strong and healthy girl and feels the need for exercise. She eats heartily, but has a somewhat difficult—that is, an extremely sensitive—palate. Any taste which is but faintly perceived by other people seems to be strongly marked to her. The number of articles of diet which she 'does not like' is alarming, but there always remains a good variety of things, mostly plain and nutritious articles, to meet the demands of her appetite."

PERSONALLY CONDUCTED TOURIST EXCURSIONS TO CALIFORNIA WITHOUT CHANGE OF CARS.

Leaving Washington every Tuesday and Friday at 11.15 A.M., the Southern Railway operates Personally Conducted Tourist Excursions to San Francisco without change of cars, conductors or porters. The route is through Atlanta, Montgomery, New Orleans, Houston, San Antonio, New Mexico, Arizona, and Southern California. The cars are the very latest pattern of Pullman Tourist Sleepers, rosewood finish, have high back seats, upholstered in rattan, are sixteen section, supplied with linen, etc., same as standard sleepers, lighted by Pintsch gas, have wide vestibules, double sash roller curtains, lavatory and smoking room for gentlemen, and two retiring rooms for ladies.

Three and one-half days to Mexico and Arizona, four days to Los Angeles and Southern California, and five days to San Francisco. Such service for Trans-continental travel has never before been offered.

The tourist fare is less than via any other route, effecting a saving of \$25.00 to \$30.00 for the trip.

All information, maps, and rates furnished on application to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

Pond's Extract

(Avoid Substitutes)

Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—Dean Stanley.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

A SONG FOR SPRING.

List! List! The buds confer;
This noonday they've had news of her;
The south bank has had views of her;
The thorn shall exact his dues of her;
The willows adream
By the freshet stream
Shall ask what boon they choose of her.

Up! Up! The mold's astir;
The would-be green has word of her;
Root and germ have heard of her,
Coming to break
Their sleep and wake
Their hearts with every bird of her.

See! See! How swift concur
Sun, wind, and rain at the name of her,
A-wondering what became of her;
The fields flower at the flame of her;
The glad air sings
With dancing wings
And the silvery-shrill acclaim of her.
—Charles G. D. Roberts, in May "Century."

WESTTOWN CENTENNIAL MEMORIAL FUND.

At a meeting of the solicitors for the Westtown Centennial Memorial Fund, held the fifth of this month, the reports from the various decades, etc., showed an aggregate of over \$40,000 from about 400 subscribers.

This number of subscribers being but a very small portion of those who have received advantages from Westtown, it is desired that all may take advantage of this opportunity to assist our worthy alma mater according to their means, so that the full amount of \$100,000 may be subscribed to ere the Centennial Celebration, which occurs on the tenth of next month.

Those who have not received any communication in the matter can forward subscription to Samuel L. Allen, Chairman of the Old Scholars' Association, 1107 Market Street, Philadelphia.

For the Dyspeptic, the Over-stout, the Constipated, who need no medicine so much as proper food and exercise:

for the Brain Worker, the Muscular Worker, for invalids, for well people, for young and old,

FRANKLIN MILLS FLOUR

A FINE FLOUR OF THE ENTIRE WHEAT is the most healthful flour made. It contains all the nutriment of the WHOLE wheat berry, not found in ordinary white flour, and none of the indigestible outer husk which makes cheap graham flour an unnatural food. It helps the digestive organs by feeding the nerves governing peristaltic action, is a brain food and muscle builder, makes rich blood, and is prepared in strict accordance with Nature's laws. In addition, it is the most economical flour made. FREE booklet tells you more about it.

If your grocer does not have it, send us his name and your order—we will see that you are supplied. Refuse substitutes.

GENUINE MADE ONLY BY THE

FRANKLIN MILLS CO., Lockport, N. Y.

The sacred fires of India have not all been extinguished. The most ancient, which still exists, was consecrated twelve centuries ago in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandalwood and other fragrant materials, combined with very dry fuel. This fire, in the village of Oodwada, near Bulsar, is visited by Parsees in large numbers during the months allotted to the presiding genius of fire.

THE HEART-CRY OF JESUS,

By BYRON J. REES.

Table of Contents.—Dedication. Introduction. Preface. Contents. Christ's Prayer. Chapter I.—A Word in the Prayer. Chapter II.—Some Errors. Chapter III.—Those for Whom Christ Prayed. Chapter IV.—Christ's Prayer Answered. Chapter V.—Christian Unity. Chapter VI.—Fearlessness. Chapter VII.—Responsiveness to Christ. Chapter VIII.—Soul-Rest. Chapter IX.—Prayerfulness. Chapter X.—Success. Chapter XI.—Growth in Christliness of Life.

A. M. Hills, Author of "Holiness and Power," says: "His style is as clear and lucid as the crystal waters of the northern lakes; glowing, but chastened imagery; fervid, yet restrained and accurate language; now picturesque, then brilliant, then burning with the passion of his soul. Some passages are sweet as the matin of birds, other passages are as solemn as the moan of the seas, others as terrific with the scorching, withering, riving power of the thunderbolt. I read it with the avidity of a hungry man at a feast."

PRICE, CLOTH, REVISED EDITION, FIFTY CENTS.

Other Books by this Author: "Hulda, The Pentecostal Prophetess," 50 cents; "Christ-likeness," paper, 25 cents.

M. W. KNAPP, Publisher, Seventh and Walnut Sts., Cincinnati, O.

Harmless Wool Soap

Wool Soap is all soap—nothing but soap—no adulteration—no filling—no alkali—just clear, clean, white, safe toilet and bath soap.

If your dealer doesn't have it send us his name on a postal, and we will send you a cake free.

Swift and Company, Makers
Chicago

The wonderful part of the Maxim gun is that it has only one barrel, and yet it can discharge 600 shots in one minute.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.

SUMMER BOARDERS.—Caroline B. Kirk will be glad to accommodate a few summer boarders at her home, near Muncy, Pa. The views are fine, air good, drives and walks pleasant. For terms address CAROLINE B. KIRK, Pennsdale.

FOR SALE on easy terms. A house and twelve acres of land adjoining Friends' Meeting-house, at East Bend, N. C. Apply to DAVID E. SAMPSON, East Bend, N. C.

PERSONS visiting Washington can obtain good accommodation in private home. Convenient, by electric cars, to all parts of city. Rates reasonable. LAURA W. WILSON, 1456 Colorado St., Wash., D. C.

WANTED—A few selected boarders; cool, bright situation, good table. Near Friends' Meeting House. No. 115 South Carolina Avenue, Atlantic City. Open now. Address L. U. Valentine.

WANTED—Principal or instructor in Friends' Academy, to teach language, literature, or science. Please write at once to A. D. STANTON, Washington, Kas.

WANTED—By a Friend. To rent a house of from six to eight rooms, in Philadelphia, near the buildings of the University of Pennsylvania. Address E. E. WILDMAN, Earlham, Richmond, Ind.

WANTED—A situation to teach in the department of history or economics in a Friend school or college. Thorough preparation, successful experience, good references. Address inquiries to X, care of AMERICAN FRIEND, 718 Arch St., Phila.

WANTED—A few boarders in private family for Summer months. Pleasant airy rooms, good water, near College grounds, and pleasant walks. Apply to S. P. GARRIGUES, Millbrook Ave., Haverford Pa.

WANTED—By a Friend of experience a position as matron, companion, housekeeper or some other similar employment. Address Y., care THE AMERICAN FRIEND.

PENMANSHIP—Plain and ornamental of every kind, at reasonable prices. Marriage certificates and diplomas a specialty. Correspondence solicited. JOHN COLLINS, 702 North 43d Street, Philadelphia.

JOTTINGS.

In October of this year there will begin publication in this country a work of fiction in serial form by Count Tolstoy. By the author's wish all profits on the novel are to be used in assisting the immigration of the Doukhobors to Canada. The book will be known in Russia as the "Resurrection," and here as "The Awakening."

Professor Tucker, of Columbia University, has succeeded in obtaining, by means of the electric furnace, the immense heat of 6,700 degrees Fahrenheit. In this way he has been able to produce from carbon and cast-iron chips in a plumbago crucible diamonds larger than any that have yet been made by artificial means.

According to recent inquiries there are but two vacancies in the pulpits of the Protestant Episcopal Church in the United States which offer any inducements to applicants, and many candidates are applying for these.

The publication of the Browning Letters, which has been a noteworthy literary event of the year, is bitterly resented by C. J. Moulton Barrett, a brother of Elizabeth Barrett Browning. He considers them unjust to the memory of his father, and does not hesitate to characterize their publication as showing "a want of delicacy hardly conceivable."

Admiral Dewey left Manila en route for the United States on the afternoon of the 20th. He will probably arrive at New York about September 1st. A National Dewey House Committee has been organized in Washington, having as its end the raising of a fund to be applied in building a magnificent home for the naval hero. It is expected to cost not less than \$100,000.

While following a course strange to her usual route the trans-Atlantic steamer "Paris" ran aground on the Manacles, off the Cornish coast, on the 20th. The stranded steamer is within sight of the ill-fated "Mohegan," which struck these same rocks not long since and was completely wrecked. The sea was unusually calm when the "Paris" grounded, and all the passengers were conveyed by boats to land without the least disturbance, and with a minimum of inconvenience.

A fire in Dawson City, on the 21st ult., completely destroyed the business portion of the town. The loss is estimated at \$1,000,000, without a cent of insurance. To make matters worse, the supply of building material is entirely exhausted. An idea of prices that prevail is given in the fact that doors are selling for \$35 each, door locks \$8, and everything else in proportion.

The 111th annual session of the Presbyterian General Assembly began last week at Minneapolis.

The last portions of the Atbara bridge, the contract for which was awarded to a Philadelphia firm, have left Alexandria,

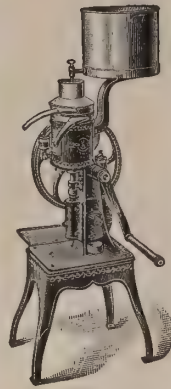
and will arrive at Atbara in about three weeks, and the bridge will be finished before the arrival of the usual floods.

Kang Yu Wey, the Chinese reformer, who fled from China, is reported to be behind a scheme to form companies in every city of consequence in the United States, Canada and Australia, which will attempt to control Chinese capital in order to further all Oriental industries. About \$60,000,000 worth of stock will be issued.

The largest mass of pure rock salt in the world lies under the province of Galicia, Hungary. It is known to be 550 miles long, 20 broad and 250 feet in thickness.

The Cymric, the largest freight steamer afloat, can carry about 20,000 tons of dead weight; that is, about what 625 freight cars can carry. The displacement of the Cymric is 23,000 tons; she carries thus about twenty-twenty-thirds of her weight.

Multiplied Value In CREAM SEPARATORS



DE LAVAL CREAM SEPARATORS are twice as well made and cost twice as much to make as imitating machines. They run with half the power, half the speed and half the wear, require but half the care and last twice as long as other separators. Under harder conditions their work is doubly efficient, and under all conditions they save twice as much as other separators over setting systems. Their sales are ten times those of all other machines combined. Their price is no greater but on the contrary less than cheaply made imitating machines in proportion to actual capacity, regardless of overwhelming superiority in every feature of separator efficiency.

Send for new 1899 catalogue.

THE DE LAVAL SEPARATOR CO.

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THE BUNNELL & ENO INVESTMENT COMPANY



Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold), on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

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Capital
Half a Million
Dollars



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Investors
never had a
loss

Each series is secured by \$50,000 of loans, deposited with the Atlantic Trust Company, N. Y., or Wm. and Arthur McGeorge, Bullitt Building, Philadelphia, as collateral. These Debentures are in denominations of \$100 and upward. Send for Booklet and List of Loans and look them over.

WILLIAM S. ENO, President, (Home Office) Bullitt Bldg, Philadelphia
SIDNEY E. MORSE, First Vice-Pres., 140 Nassau Street, New York

Address General Officers, or **C. S. Hutchinson, Syracuse, N. Y.**
Zebulon Rudd, Poughkeepsie, N. Y. **M. S. Way, West Chester, Pa.**

SOME OF JOSH BILLINGS' DEFINITIONS.

Contentment is a kind of moral laziness; if there weren't anything but contentment in this world, man wouldn't be any more of a success than an angleworm is!

Silence is a still noise.

Bashfulness is ignorance afraid.

Sarcasm is an undertaker in tears.

Conscience is our private secretary.

Poverty is the step-mother of genius.

Economy is a first mortgage on wealth.

An aristocrat is a democrat with his pockets filled.

Fastidiousness is merely the ignorance of propriety.

Honest men are scarce, and are a going to be scarcer.

Pleasure is like a hornet—generally ends with a sting.

Hope is a hen that lays more eggs than she can hatch out.

Flattery is like Cologne water—to be smelled of, not swallowed.

Bliss is happiness boiling over and running down both sides of the pot.

The clam is a bulbous plant and resides on the under side of the water.

Conceited people are like eggs—too full of themselves to hold anything else.

The cross man goes through life like a sore-headed dog followed by flies.

Laughing is the sensation of feeling good all over and showing it in one spot.

A "gentleman about town" is one who pays cash for everything except his debts.

Rumor is like a swarm of bees—the more you fight them the less you get rid of them.

Genuine praise consists in naming a man's faults to his face and his good qualities to his back.

Anxiety is milking a kicking heifer with one hand and holding her by the tail with the other.

Curiosity is the germ of all enterprise—men dig for woodchucks more for curiosity than they do for woodchucks.

Friendship is like earthenware—if it is broken it can be mended; but love is like a mirror—once broken, that ends it.

Adversity is a poultice which reduces our vanity and strengthens our virtue—even a boy never feels half so good as when he has just been spanked and set away to cool.

EDUCATIONAL.

MISS BALDWIN'S SCHOOL FOR GIRLS.
BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

Oakwood Seminary.

JONATHAN DICKINSON, JR., A.M., Head Master.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Spring term begins April 5th, 1899. For catalogues address

HENRY A. WHITE, S.B., Supt.,
Union Springs, New York.

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Louisville.



THE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

MAKING FRIENDS.

My animal family consists of a dog and a cat, says a writer in "Our Animal Friends." The dog is a long-time pet; the kitten is a newcomer. I hesitated to take her because Dick detested cats, but this kitten was a diplomatist, and she and Dick became fast friends. Just after her arrival Dick went to sleep on a large rug in the sitting room, after curling himself round so that there was a little vacant circle between his body and his legs. The cat, who had been playing at my feet, grew tired and looked about for a sleeping place.

Suddenly she spied Dick, and her indecision vanished. With the greatest deliberation she curled herself up in the circle of his legs and went to sleep.

Presently Dick awoke. He raised his head lazily, and was about to drop it again when he caught sight of the cat. I shall never forget the comical look that came into his eyes. No human countenance ever expressed utter astonishment more plainly than Dick's. For several moments he gazed at the cat as if doubting the evidence of his senses, too much bewildered to bark. Then he slowly reached over and gently nipped the cat's ear.

Cutter gave her head a shake, as if to dislodge a fly, and slept on. Then Dick, who seemed to be experimenting, gave the ear a harder nip. This time Cutter started out of her sleep, raised her head, comprehended the cause of her trouble, promptly clawed the dog's nose with one little paw, and straightway resumed her sleep.

For the next five minutes Dick's face was a study as he lay looking at her. Then, evidently giving up the puzzle, he lay down again and slept too.

One of the most taxing of the bee industries is the making of wax. Bees gorge themselves with honey, then hang themselves up in festoons or curtains to the hive, and remain quiescent for hours; after

a time wax scales appear, forced out from the wax pockets. The bees remove these scales with their natural forceps, carry the wax to the mouth, chew it for a time, thus changing it chemically. Thus it may be seen that wax-making is a great expense to the colony, for it costs not only the time of the workers, but it is estimated that twenty-one pounds of honey is required to make one pound of wax.

Stop-Overs at Philadelphia, Baltimore, and Washington on Pennsylvania Railroad Through Tickets.

In addition to its excellent train service, the Pennsylvania Railroad offers the travelers between New York and Chicago and New York and St. Louis the privilege of a stop-over of ten days at Philadelphia, Baltimore, and Washington. This stop-over is granted on all through first-class tickets reading via those cities. Persons desiring to stop-over must deposit their ticket with the station agent immediately on arrival.

To those who have business to transact in these cities, or to persons who have never visited the National Capital, this privilege is a valuable one, and should appeal to all through travelers between New York and the West, and Chicago or St. Louis and the East. The stations of the Pennsylvania Railroad are centrally located in Philadelphia, Baltimore, and Washington, and access to any section of the cities is easy, by either the regular street car lines, or by the Pennsylvania railroad cabs to be found at the Philadelphia and Washington stations.

CENTRAL CITY, NEBRASKA.
Near Omaha.

In the best part of the State.

Ideal Church and educational advantages. The College property, recently secured by Friends, is clear of debt. New church just completed. Good soil, pure water, healthy climate, mild winters, and cheap homes. Choice river bottom hay lands.

College Lots, - - \$25.00 each.
Acreage near College, 35.00 an acre.
Farms, the best soil, - 20.00 and up.

Information gladly furnished. Address,

E. H. BARRETT, Central City, Neb.

Reference, Herbert J. Mott, Central City, Neb.

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Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Highest Grade at Lowest Cost."

ACKER'S

"Cheshire Cheese"

Rich and Flavoury English Dairy Cheese.
Finest Made.

25c. lb.

Rosedale Cheese, 18c. lb.

Send for Complete Priced Catalogue.
Mail orders promptly filled.

FINLEY ACKER & CO.,

121, 123, 125 North Eighth St.,
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S. F. Balderston's Son,

WALL PAPERS.

All Grades. Estimates Given.
Window Shades Made to Order.
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On the side of your foot,—
get rid of the corn. It's easy
if you have A-CORN Salve,
15c. box. Your druggist or by
mail.

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305 Cherry Street, Phila.

Please mention THE AMERICAN
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WALTER BAKER & CO.'S

Breakfast Cocoa

Costs less than One Cent a cup.

Be sure that the Package bears our Trade-Mark.

A Perfect Food. Pure, Nutritious, Delicious.

WALTER BAKER & CO. Limited.

Established 1780.

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FREE

A copy of our handsome map
48 x 34 inches, printed in colors and
mounted on a roller, will be sent to
any address on receipt of 15 cents in
postage to pay for packing and transportation.
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which pays 3 per cent per annum on
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anything to advertise are advised to
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School, has the following distinct depart-
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Consecutive Bible Study, or helps to
understand and appropriate the teaching of
successive books of the Bible.

Topical Bible Study, or helps to a
clear knowledge of Bible doctrines.

The Higher Life, or helps to a knowl-
edge and experience of holiness, the baptism
with the Holy Spirit, the victory of faith,
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The American Friend

Vol. VI

SIXTH MONTH 1st, 1899

No. 22

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“*Holy Living*” is another term for living in the will of God: those who are in the will of God are unholy. The definition is sharp, as Christ’s definitions usually are, and there does not seem to be a middle or third term. It is this will of God by which we are sanctified. Sanctity, or its equivalent beatitude, is that condition in which the lives of believers have become, in their own proper measure and degree, the incarnation of the will of God on earth.

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—J. RENDEL HARRIS.

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"AN EFFORT AT CIVILIZATION."

ROBERT RAIKES, who originated, in Gloucester, England, one hundred and nineteen years ago, the modern Sunday School movement, called his work, "an effort at civilization," and we desire to consider the Bible School in its bearing upon civilization. We are too apt to study civilization on its material side. We pass in review the triumphs of invention and discovery; we count up with pride our material jewels, which "sparkle on the stretched forefinger of time"; we say, "See the great Babylons we have built!" as though telegraphs, telephones, electric motors, ocean steamships and incipient flying-machines constituted civilization!

The things which really make for civilization are far deeper and subtler. Its constructive forces are those influences which are formative in life, character, and thought, and the tendencies which mould the mind and spirit of the young determine the character and quality of a country's civilization.

Now, an institution which should in any measure succeed in the great work of spiritual culture with the young, which should make them familiar with the facts of the life and mission of the most supreme Personality who has ever dwelt among men, which should set before them those divine ideals of righteousness and love and sacrifice, would surely be a mighty factor in civilization, and should be reckoned with as such. This is the avowed purpose of the Sunday School, and it is impossible to estimate what it means to our national character that more than 12,000,000 of our people, mostly young, too, are taught, week by week, the immortal truths of this Book, which has proved such a source of moral and spiritual power. What the secular school aims to do for "the three R's," the Sunday School aims to

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do for the "fourth R"—Religion; and in so far as it succeeds, it is an effort at civilization.

It is a well-known historical fact that whenever the Bible has been put into the hands of the people—or, rather, into their minds and hearts—a revival of religion has followed, and a stronger moral fibre has been produced. The periods of close Bible study have been periods of reaction from crystallized and formal religion, and times when men have caught new and clearer glimpses of the living God and have set their lives by the new and higher standards. It proves in every generation, which really goes to it, to be an Alpine Book, and the streams that flow from it are for the healing of the nations, and make for purer, cleaner lives and characters.

It is not allowable, we know, to seek for explanations of different types of national character in any one single fact alone, but one most significant ground of difference between the civilization of our country and that of Spain is surely to be found in the fact that for generations we have gone to the Bible for our spiritual and moral culture, while in Spain it has been a sealed book. We have 12,000,000 of our people in Sunday Schools, moulding their lives in the presence of the divine ideals of life, while in Spain there are only 88 Sunday Schools, with an attendance of 3,400 scholars and teachers. Is it not fair, even when we allow for all other elements of difference in national character, to conclude that our Sunday Schools are in fact a successful "effort at civilization?"

It is a historical fact, furthermore, that almost every great, constructive statesman, either in England or America during this century, has been trained in the Bible in his formative years and has had his language affected by its unequaled imagery and his

thought influenced by its profound conceptions of life and the causes of individual and national greatness. It is, again, a well-known fact in literature that the poets and prose writers who have won a place in the first rank in our century, have almost, without exception, nursed their budding minds upon the ever fresh and vital pages of the Bible. In fact, Ruskin, Tennyson and Browning cannot be understood without a familiar acquaintance with the Bible. Its pictures, its style, its imagery and its lofty teachings are woven in the structure of these master writers. It is no mean effort at civilization to make the children of a nation familiar with the Book which has so deeply moulded our best statesmen and our best poets. But, best of all and greatest of all, the Sunday School, with its teaching force of good and loving men and women, is surely, though silently, instilling into these millions of growing lives a love of higher things, a deep sense of individual responsibility, and a power which resists temptation and puts down sin, and in so far as it does this it is a noble effort at civilization.

THE HAGUE CONFERENCE.

THE outlook at this time of writing is very favorable for some decided action in favor of arbitration as a result of the Czar's conference, though it must be expected that many obstacles and much opposition will have to be encountered before such a method can be consummated.

Andrew D. White, the head of the American delegation, has spoken very hopefully and confidently. "I am very hopeful," he says, "that it will be possible to reach practical conclusions. The skepticism of the first few days must yield to serious hopes without, at the same time, indulging in exaggerated expectations.

"The words of Emperor William have contributed to improve the situation. I think we may arrive at some result on the subject of mediation and arbitration. Although it is undoubtedly impossible to make such a connection obligatory, it can be rendered at least optional, and I believe that, after the Conference, the Powers will recognize that they have at their disposal a means of regulating their differences otherwise than at war. This will be an immense advance."

Sir Julian Pauncefoot also entertains the hope that the Conference will favor the establishment of a permanent tribunal for optional recourse for arbitration and mediation. He says:

"What is wanted is to secure prompt and certain access to international justice. This is the right way to discourage the use of force and to further the cause

of arbitration. The mere fact of the existence of such a tribunal would exert a potent influence in behalf of international justice."

Other Ambassadors who are delegates to the Conference have expressed similar views. They say they are most hopeful that the deliberations of the Committee will result in the adoption of practical recommendations tending toward peace and rendering war more humane. All seem to be dominated by a sense of immense responsibility to achieve something, especially in the direction of arbitration.

GENERAL CHURCH NOTES.

What Governor Rollins, of New Hampshire, said recently regarding the decadence of religion in the country, is given a striking commentary by the significant language of Bishop Whittle, of Virginia. These were his words at a late meeting of the Episcopal Council at Richmond:

"Never within my knowledge have we had so few candidates for holy orders, or so few young men preparing for the ministry of our church. This is a significant and alarming fact. It certainly seems to indicate a decline of spirituality and an increase of worldliness among our church people. This state of things must have a cause, and ought to produce great searchings of heart on the part of my brother ministers to discover what the cause is. For years past very few—scarcely any—of our candidates have come from the cities and towns. We have had to depend almost entirely on our country parishes, but if these are now to fail us, it is sad and alarming, indeed, to contemplate what the end must be. I commend this most important subject to the serious consideration of all our people, and especially of my brethren of the clergy."

General Booth, of the Salvation Army, has on the continent of Europe twenty-five hundred officers at work carrying on outdoor missions and evangelical labors in every town of considerable size. He complains that the churches have neglected the poor and the laboring classes; that the hours for worship usually make it impracticable or impossible for the vast majority of the people to attend religious services, and to these he is aiming to bring the gospel. He says: "The people are left to the theatre, to the music hall and the café, where they find themselves generally in the company of those who worshiped at church in the morning. The more I reflect upon it the more the general indisposition to missionize Europe astounds me."

The religious world has always looked for virile thought and powerful preaching from Plymouth Church, Brooklyn. Not infrequently, too, has it been the source of theological opinions which have stirred its critics to great activity and started in motion religious discussions that have occupied press and pulpit for months. The present incumbent,

Newell Dwight Hillis, lately of Chicago, seems inclined very wisely to let alone disputed doctrinal subjects. He has, however, brought upon himself hostile attacks on account of a series of sermons devoted to literary themes, such as Hawthorne's "Scarlet Letter," Victor Hugo's "Les Miserables," and the writings of George Eliot, Ruskin and others. The prominence of the church of which Dr. Hillis is pastor makes his position conspicuous and directs attention to the character of his sermons, which, if preached elsewhere, would probably pass unnoticed. Dr. Hillis is a man of striking personality and of great power as a speaker. It is to be hoped that his usefulness may not be marred by the selections which he may make of topics for his sermons.

The Catholic Church is highly displeased at the exclusion from the Peace Conference of the Pope's representative. The "Sacred Heart Review," a Catholic journal, quotes William T. Stead's declarations that the Pope wields a far greater influence than any other temporal ruler in christendom, and adds: "The absurdity, in the face of those admissions, of excluding the sovereign pontiff from a congress called to influence christendom's thoughts will be apparent to everybody, while his exclusion will certainly lessen very materially whatever chances the Congress has of proving a success."

"IN HIS STEPS."

An English paper says: "The most remarkable feature of the present 'boom' is, of course, the amazing success of Mr. Sheldon's books. About twenty publishers are publishing six-penny novels, and quite fifteen of them are turning out 'What Would Jesus Do?' and the half-dozen companion books. There has been nothing in the present century like this sermon story. It has sold in literal millions, 3,000,000 having been sold in this country alone. The success is the more remarkable because two of Mr. Sheldon's stories had been published in serial form in England in 1895 and 1897, and had attracted no special notice. Yet in less than six months the circulation of 'In His Steps' has far surpassed the total circulation of all Mrs. Henry Wood's novels in forty years! 'East Lynne,' which has had a bigger circulation than any other English copyright novel, has only reached 480,000 copies, and it is said that the total number sold of William Black's novels is not more than 300,000. 'Three Men in a Boat,' a remarkably popular book, reached 160,000; 'Beside the Bonnie Brier Bush,' 90,000; 'A Prisoner of Zenda,' 70,000; and the 'Christian,' the most popular book of 1897, sold to the extent of 123,000 copies in that year. But how paltry these figures are beside Mr. Sheldon's millions! Three of his books, published at a penny, ran through an aggregate edition of 900,000 in three weeks, and there are altogether not less than fifty editions on the market. Twenty English firms are competing in publishing these volumes of sermons preached in Kansas."

FOR THE AMERICAN FRIEND.

THE SHADOW OF THE ROCK.

THEODORE L. CUYLER, D.D.

The land of the Bible is a constant confirmation of the language of the Bible. For example, those of us who have crossed the valley of the Jordan, or have climbed from that valley up to Jerusalem on a hot day, have found the journey a very weary one. There is no shelter of trees; from the bare earth or stones the rays of the sun flash with intolerable brightness and pierce our eyes like bayonets.

But on the torrid road we come upon what Professor H. B. Hackett says that he came upon with such delight, and that is a company of travelers reclining on the shady side of a huge overhanging rock. At once we recall, as he did, that passage in Isaiah where the ancient prophet describes our Lord as "the shadow of a great rock in a weary land." This is a fruitful text for a summer-day meditation.

Jesus Christ is a shelter for all His redeemed ones from the devouring heat of the divine displeasure against sin. That holy hatred of sin would be a "consuming fire." Thanks and praises evermore for Christ's atoning sacrifice for our guilt, so that God may be just and yet the justifier of everyone who accepts and trusts that atoning Saviour. There is no condemnation to them who are in Christ Jesus. "Blessed be our Rock!"

A part of every true Christian's religion is walking; another part is working; another part is watching; and sometimes it is weeping. In the midst of such experiences our souls find a sweet repose in Jesus.

After the hot walk of a week with its toils and its temptations we reach the blessed Sabbath, and then we sit down awhile among the green pastures and beside the still waters. That is our feeding time; and if we lose that, we have no strength for either hard work or sharp fighting. That is our resting time.

"Tell me, oh, Thou whom my soul loveth, where Thou feedest, and where Thou makest Thy flock to rest at noon?" The response of our loving Shepherd is—"Come unto Me"; I will feed thee with the finest of the wheat; I will give thee to drink of the water of life; if thou art weak or soul-sick or weary, "My left hand shall be under thy head, and My right shall embrace thee."

The Christian who allows himself to venture into the week without his Bible-food and some quiet communion with his Master on the Sabbath as surely robs himself as the toiler who goes to his day's work without a wink of sleep, or the soldier who goes into battle without eating his rations. In these times of heated, over-driving and money-seeking, one of the greatest dangers to Christians is that they fail to make the very most of an indispensable Sabbath. No wonder they give out when they neglect the "shadow of the great Rock" in this wearing, wearying world.

A third thought suggested by this delightful passage is that the shadow of Jesus brings great coolness to our feverish spirits. Our tempers often get ruffled. Some provocation has set us on fire; we need cooling down, and a look at that patient, forgiving Saviour

who when reviled never reviled back again may shame us out of wicked irritation.

There are other things that heat our souls—the fever of selfishness, the flame of covetousness, the inflamings of fleshly lusts, or the rash impetuosity of hasty words, and decisions and deeds. Oh, for the calming and cooling shadow of Christ at such seasons! How many mortifications, how many intemperate acts, how many reckless blunders, how many falls into sin, and how many woundings of our Christian character we would be delivered from.

It was a wonderful comfort to me when, after a toilsome clamber from Jericho under a broiling sun, my guide and myself found shelter under a great wayside rock. The change was so delightful; the protection was so complete; for we had been in absolute danger of sunstroke! Similar to this is the experience of the soul that finds shelter under the infinite love of a pardoning and protecting and purifying Jesus. Oh, the breadth and depth and height of the love of Christ that passeth knowledge! The broken law of God shot its condemning fires upon our heads; now we are delivered from the curse of these violations. Every step in sin brought the stings of conscience; here we are at peace with ourselves and at peace with God. There was no joy in traveling over the hard flinty path of disobedience; but

I came to Jesus as I was
Weary, and worn, and sad;
I found this rock a resting-place,
And He has made me glad.

“How do you manage to live here?” inquired a minister of an old poverty-stricken pilgrim as he sat in his forlorn and leaking cottage that was not much better than a hut. The aged man had his Bible on his knee, and replied, “Sir, I am sitting under the shadow of Jesus with great delight, and His fruit is sweet to my taste.” This would have been a weary land to him; the journey was hard to a footsore pilgrim; but he could find repose under the cool shadow of the Rock, and wait until his name was called to go up to his Heavenly home.

Divine Mercy provided this shelter for us. Man builds his showy mansions—often but a vestibule to the grave. Fashion rears its noisy house of mirth. But He who built snow-crowned Hermon, and placed the great cool overhanging rock on the hot highway from Jericho, has provided the soul’s sweet, safe resting-place in Jesus. As man cannot make, so man cannot move this Rock of Ages. Caravans of pilgrims have halted beside it and found shelter from the torrid heats. The Psalmist when he fled from his foes found refuge there and sang, “The Lord liveth, and blessed be my rock!” Devout Hannah in her prayer exclaims, “Neither is there any rock like our God.” Homeless Peter felt as if he had thrown off his pilgrim pack from his shoulders when he sat down under the noontide shelter, and cries out, I have cast off all care; for He careth for me. John the beloved—happy in his Patmos exile—is overheard talking to himself, and we listen to his cheery words, “Now, little children, abide in Him; he that keepeth His

Commandments dwelleth in Him and He in us. Hereby we know that He abideth in us by the Spirit which He hath given us.”

Good friends, let us abide in the shadow of the great Rock and cultivate the grace of quietness. A Christian life is not all work, or all seed-sowing, or all conflict; much less is it all bustle and worry. We must find time to think—to pray—and to commune with our Master. A soldier cannot be always on the march; he must renew his strength in rest. Life would wear us out if we did not sometimes find that “our strength is to sit still.” Some of you are tired out and want to bathe your aching heads in the cool stillness beneath the everlasting Rock. Some of you are footsore and need a bit of rest. Many of you with weary limbs and weeping eyes have struggled along up a hard and flinty pathway, and are ready to cry out, “Oh, blessed, loving Master, just let me come in under the Rock!”

Borough of Brooklyn, N. Y.

PATHS PREPARED.

BY ALIX.

Some time ago, whilst traveling in the summer time, I paid a short visit to Lake Mohonk, and spent some delightful days in exploring the various paths that led to different points of interest.

For miles, around the hotel, these paths had been carefully laid out, and intelligent thought had prepared constantly new surprises for the explorer. Some times they would seem to be ended by a giant boulder, but careful examination would show the little pointed arrow that directed the way, and always meant “Onward,” and we would find hidden in the brushwood a ladder to be climbed, or a ladder that descended through a hole in the ground to another pathway. Or a way was found leading intricately between the great rocks, with just room to pass, and no more, and we learned to realize that wherever the arrow pointed, the path had been prepared, and we were being led to the point of view for which it had been created.

That experience has always seemed to me a very beautiful parable, for we have been taught not only that our dear Lord “prepares the path for our feet,” but that he has been over the same way Himself, and as we walk in the pathway of service, forgiveness, loving kindness, sacrifice or obedience, we know that, as He has walked them before us, He will walk them with us. That His promise is “I, the Lord thy God, will hold thy right hand, saying unto thee fear not, I will help thee,” and that as we place our willing hands in His and take Him for our leader, He will bring us to just the points of view that, in His love, He has designed for us, and that often as we gaze down from the great mountain of His grace, the earthly things, that seemed to us of such magnitude, will sink into utter insignificance, and we will marvel at ourselves that they have had such power in the past to move us.

Moreover, when we understand that He *has* prepared our way, obstacles are only opportunities for overcoming, and hindrances inspire us with fresh courage as we realize that they are not insurmountable. Indeed, it gives a certain zest to life to know that, through all its difficulties, our path has been planned by One who is all wise as well as all loving, and that as we press forward with patient faith, it will bring us, at last, to "our desired haven."

Let all who are sad take heart again,
We are not alone in our hours of pain.
Our Father stoops from his throne above
To soothe and comfort us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
O rest in peace, for the Lord does care!

The truest words we ever speak
Are words of cheer;
Life has its shade, its valleys deep,
But 'round our feet the shadows creep
To prove the sunlight near.

TWO THOUSAND MILES WEST AND ONE MILE UP.

BY M. Z. KIRK.

After leaving Atlantic City the writer spent a few days at Philadelphia Yearly Meeting before starting on a trip of two thousand miles west. After spending about twenty-four hours on the train, I found myself in the office of the Publishing Association of Friends in Chicago. I regret very much to see P. W. Raida-baugh looking so poorly and to learn that his doctor has advised him to cancel all of his engagements for the summer, as his business was already as much as he ought to attend to. He has usually traveled extensively throughout the Yearly Meetings during the summer, and he will be greatly missed at many of the Sabbath School conferences. It is to be hoped that his health will soon be much improved. He is able to be at his office every day, but he does not look well. He informs me that the possibilities are that the Publishing Association of Friends will remove to Cleveland, Ohio, this fall, where a large part of the work of the office could be done by the students of the Training School, and where they could more easily do all the printing for the same. They also have the promise of the printing for some excellent business firms, which will insure the office a sufficient amount of work.

During a short stay at Marshalltown, Iowa, it was my privilege to attend their First-day meeting. Edgar Williams, formerly of Indiana Yearly Meeting, is the pastor there and he is doing most excellent work. The meeting is in the best condition I have ever seen it, and they are certainly doing good work. The Sabbath School is large and interesting, with William Painter as superintendent. The pastor recently published a very nice little catechism for children.

It was my pleasure to shake hands and have a short talk with Mary White, who was on her way from Jamaica to Whittier, California.

I was indeed gratified to see the fine class of students and the large enrollment at Penn College this

year, there being a total enrollment of 401, and 357 exclusive of the summer school. This is by far the largest in the history of the institution. As I see the strong Christian young men and women from Penn and the other colleges out in the work of the church all through this country, I am made to believe that these hard-working, self-sacrificing professors are doing as much or more work for the church than any of our other members. They are making sacrifices that but few know of or appreciate.

When this work is entirely for the masses of the church, it is a pity that so large an amount of the responsibility and sacrifice should be carried by so few. Since visiting this institution the last time, I have heard one of Penn's graduates who will soon be in the Mexican field preach with great freedom and power. As I have seen the great work he is doing for the church, and realize that he is largely indebted for his preparation to Penn College, and as I have looked out over the field and seen the numerous other workers who have come from this institution, it has made my heart ache to think that such institutions have to struggle for a financial existence. It is to be hoped that a brighter day is dawning for Penn.

At Bangor the meeting is in an excellent spiritual condition, and the young people are doing the best work they have done for years, with the help of A. J. Hanson as pastor. The latter found his right place when he came to this meeting, and he has the most hearty support of all the members.

At last I reached Denver in time to open the Union Book and Bible House on the first day of this month. Here a full line of subscription books, Bibles, albums, and Quaker books will be kept. Also from this office I shall visit the various Yearly Meetings in the interest of *THE AMERICAN FRIEND*. The following Friends have visited this office, and it will be of interest to know what they are doing: L. E. Kenworthy, formerly of Oskaloosa, Iowa, is a prominent lawyer here, and the superintendent of the Friends' Sabbath School; Mahlon Stubbs, formerly an Indian agent, who lived in Emporia, Kan., for a number of years, is one of the oldest members of the meeting; George Dickinson was for years a member of Springdale, Kan., Meeting, and he sits head of this meeting; Isaac Sutton, formerly of Union Springs and Haverford College Grammar School, has been the Denver manager of the Fiske Teachers' Agency for three years; Milton Clouser, a professor in the High School, and wife, of Haverford College, are active workers in the Christian Endeavor and Sabbath School. It will be of interest to the many friends of Roxanna Davis, of Lawrence, Kan., to know that she is enjoying good health and is as successful a teacher in Denver as she was in Lawrence. George Weeks, the pastor here, and wife, will attend the Missionary Conference at Marion, Ind., and do some work in Iowa and Missouri during the summer, and then resume their mission work at Matamoras, Mexico, in the autumn. We are glad to note that his wife has regained her health, and they feel that it will be perfectly safe for them to return to their mission work.

DENVER MEETING.

Denver Friends are now very pleasantly located in their neat little meeting house at the north end of the Sixteenth Street car line. After holding meetings for years in a tent and store rooms, they very much appreciate their new quarters. It is a very pleasant little brick house, and finished and furnished in hard pine. It was erected at a total cost of \$2,200. They took a loan of \$800 on it, but this is cheaper than paying rent on even the store room. It seemed almost like getting back to Iowa or Indiana to meet the following Friends: Dr. Peter Cardwell, Eli Spray, Jehu Willetts and his two sons and their families, Mr. Nordike and wife, Mr. Seal and wife, Miss Rush, Lola Albertson, Z. E. Talbert and India Moore.

The Sabbath School is very interesting and has an enrollment of 85. The Sabbath morning meeting is usually attended by about 100. The services of George D. Weeks and wife have been very much appreciated. The meeting has built up and Friends are very sorry to see them leave.

It is hoped that Prof. Bevan Binford, of Wichita, will labor here a part of the time at least this summer, but no arrangements have been made yet for a minister to come here and stay. We hope just the right man may be called here, for there are a great many very excellent Friends in Denver, and if properly organized they can be a power for good in this city.

FOR THE AMERICAN FRIEND.

EVERY ONE UNTO HIS WORK (NEH. 4: 15).

BY LAWRIE TATUM.

Nehemiah while a prisoner in Babylon, heard of the desolate condition of Jerusalem, "the city of his father's sepulchre." After he "prayed to the God of heaven . . . the good hand of his God was upon him"; the king granted his request to go and repair "the wall of Jerusalem which was broken down, and the gates thereof which were consumed by fire."

After viewing the wall and gates, he divided his workmen into more than forty companies to work on different portions of the wall and gates, besides the men at work in the king's forest to get timber for the work. There were bitter enemies near who tried to frustrate the work, and it required half the men to watch the enemy and protect the workmen. All were under the watchful care and superintendency of Nehemiah; "Every one unto his work."

How emblematical of what is now going on in the spiritual Jerusalem, or church of the Lord Jesus Christ. We cannot count the number of distinct companies who are at work in building and repairing the wall and gates of Jerusalem, or the fold of the Lord Jesus. Every person after becoming a child of God is assigned a place in the vineyard. "Now there are diversities of gifts, but the same Spirit." One may have the gift of farming, another of merchandizing, for railroading, banking, teaching or preaching; but whatever the gift may be, the mind should be centered on the Giver and His glory. "Whatsoever ye

do, do all to the glory of God." "Every one unto his work."

If therefore, all of the children of God are called and qualified for some specific work, I see no ground for man to designate one kind of work, performed for the good of mankind, to be done at his own expense, and by no means accept compensation therefor, while all other laborers called and qualified by the same Spirit should receive payment for their work.

For an illustration we will mention two persons: John M. Watson and his daughter Eva, whose work is extensively known to Friends in the United States. They are located at Skiatook, or rather Hillside, Indian Territory, to which the name has recently been changed. He is a minister of the gospel, and for many years has been engaged as a missionary. His whole time is needed in preparing to preach, in talking to the Indians, and in showing them how to plant and cultivate. Eva Watson has evidently been called and qualified by "the same Spirit"—to teach and control a boarding and day school of sixty or eighty scholars. Although she teaches but six days in the week, and but six hours in each of those days, besides her Bible School and Christian Endeavor work, yet her whole time is needed in preparing her lessons, and the various other duties pertaining to the school.

Now it does not become me to say that because he is called by the Head of the Church to preach the gospel, and serve in the capacity of missionary, he should do what he can at it free of charge, and "make brooms," or do some other business to meet expenses. If it is right for him to be so treated, why would it not be right to require Eva Watson, who has evidently been called and qualified by the same Head of the Church to teach and manage an Indian school, to do as much as she can, free of compensation, and "make brooms," or do something else for her support?

As they have both been called and qualified by the all-wise Head of the Church to fill their respective places, and both have been used of the Lord in the conversion of many, and in building up and strengthening the church there, and advancing the cause of Christ, and both receive compensation for their labor of love, shall we stigmatize one as a "hireling" and not the other? Shall we try to bring the Scriptures to our preconceived notions, or shall we bring our preconceived notions in line with the Scriptures? "A hireling" is one who "cares not for the sheep." Receiving a salary, whether preacher or teacher, does not make a hireling in a Scriptural sense. Those who assist them financially are sharers with them in carrying on that work, owned and blessed of the Lord. They are not doing it merely for the money that they get out of it, but in obedience to the promptings of the Holy Spirit, and the good of immortal souls.

In the numerous Friends' schools east and west, there are doubtless many teachers who are specially called and qualified by the Head of the Church for that particular service. They have also been selected and hired by a committee of a meeting to perform that church work. Why make a marked distinction

between that and employing a minister to perform a little different kind of church work?

Probably there are many teachers whose circumstances are similar to some, or all of the professors of Penn College, who have been offered better salaries to teach in institutions outside of the Friends' church, but believing that their place is at Penn, they adhere with the flock at small compensation.

If all Friends would entertain the thought, Lord what wilt thou have me to do, and obey the promptings of the Holy Spirit, it is quite likely that some whom the Lord has qualified and given the opportunity to accumulate property would endow Penn College, and thus greatly bless the Society of Friends, and have the consciousness of doing what is right. "Every one unto his work."

Springdale, Iowa.

MINUTE OF DUBLIN YEARLY MEETING FOR 1899.

Very comforting has been the sense of the presence of the Holy Spirit with us during the various sittings of this Yearly Meeting, and our deliberations have been marked by an earnestness and depth of feeling which has encouraged us and increased our desire that absent members should be sharers in the blessing and privileges we have been enjoying. Among very many subjects presented for our consideration that of the public Ministry of the Word as a most important factor in promoting the health of the body, was largely dwelt upon. That this should be at all times under the guidance and in the power of the Holy Spirit was emphasized, so that, whether in the speaking of a few words, or in the more extended discourse, the hearers should be instructed and the message be carried home to the heart, bearing fruit in the conversion of sinners, and the edifying of the church. Those who are called to this humbling, yet joyful and blessed service, were reminded that whatever their attainments may be, whether comparable to those who have received but one talent or those who have received more, they should give of their best to the Lord, bearing also in mind that unless their walk before men gives evidence of their endeavor to live in the Spirit and under the government of Christ, their service for Him will be fruitless. Foundation truths were not forgotten, and were expressed in the words of our Lord, "Except a man be born again he cannot see the Kingdom of God," "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." All were exhorted to allow the Holy Spirit to search their hearts, that they might consider whether they had indeed received Jesus the Lord, and had so truly become sons of God. Our position as a distinct portion of the Church of Christ was dwelt upon, and we were reminded that the holding of religious views, in so many respects distinguishing us among other professing churches, should not break that fellowship which exists between all who love the Lord Jesus Christ in sincerity. The promotion and enjoyment of this fellowship should not free us from the responsi-

bility and privilege of loyally upholding the Banner of Truth which, as a people, we have been called to display.

Warm and earnest have been the expressions of loving interest in, and sympathy with, our younger members, and others, who are engaged in varied Ministries for their Lord, and we have been led to desire that all may deepen in the love of Christ, and be so united in that love that the evidences of sympathy between old and young may always be felt and seen.

The provision made by the great Head of His Church, in the bestowal of varied gifts upon men, has been felt to be cause for continued thanksgiving unto Him, and the priesthood of believers under Him, our great High Priest, has been set forth as that to which all His children are called. Whilst we cannot record an increase in our membership during the past year, consideration of this fact, and of the passing away of aged and devoted servants of the Lord, has stirred in us an earnest desire that our younger members may so yield themselves unto the Lord, that they may, in His strength, close up the thinned ranks, and witness faithfully for Him. Many among us, we believe, long for a revival of spiritual life in our midst, and we were again reminded of the privilege and power of prayer, which, if availed of both by individuals and unitedly in accordance with His will, would assuredly obtain an answer from Him whose promises are never broken.

Loving sympathy has been expressed for those who, through increasing infirmity, and for others who, owing to bereavement, have been unable to attend this Yearly Meeting. We desire that their hearts may be comforted with the abiding presence of the Good Shepherd of His sheep.

We would encourage our Quarterly and other Meetings as they may see their way to hold Conferences, at which the representatives and others may convey the concern of this Meeting, and consider how our members can further forward the work of the Lord committed to our trust.

CAT DIES FOR HER MASTER.

During the hurricane that prevailed at Seattle, Wash., a short time ago, the steamer Wildwood, lying at her dock, went to the bottom of the bay, says "The Seattle Post-Intelligencer." At the time of sinking one man was aboard and asleep. The boat's cat, when the water nearly reached the sleeper's bunk, scratched the man in the face, and was knocked into the water in the cabin for her pains. The cat again got on the bunk and again scratched the man in the face, and at the same time howled so vigorously as to thoroughly awaken the sleeper, who started to get up to put the cat on the deck, when he discovered that the boat was sinking. He made a rush for the deck just as the vessel was going to the bottom, and succeeded in reaching the mast, on which he climbed and saved himself from drowning. His lusty yells attracted Captain Fife, of the steamer Angeles, and he was rescued, but the brave cat perished.

The International Lesson.

SECOND QUARTER.

Lesson XI.

Sixth month 11, 1899

CHRIST RISEN.

John 20: 11-20.

GOLDEN TEXT.—Now is Christ risen from the dead. 1 Cor. 15: 20.

DAILY READINGS.

Second-day, Sixth mo. 5.—The sealed tomb. Matt. 27: 57-66.
 Third-day, Sixth mo. 6.—Too good to be true. Luke 24: 1-11.
 Fourth-day, Sixth mo. 7.—The empty tomb. John 20: 1-10.
 Fifth-day, Sixth mo. 8.—Christ risen. John 20: 11-20.
 Sixth-day, Sixth mo. 9.—Doubt dispelled. John 20: 24-31.
 Seventh-day, Sixth mo. 10.—Many Witnesses. Acts 2: 22-32.
 First-day, Sixth mo. 11.—Proofs of the resurrection. 1 Cor. 15: 1-11

As in some other cases, so here, John is brief in his narrative; but, as has been seen before in other places, he gives additional information of great interest. The parallel accounts in Matthew, Mark and Luke should be read, as also the verses in John intervening between the last lesson and the present one.

The resurrection of our Lord is one of the best attested facts of history; no event of equal distance from the present is as well attested.

One tithe of the evidence which supports its truth would be considered ample for any ordinary historical event. It would, perhaps, be safe to say that not a few events accepted by all students rest on much less than a tithe of evidence similar to that which attests the truth of the resurrection.

The importance of the resurrection cannot be over-estimated, for it is that which shows our Lord to be Divine; it carries with it the supernatural origin and divine authority of Christianity—without it, faith in a crucified Saviour would be impossible.

It is not practicable, in the limited space allowed to these notes, to state the proofs of the resurrection in detail, but a few of them may be indicated: It was testified to by many soon after the event; it was accepted by the apostles, who were exceedingly "slow to believe"; it made new men of them; it was preached by them, as the basis of their teaching, to Jew and Gentile; it was universally believed in by the early church; it led to the change of the Sabbath from the seventh to the first day of the week; the very existence of the Christian church is a proof of its truth.

11. "But Mary." She remained after Peter and John had left, probably to weep.

12. "Angels." Each of the evangelists speaks of angelic visitants.

13. "They." The enemies of Christ. "My Lord." Compare verse 2, where, in speaking to the apostles, she simply says "the Lord." She represents to the angel her loss as personal.

14. "She turned." The angels do not seem to have startled her, so full was she of her grief. "Knew not that it was Jesus. This may have been because he was clad in different garments, because her eyes may have been filled with tears, or, most likely of all, that for the time her "eyes were holden," as in the case of the disciples on the way to Emmaus. There was a difference in the personal appearance of our Lord after the resurrection—it was the same person-

ality, but the bodily expression was changed, and apparently was not always the same. See Mark 16: 9 and 12.

15. "Woman, why weepest thou?" The first recorded words after the resurrection (Mark 16: 9). "The gardener." The friendly question made the supposition a natural one. "Thou." The pronoun is emphatic—"Thou, and not an enemy."

16. "Mary." The name, now uttered in the well-known and loved voice, at once reveals the speaker; she turns fully round and exclaims "in Hebrew, 'Rabboni.'" Revised Version. These words lead to the inference that Hebrew (Aramaic) was the language used by Christ and his disciples in ordinary intercourse. "John had love's insight; Mary had the want which love creates. John's insight taught him first to conclude his Lord had risen (verse 8); Mary's want brought her Lord first to her to satisfy it."

17. "Touch me not." The margin of the Revised Version is to be preferred—"Take not hold on me," that is, do not take hold and cling to me. The idea seems undoubtedly to be, not a touching to see if he were real, but a taking hold so that he could not be taken from her. "For," etc. It is not easy to explain the meaning of these words—the most satisfactory seems to be that he meant that the old life was not to be restored—it was gone; that, hereafter, while the love was to be no less deep, the devotion no less earnest, the faith no weaker, it was to be more spiritual, more wonderful, more precious. There was to be no clinging to the outward, but a deeper and a diviner communion. Compare John 14: 16, 17, 26; 16: 7. "Go to my brethren." Though he had inferred that those who do the will of God were his brethren (Matt. 12: 48), he had not heretofore called his disciples by this name. Could he have really been our brother in the fullest sense until he had tasted death? "I ascend." Note the present tense; literally, "I am ascending." The change had already begun; it was not completed until forty days had elapsed—a period long enough to prove his resurrection and to speak to them "of the things concerning the kingdom of God" (Acts 1: 3).

18. "Telleth the disciples, I have seen the Lord." Revised Version. A vivid touch in the narrative.

19. "When, therefore, it was evening, on that day, the first day of the week," etc. Revised Version. Our Lord's appearance to Simon (Luke 24: 34; 1 Cor. 15: 5) and the journey to Emmaus must have occurred between the appearance to Mary and this appearance to the disciples. "When the doors were shut." Though in the body, the body was no longer subject to ordinary laws. It has been well said, "Before the resurrection Christ was visible unless he willed it otherwise; after the resurrection it would seem that he was invisible, unless he willed it otherwise." "Came Jesus." It is idle to speculate how. The evangelist simply states the fact. "Peace be unto you." This, the ordinary form of salutation (Luke 10: 5), must have had a new and deep significance to those who now heard it. Compare John 14: 27; 16: 33.

20. "Shewed unto them his hands and his side." To assure them that it was he himself in bodily form. Compare Luke's record. "See my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me having" Luke 24: 39. "Glad." Their sorrow was indeed turned into joy, joy so great that they could hardly believe (Luke 24: 41).

PRACTICAL THOUGHTS.

1. "Because he lives, we shall live also."
2. We must walk by faith, not by sight.
3. "Love's redeeming work is done,
Fought the fight, the victory won;—
Death in vain forbids his rise,
Christ hath opened Paradise."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SIXTH MONTH ELEVENTH, 1899.

A PERFECT CHILD.

Luke 2: 40-52.

Second-day, Sixth mo. 5.—Joseph. Gen. 37: 1-4.
Third-day, Sixth mo. 6.—Moses. Ex. 2: 1-10; Acts 7: 20-21.
Fourth-day, Sixth mo. 7.—Samuel. 1 Sam. 1: 21-28; 3: 1-10.
Fifth-day, Sixth mo. 8.—Josiah. 2 Chron. 24: 1, 2.
Sixth-day, Sixth mo. 9.—John the Baptist. Luke 1: 5-15, 80.
Seventh-day, Sixth mo. 10.—Timothy. 2 Tim. 1: 1-6; 3: 14, 15.

In the charge against Israel in the prophecy of Amos, Jehovah says he had raised up their sons to be prophets, and their young men to be Nazarites, but they had defiled them by wine and forbidden the prophets to prophesy. God's plans for young life frustrated, is a theme for most thoughtful consideration in all ages and lands.

A police judge in the city of Brooklyn recently stated that three-fourths of the cases that came before him were young boys, and that it was owing to the "wide open policy" now pursued in this great city.

This is but one of the signs of the weakness of our civilization. Bad literature, public school immorality, profanity, the awful rum traffic—these and allied evils are defiling American childhood to a fearful degree. The cheap, trashy novel, the positively vicious, immoral book or pamphlet, the garbage newspaper whose reportorial staff prowls by day and night through dark alleys, back ways, basements, and cellars, in search of the refuse of the great cities, poison the life blood of the child. The profanity of the street, that vicious use of heaven's free air to curse its Maker, the vileness that now and then creeps into the unguarded public school, and above all, the terrible rum curse that like a thunder cloud ever seems ready to burst upon us with its treasured fury—who can estimate its awful, blighting power over the child physically, morally, spiritually, by antenatal, hereditary, and contaminating forces? Then there is the herding together of children in dark tenements with most unsanitary conditions, with no opportunity for the development of modesty or training in decency,—all these and more

are the sins of civilization against the life of the child. Nor is there any part of the community wholly exempt from it. It is sometimes thought that the city is the chief nursery of vice and crime, but not only the writer, but many who read these lines, know that the country neighborhood, with its quiet and seclusion, is often a hotbed of evil where young life is defiled from its earliest years, sometimes by the class of men employed as help on the farm, sometimes by a continually perpetuated contamination from one generation to another, communicated largely in the public school.

When we pass the limits of civilization, and study the conditions of child life in heathen lands, it beggars description, and appalls the strongest heart. Tens of thousands are murdered in infancy to get them out of the way, hundreds of thousands are sold in infancy as wives or concubines, or to a life of public shame; all these and millions more are born as free from idolatry as we are, but are trained from childhood in its horrible practices, never hearing of a God of love, or of a really noble ideal of life.

Is it not well, then, that we think to-day of child life, its training, possibilities, and duties? Let us turn from the dark picture to the hopeful side, and thank God for the millions of homes where mother love is still a benediction, the nearest a vicarious sacrifice of anything in this world save that on Calvary. Let us be glad for the millions who are in our Sabbath schools week by week, not only studying the Word of God, but also feeling the touch of Spirit-filled teachers who mold their lives to highest ends. Our vast public school system—not free from defects, it is true—but upon the whole a force for Christian culture, and intellectual and moral uplift immeasurable in its effects; our flood of literature created wholly for the child, bringing history, science, art, biography, and theology within the reach of his thought—these are forces at work for the child for which we may be glad indeed. The church cares for the child to-day as never before. Eighty-five per cent. of her additions to membership are from the ranks of children and young people. If a man had a farm that yielded so large a per cent. as that at one end, and only fifteen per cent. at the other for an equal amount of labor, he would be foolish if he did not care most for the remunerative portion. Let us be glad for the fifteen per cent. of wrecks saved by special evangelism, but far gladder for the eighty-five per cent. saved by the instrumentalities at work among the children. We sometimes hear men bemoaning the fact that there are no more such great revivals as there used to be. Well, that is a question itself, but granting the truth of the statement there are reasons for it which these people seem to ignore. The true working church has been learning a new lesson in its care for the child. He is brought to Christ by more hidden, personal effort. If it is not the case it is more the teacher's fault than the child's. Our Christian Endeavor Societies have reached thousands, and held them in the path of Christian service, that once went to swell the large numbers reported as "saved" by the evangelist each year.

But what is the secret of this concern for the child? It all grows out of the cradle manger of Bethlehem. The perfect child life of Him who might have passed child life by, and came in the plenitude of a perfect manhood, but chose rather to humble himself to the weakness of childhood, and fill it with a new meaning, is the life that has taught the world the real significance of childhood.

He taught the lesson also by his care and thought for the child. Between Plato and Christ there is an immeasurable distance in their conception of the child life. Jesus saw what there was in the child, in himself, in his lessons for us, in his relations to the Father, in the possibilities of the future.

The child life of Jesus has its lessons for children in his perfect obedience, in his humility, in his poverty, in his perfect waiting.

The absolute silence as to the earlier years is more eloquent than words. The deep roots of every strong character must grow thus unseen.

EDITORIAL NOTES.

Where are all the Endeavor Societies lately? They have not reported any of their doings in this column for a long time. Tell us of your new plans of work, of your successes the past winter, of special lines of work undertaken. Let us hear from the societies that have added new members during the winter. The editor of this department is too busy to write to you all personally for information, but he will be glad to report anything worthy of notice if you will send in the items.

Two definite movements in Christian Endeavor ranks have been earnestly urged for the past two years—the Tenth Legion, and the Quiet Hour. This year a third feature has been added by the editors of the "Christian Endeavor World," involving continuous Bible reading throughout the year. These three movements are in some senses a test of the spirituality of the Endeavor movement, as two of them have to do directly with the culture of the inner life, and the third involves a high degree of consecration. The Tenth Legion, after two years of urging, and presentation from almost every Christian Endeavor platform in the country, now numbers only a few over 14,000, and the numbers enrolled in the other two movements do not much exceed 10,000 in one, and 8,000 in the other. Out of more than 3,000,000 Endeavorers this number seems pitifully small, and indeed it is. But there are some mitigating circumstances. Not all who give their tenth have enrolled in the Legion. It would be far better if they would do so for it is a testimony to the increase of conviction on the matter of proportionate giving. Some are opposed to the tithing system who nevertheless give largely. But there are thousands more who for no other reason than indifference, avarice, and disobedience to their Lord, refuse to look into this question of the relation of money to the kingdom of heaven.

The Quiet Hour is intimately connected with the

spiritual life, and ought to secure the pledge of every Endeavorer. Some plead lack of time, but surely no one is so busy as not to find fifteen minutes at least to wait upon God. We find it to talk with a friend who may come in, or to read the paper, or some trivial matter. Let there be an improvement along these lines among our Endeavorers, or else we shall seem to merit the charge of superficial life. But where are our accusers? It may be difficult for them to show a record even as good as ours.

WASHINGTON SOCIETY.

The average attendance in the Christian Endeavor meetings (since occupying the new house, on New Year's), has been twenty-six, including a number of children and young people who have not yet taken the pledge. At the business meeting in Fifth month, E. H. Easterling was elected President for another year. The Prayer Meeting Committee has secured a variety in the meetings, including a Japanese evening, with colored photographs, a review of the life of Christ, with lantern exhibition of Hofmann's pictures, and an address on employment for the blind, by F. E. Cleveland, President of the Connecticut Institute and Industrial Home for the Blind.

The opportunity for opening a training class for Bible nurses in connection with Dr. Whitney's hospital in Japan had already been presented, and the Missionary Committee was encouraged to ask for subscriptions for this object.

THE DETROIT INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

July 5-10, 1899.

Great preparations are being made for this gathering of the Endeavor hosts. The usual great chorus choirs are diligently drilling and the army of ushers, reception committees, and hosts of trained workers necessary to care for such a multitude are all getting into harness. The great tents will be in the heart of the city, accessible to all, and there is abundant reason to believe that the attendance this year will rival, if not surpass, former records.

The list of speakers includes many men of note, such as: F. W. Gunsaulus, Booker T. Washington, Wilton Merle Smith, P. S. Henson, who will speak on "Satan and Cities;" Newell Dwight Hillis, Charles M. Sheldon, author of "In His Steps;" J. Wilbur Chapman, John Henry Barrows, Prof. Graham Taylor, Prof. R. G. Moulton, C. N. Howard, David J. Burrell, A. McLean, Robert E. Speer, Charles E. Jefferson, Bishop John H. Vincent, and many others. We confidently believe it to be the best program yet arranged for any International Convention; that it includes more speakers of ability, spiritual force and wide experience than can be heard on any other platform in the same length of time anywhere in the world. Several special features will be: "The Quiet Hour," under the leadership of J. Wilbur Chapman, each morning; Bible Study, conducted by Prof. More-

head, of Xenia, Ohio, and Prof. Willetts, of Chicago, each day; special evangelistic services daily, special conferences for workers each day, etc., etc. If any one who expects to attend this great gathering puts in all his time trying to attend the great mass meetings he may be disappointed. The cream of the convention rises quietly in some of the smaller gatherings. There is more skim milk given to the crowds.

Remember that the denominational rallies are held on Thursday afternoon, the first day of the convention proper, and the Friends are assigned to the Trumbull Avenue Presbyterian Church. Time, 2.30 to 4.30 p.m.

OHIO YEARLY MEETING.

Adrian Quarterly Meeting Y. P. S. C. E. Union held a conference at the time of our quarterly meeting, at Raisin Centre, on Fifth month 7th, at 2.30 p.m. After a song service the devotional exercises were conducted by Edna Whinnery, of Rollin. Our brother, Levi Lupton, who was in attendance at the quarterly meeting, gave us a brief, earnest exhortation. Then we had an address by our Y. M. C. E. President, Arthur Chilson, from Cleveland. He emphasized the thought that we ought not to be satisfied with simply endeavoring, but that we ought to do something for our Master, and we could do that acceptably only in the power of the Holy Spirit. He referred to some Endeavorers who were trying without the power of God, resulting not only in failure, but a discredit to the name. Our brother visited the other local C. E. societies in the yearly meeting at Tecumseh, Raisin Valley, Rollin, and Ypsilanti. We feel his visit was helpful and encouraging, and that he was influential in leading our Endeavorers into more earnest and sincere consecration to their work.

WM. J. CLEAVER.

THE LATEST CHRISTIAN ENDEAVOR STATISTICS.

UNITED STATES.

Young People's Societies	28,310
Junior Societies	12,634
Intermediate Societies	824
Mothers' Societies	71
Senior Societies	30

CANADA.

Young People's Societies	2,931
Junior Societies	534
Intermediate Societies	14
Parents' Societies	2
Mothers' Societies	1

FOREIGN LANDS.

Young People's Societies	8,653
Junior Societies	1,097
Senior Societies	19
Intermediate Societies	12
Mothers' Societies	6
Floating Societies	120

55,258

Total membership 3,315,540

NOTES FROM THE FIELD.

Richmond, Ind.—A Christian Endeavor Society has recently been organized at Providence, Ohio, by members of East Main Street Endeavor Society. Fifteen signed the pledge as active members, and a number the associate pledge at the first meeting.

The Christian Endeavorers of Salem and Damascus Quarterly Meeting, of Ohio Yearly Meeting, met in a two days' convention at Salem, Ohio, Fourth mo. 15 and 16. Wm. P. Pinkham, A.M., of Cleveland Bible Training School, and Alfred T. Ware, pastor of Friends' Church at Mt. Pleasant, Ohio, were present, the different sessions being made both interesting and profitable by their teachings.

Charles C. Hubbard, President of Quarterly Meeting Christian Endeavor Union, and Arthur B. Chilson, President of Yearly Meeting Union, both of Cleveland, were present, each with an encouraging message.

Soul-inspiring songs added to the interest greatly. Several solists and a male quartet from Cleveland furnished music of a character eminently fitted for drawing the young people into a deeper spiritual life. In fact, the keynote of the convention was, "Be filled with the Spirit," and the Spirit was there in sanctifying power.

In a session on Sabbath afternoon, besides several short talks and other exercises, papers were read entitled, "An Ideal Christian Endeavor Society," and "What a President Should Do." A special feature of the session was a question box, when many practical queries were answered in a helpful way by Alfred Ware.

After an interval of about an hour, a missionary meeting was held.

It was unanimously agreed that such a rally should be held each year.

The success of this convention was attributed largely to the fact that the arrangements were made and carried out carefully and prayerfully, and that the local societies were united in praying beforehand for "showers of blessing" at this time.

VIRGINIA L. HOLE, Secretary.

Christian Endeavor officers at the head of the work in the various States are coming forward in a solid phalanx to push the Peace Memorial. Take for a sample this, from President Eberman, at the head of Pennsylvania's great union: "It seems to me that yearly our Father lays some new and more responsible commission upon the willing shoulders of Christian Endeavor, and bids us go forward in the establishment of His kingdom. May we press for peace, millions strong and God-inspired; and in the glowing work you may rely upon Pennsylvania's hosts." May that inspiring message flash into every Christian Endeavor heart. Though the Memorials are called for in goodly numbers, the demand for them is only a fraction of what it should be. Send five cents to Secretary Baer for the document. Put your society on record. You will never have a nobler cause to work for. President Leet, of Washington, had the matter brought before

his local union. Let local unions everywhere take it up. But don't wait for the unions. Don't wait for anybody. You do it, and do it now!

The Tenth Legion of the Christian Endeavor Society now numbers over 14,000, and there are over that number enrolled as comrades of the Quiet Hour.

Nearly ten thousand Christian Endeavorers are reading the Bible through systematically.

The seventeen district unions of London, in a great convention, could scarce have made a better use of a church holy day than in passing the unanimous and enthusiastic resolutions they did on three great questions: the Czar's rescript, the Sunday-closing of public houses, and opposition to the establishment of Sunday newspapers in London. London has now over 100 Christian Endeavor Societies.

The Detroit Christian Endeavor Convention Committee has prepared a comprehensive pocket-directory, packed with information about everything necessary, and diagrams of the city. Those desiring copies should apply at once to Dr. James E. Davis, Majestic Building, Detroit.

Pastors may have special platform tickets for the Detroit Christian Endeavor Convention by applying with stamp to Secretary Baer, Tremont Temple, Boston, Mass.

Dr. J. Wilbur Chapman, D.D., now at New York City, is to lead the daily Quiet Hour at the Detroit Christian Endeavor Convention.

The program for the next International Christian Endeavor Convention is arousing genuine enthusiasm among Endeavorers. It combines many features, and is a practical Bible School. Ministers are planning to attend in large numbers.

The following letter from the president of the Christian Endeavor Society in the Eddyville, Ky., prison is interesting:

"One of the most remarkable features of the work may be observed after the men have been locked up for the night. The Christian Endeavor man, among the volleys of satanic confusion, can be found kneeling on the stone carpet of his dark and lonesome cell, sending up his weak and feeble petition for his fellow sufferers. God is truly blessing the work of the Christian Endeavorers in rescuing men of this place from despairing lives."

Indeed, Christian Endeavor has entered many a darkened cell and brought the light of the gospel to Jesus Christ.

Over the bleak and snow-wrapped earth
The warmth of sunshine lies;
Above the shadowy, dark abyss
The lights of paradise.

O soul, my soul, take heart again—
Here is pain's chastening rod,
Here in the valley all is dark,
But up above is God!
—Ethelyn T. Abbott, in "Christian Work."

News from the Field.

An attempt is being made to hold a Friends' meeting in Johannesburg, the city so prominently before the public a few years ago in connection with the notorious Jameson raid on the Transvaal. There are fifty or sixty Friends scattered throughout South Africa.

The "Australian Friend" gives the information that "the members of the Society of Friends in Germany at the beginning of the century numbered about 400, now there are not more than 30. The decrease was caused by conscription, as to avoid this most of the Friends left the Fatherland and settled in America; many of them near Philadelphia."

Charles Tylor is about to issue a new edition of Backhouse and Tylor's "Early Church History" and Tylor's "Witnesses for Christ." They are both works of great value, and excellent reading for the present time. In order to put them within the reach of everybody they are to be sold at the merely nominal price of one shilling (twenty-five cents) per volume. Twelve cents should be added to cover postage to America. Orders should be sent (with post office money order) to Charles Tylor, 7 Wellington Road, Brighton, England. This is a rare opportunity to get a good set of books.

INDIANA YEARLY MEETING.

The following program has been arranged for Commencement week at Earlham College:

Seventh-day, Sixth month 3d.—8 p.m., Annual Elocutionary Entertainment.

First-day, Sixth month 4th.—10.30 a.m., Baccalaureate Service, John P. D. John, D.D.; 8 p.m., Public Meeting of the Y. M. C. A. and Y. W. C. A.

Second-day, Sixth month 5th.—8 p.m., Annual Music Recital.

Third-day, Sixth month 6th.—8 p.m., Public Exercises of Ionian and Phoenix Societies.

Fourth-day, Sixth month 7th.—10 a.m., Class-Day Exercises by the Senior Class; 2 p.m., Business Meeting of the Alumni Association; 8 p.m., Annual Public Meeting of the Alumni Association; address by Wm. H. Birdsall, President Swarthmore College, Swarthmore, Pa.

Fifth-day, Sixth month 8th.—9 a.m., Commencement Exercises; address by Hon. Emerson E. White, LL.D., Columbus, Ohio; Conferring Degrees.

NEW YORK YEARLY MEETING.

Wharton, Cumberland County, N. S.—The Lord led me in a singular manner to come out here, and a series of nine meetings have been held, commencing on the 13th. The circumstances did not seem favorable. A large, old school-house, which had long ago been deserted, the seats taken out, and re-seated with rough plank without back, and the windows evidenced the character of some of the boys in the neighborhood. Thus the wind had free access and was very cold, so that at the first meeting I shivered from head to foot, although wearing an overcoat. However, we got a little fire in a broken stove, and with a lamp on the bench beside me, the first Friends' meeting ever held, perhaps, in this part of the country was opened with good attendance of a people who never saw a Quaker before. There was marked interest throughout, but the last meeting was the crowning one of all, and in some respects the most remarkable one I ever attended. A crowd came together, and the power of the Lord was over all.

Intense interest was manifested as they drank in the Word spoken. Many things occurred, some of which might be mentioned. One teacher, in giving out the notice, told her pupils they had better not go. Another was that of a stranger who came into the place later. He arose one evening and said he was told the meetings were not much, but he said, "I like it," and gave some words of earnest testimony. Another instance: While walking hurriedly from the post office, a man who had attended the meetings stood in the road and said, "Can't you come in and have a word of prayer with us? It may be the last time we shall ever hear your voice." He said further, "Could you

not stay longer? There isn't a house anywhere around here where you would not be very welcome." But the Lord seems to say, "Arise, and go hence." My heart yearns over this people, as sheep without a shepherd; not but that there is occasional preaching round about, but no resident minister located here to gather in.

SAMUEL MILES.

KANSAS YEARLY MEETING.

Rose Hill Quarterly Meeting was held at Green Castle, Sumner County, Kansas, Fifth month 5th, 6th, and 7th.

Every session was a very precious gathering, attended by the immediate presence and filling of the Holy Spirit.

The business was transacted with unity and love.

A very interesting meeting in the interest of foreign missions was held on First-day afternoon.

Five ministers were present, all of these taking part more or less in Gospel service. It was the largest quarterly meeting at that place for seven years. Next quarterly meeting will be held at Wichita, Eighth month 4th, 5th, and 6th.

ELIZA J. COX.

IOWA YEARLY MEETING.

Springdale, Iowa.—We have been blessed at this place by having a tabernacle meeting held, from Fifth month 4th to 17th, by Dr. D. J. Bunce and Lewis I. Hadley, ministers of the Gospel, assisted by Thomas C. Teas, who was very helpful, especially in singing. In their preaching they clearly showed by the Scriptures that sanctification was a bestowment of the Lord subsequent to conversion. Some were converted, some renewed, and some sanctified. About thirty were thus blessed, and nearly all the membership of Friends, and some of other churches, received an uplift in the Gospel, for which we praise the Lord.

LAWRIE TATUM.

OREGON YEARLY MEETING.

Newberg Quarterly Meeting was held at Newberg, Fifth month 12th to 14th. Besides a large attendance from the monthly meetings of the quarter, we were cheered by the presence of several of our dear Friends from Salem Quarter, among whom were Rev. B. F. Hinshaw and wife, of Marion; Charles Baldwin and Martha Newby, of Rosedale; and John Richie, of Scott's Mills. Their words of counsel and testimony were edifying and helpful to all.

Silas Moon and wife, and Lizzie Morris, our missionaries from Alaska, were also present, and their reports of their work were full of interest to all. Their presence and words were greatly appreciated by the Quarterly Meeting. We were most fortunate also in having with us Rev. Levi D. Barr, of Hoisington Monthly Meeting, Kansas, an evangelist whom the Lord has sent to our needy field. He was blessed with great liberty among us. He spoke with great power of the Spirit in the several sessions of the Quarterly Meeting, and several professed definite blessing. His family will join him here soon, and they will probably be engaged in evangelistic work in the limits of our Yearly Meeting during the coming year. Brother Barr will attend the Salem Quarterly Meeting held at Rosedale, Fifth month 19th to 21st, and will visit many of the several meetings between this time and our Yearly Meeting. Silas Moon and family left on the 15th for a visit with their friends in Kansas, and Lizzie Morris started to California for a short rest at her home.

BALTIMORE YEARLY MEETING.

Virginia Half-Yearly Meeting was held at Black Creek, in Southampton County, Virginia, by adjournments from the 20th of the Fifth month to the 23d of the same, inclusive. The meeting for Ministry and Oversight assembled on Seventh-day the 20th, at four o'clock p.m. Minutes were read for Eli G. Parker from Lynnville Monthly Meeting, endorsed by Lynnville Quarterly Meeting, Iowa, and for Barney E. Perkins, from Nahunta Monthly Meeting, North Carolina. George C. Wise, Jr., a minister and member of the Yearly Meeting's Pastoral Committee in Baltimore, was also present. On First-day morning, the 21st, a large crowd of several hundred persons assembled. Meetings were held both in the house and in the grove. The gospel was preached with power to very attentive audiences. Meetings were held at five

different places in the afternoon and evening. On Second-day morning, the 22d, at ten o'clock, the meeting assembled in joint session in the school house to attend to the business of the church, this was followed by a meeting for worship both in the house and in the grove. In the evening at eight o'clock, meetings were held at Corinth and Bethel.

On Third-day morning, the 23d, the meeting assembled in the school house at ten o'clock, to attend to the business of the Monthly Meeting, Eli G. Parker and George C. Wise, Jr., having expressed a concern to deliver a message to the church, the crowd assembled in the meeting house, and Eli G. Parker illustrated by the life and works of Sampson, what a power we may be in the hands of the Lord if faithful, and how easily we may be shorn of our strength by divulging the secrets the Lord has intrusted to us, and by trying to walk without His guidance. George C. Wise, Jr., followed with the same line of thought, and all were exhorted to faithfulness in making a full consecration of ourselves to God, that we may receive the power of the Holy Ghost in our lives. A call was made for all who had that day received a definite blessing to stand up, and seventy or more arose to their feet, after which several very encouraging testimonies were given. The afternoon of this day had been arranged for a Christian Endeavor Rally for the two societies of Black Creek and Corinth. The meeting was called to order about two o'clock by T. Philip Raiford, President of the Society at Corinth.

An address was given by Mills E. Raiford on "The Results of Faithful Endeavorers," and one by George C. Wise, Jr., on "How Christians Endeavor." The chairman then read the Christian Endeavor topic for Fifth month 21st, "The Gift of Power," with a very earnest appeal that we might all receive power to enable us to be faithful Endeavorers.

The meeting was then thrown open for a general discussion of the topic, and a great many earnest, living testimonies were given by the young Endeavorers, followed by words of encouragement and cheer from several of the older Friends. The chairman then asked that the Doxology be sung, when the whole congregation simultaneously arose to their feet, and with full hearts sang "Praise God from whom all blessings flow." George C. Wise, Jr., in prayer then invoked the Lord's blessing on the Christian Endeavor work and workers, and with thankfulness for the benediction which had rested upon us the meeting was dismissed. Thus closed the best Half-Yearly Meeting it has ever been the privilege of the writer to attend.

Fifth month 25th, 1899.

MILLS E. RAIFORD.

WESTERN YEARLY MEETING.

Bloomington, Ind.—Bloomington Quarterly Meeting was held Fifth month 19th to 21st, inclusive. Each respective meeting was a time of blessing. Among ministers of our own Yearly Meeting we had the company of that venerable herald of the gospel, John Henry Douglas. Notwithstanding he has visited nearly all the meetings of Friends on this continent, as well as elsewhere, his feet had never turned this way, but he found a warm place in the hearts of the people.

Our closing meeting was on First-day night set apart for Charles L. Jessup, a minister of Western Yearly Meeting, to give a lecture on "Quakers, Slavery, and Temperance."

We can hardly express in words its due merits; it must be heard to be valued as it should be. It contains a history of the work of Friends and their moulding influence against slavery. It's a history that the general membership know nothing about. It portrays the different phases of the church in different epochs of its history, and has been carefully prepared by much investigation and research, from a sense of duty that his Heavenly Master placed upon him. And as history repeats itself, however undesirable, unless arrested, he reasons logically from cause to effect, and shows the parallel of the dangers of the evil between legalized slavery and the legalized saloon—only the latter is far more reaching in its effects. The closing of the lecture is partly prophetic.

The Yearly Meeting's Home Mission and Temperance Board has given Charles L. Jessup credentials to deliver his lecture throughout our own Yearly Meeting, and it may be recommended elsewhere.

MARTHA N. LINDLEY.

OHIO YEARLY MEETING.

Adrian Quarterly Meeting was held at Raisin Centre, Michigan, Fifth month 6th and 7th, 1899.

Levi Lupton, of Lane Monthly Meeting, Michigan, was present, and preached on the second coming of Christ. Arthur Chilson, of Cleveland, Ohio, came Seventh-day evening and took part with Levi Lupton in the meeting First-day morning. In the afternoon an interesting Christian Endeavor Conference was held, addressed by Arthur Chilson. These brothers both attended Tecumseh Meeting First-day evening.

Walter S. Aldrich, of Adrian City, received endorsement of minute to attend New York Yearly Meeting and perform some other Gospel service in the limits of the Yearly Meeting.

Requests were received from Hanover and Ypsilanti Monthly Meetings for a three days' meeting to be held at each place. The requests were granted, and a committee appointed to attend and have charge of them.

MARY C. WOOD.

Died.

BENEDICT.—Died at his home near Highland, Minnesota, Third month 12th, 1899, Robert W. Benedict, aged 56 years. He was born at Alum Creek, Ohio, and when grown came to Hesper, Iowa, in the fall of 1864. He was a birthright member of the Society of Friends, and an active Christian from near the time of his marriage. He was used of God for the accomplishment of much good, of great value to the church, a kind husband and father.

HOAG.—Sara Fry Hoag died in Beverly, Mass., Fifth month 13th, 1899, in her 92d year. She was born in Sandwich, New Hampshire in 1807. Her parents, Benjamin and Lydia Fry, were members of the Society of Friends, her father a prominent minister in this community, and both lived to an advanced age. When twenty-three years old she married Moses Hoag, of Sandwich, with whom her life was spent in great peace and happiness for nearly fifty years. She had a most tender interest in the younger generation, her grandchildren and great grandchildren, and an enthusiasm for friendships new and old. In her quiet room she judged keenly the ways of the noisy world, and was wise in counsel and unfeeling in charity, an inspiration to the "young men and maidens, old men and children," who came to her. She was a faithful member of the Society of Friends, and a deeply prayerful and religious spirit pervaded her life.

LEONARD.—Cordelia B. Leonard, a daughter of Joash and Anna E. Reynolds, passed away Fourth month 3d, 1899, aged 46 years. A birthright Friend, she yielded early in life to the Master's call for service, and having first given herself to Him, she gave herself to His work. She was married to J. Addison Leonard in Twelfth month, 1878, and for the past nine years their home has been in Greensboro, N. C.

WILLIAMS.—Lincoln E. Williams, member and elder of Harmony Monthly Meeting, died Third month 20th, 1899, 36 years of age. He was converted eight years before his death, and soon was appointed to the station of an elder, which he held until the time of his death. He had a remarkable conversion and made rapid growth in divine things.

News and Events.

The first day's distribution of the \$3,000,000 to the Cuban army resulted in the total payment of \$525. Of 4,317 men comprising the Fifth Army Corps only seven appeared to claim the \$75 allotted to each. Not a gun was surrendered, and it is becoming apparent that it is the intention of the intractable Cuban officers not to allow any arms to be given up. The first day's distribution of money at Havana was a total failure, and the Cuban newspapers declare that the same results will attend further attempts on the part of the authorities to distribute the money and collect the arms. The opinion, however, is said to prevail at General Brookes's headquarters that when the effort is made at distribution at points removed from the disgruntled Military

Assembly more Cuban soldiers will come forward. The authority of the Military Assembly has never been recognized by General Brooke, and it is now practically defunct. It is, however, undoubtedly at the bottom of the apparent perversity of the Cuban soldiers, and, through intimidation and holding out false hopes, it is preventing the retirement of the army. The difficulty with the Cubans is that one never knows where to find them. The inconsistency and ingratitude of these people, or the portion represented by the army, is daily becoming more and more apparent. The dissension which is now scarcely repressed may yet break forth into open revolt against the United States, and the curious spectacle would be witnessed of a hitherto oppressed people turning against this nation, which at vast expense of lives and money freed them from a tyrannical government under which they had suffered for centuries.

It is now more than ever probable that Dreyfus is to have a new trial. M. Ballot de Beaupre, President of the Civic Section of the Court of Cassation, has reported to M. Mazeau, President of the entire Court, in favor of a revision of the Dreyfus trial before another court-martial. Several days are likely to elapse before the higher decision is rendered, but even now preparations have been made for bringing the prisoner of Devil's Island back to France, and upon the rendering of a favorable verdict for revision by M. Mazeau, no time will be lost in conveying Dreyfus to the scene of the new trial. While most Frenchmen regard him as a traitor, the outside world considers him innocent and the victim of base plotters high in rank in army circles, who, for their own safety, found it expedient to trump up false charges for the purpose of removing him from the country in order to close his mouth in revelations which would have been dangerously prejudicial to their interests and safety. The real motives underlying Dreyfus' persecution, while not wholly apparent, are sufficiently well established to gain for him a vast amount of sympathy and to arouse strong indignation among lovers of justice. There is no doubt that he was convicted on forged evidence, and it is sincerely hoped that he may soon have a fair and open trial. His acquittal is then pretty certainly assured.

The Filipino Commission have returned from Manila, having failed to come to any agreement with the United States Commissioners as to the terms of surrender. The prospect for peace is therefore as distant as ever. The outlook, in fact, is not cheerful. The insurgents are renewing their activity, and appear ready to keep the American forces upon the alert constantly. General Otis intends to prosecute the campaign throughout the rainy season, but it must be under great difficulties. It is announced, apparently upon good authority, that the American troops in Luzon are insufficient to hold in proper force territory and towns captured from the Filipinos without large reinforcements. The United States troops are forced to keep in the trenches for long intervals, sleeping in their clothing, and constantly on the alert against dashes on the outposts. Opposite our lines on the South, protecting Manila, all the way around to San Pedro Macati, the Filipinos have three rows of trenches for the greater part of the distance. The insurgents, to gather from the statements of the prisoners, construe the peace negotiations to mean that the Americans have had enough of fighting. The Filipinos are also falsely encouraged by the belief that the Americans are preparing for an interval of inactivity during the wet season.

During the short time that the Peace Conference has been in session at The Hague, events in its meetings have progressed favorably. The hope of the delegates that a permanent arbitration board will be established is growing. The difficult points now relate to the composition of the tribunal, how the representation of the Powers is to be arranged, and the limitations to be placed upon the jurisdiction of the board.

Rosa Bonheur, the painter of animal life, died, on the 26th, at Fontainebleau, France, at the age of 77. Her lasting fame as an artist is assured. She was without a peer among her own sex, and no painter of the other has ever excelled her magnificent masterpieces in the particular branch of the art to which she devoted her life.

THE RIGHT KIND.

Everybody has heard of President Lincoln's reply, when asked the question, "How long ought a man's legs to be?" that he had "always thought that a man's legs ought to be long enough to reach from his body to the ground."

Somewhat similar was the answer given by a Western farmer who went to town one windy day in March. Seeing several men chasing their hats along the street at a considerable sacrifice of dignity, he remarked:

"If them fellers had the right kind of heads they wouldn't have no such trouble as that."

"Do you have the right kind of head, uncle?" inquired a bystander.

"Yes."

"Don't your hat never blow off?"

"Never."

"Well, what is the right kind?" he was asked by several.

"Why," rejoined the old farmer, "the right kind of a head is one you can push up into a hat fur enough to hold it on tight."

There was more in his answer than appeared on the surface. The right kind of head is one of the great needs of many of us.

WOULDN'T BE PUT OFF.

Went to the Kitchen and Made it Herself.

Husband said to me one day, "It seems to me, my dear, that it will pay you to make a trial and see whether it may not be true, as your physician says, that the cause of your persistent dyspepsia, and head trouble and palpitation of the heart, is coffee."

He said, "Suppose we stop coffee and try this Postum Food Coffee!" I agreed to it, and so a package was sent up that day.

In the morning we had the new food coffee, and after filling my husband's cup I filled my own. I sipped a few spoonfuls, and I am ashamed to say that my eyes filled too, I could not drink it.

Husband suggested that inasmuch as this was the first trial, the cook had not made it properly.

I took the coffee pot to the kitchen poured it out and examined the package carefully, then followed directions exactly (an easy thing to do, by the way) and after I had got the coffee pot to boiling, I left it in the cook's charge, saying that I would send out for it in fifteen minutes.

When it came in I poured out fresh cups for husband and myself, what a revelation! I could not have believed it possible that there was such a difference between an article poorly prepared and properly prepared. Here it was, a black brown, clear and delicious. The addition of a little cream, turned it to that perfect color that an epicure delights in.

This was several months ago, and I attribute my gain in flesh and my perfect health, to the use of Postum, as it has served me as an ideal food. My friends frequently say something like "I never saw you looking so well. What are you taking?" I reply, "I am taking no medicine, but I am drinking hard just now, drinking Postum Food Coffee," and the results are very real indeed to husband and myself. Mrs. Jennie Knight, Washington, D. C.



FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF

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The tomb of Mohammed is covered with diamonds, sapphires and rubies valued at \$12,500,000.

ADVERSITY IS OUR BEST TEACHER.

It is wrestling Against Opposition that Makes Giants of Men.

"Culture and character come through suffering," writes Rev. Newell Dwight Hillis, D.D., on the "Pains that Polish Perfection," in the June "Ladies' Home Journal." "Life is God's university; happiness is the graduating point, but trouble and adversity are among the chosen teachers. The world is built for joy, but man comes to his full estate through the tutelage of sorrow. If man washes his eyes in tears and makes his garments white with blood, he, too, is promised the throne and sceptre of the higher manhood. Suffering is an alchemist refining coarseness and transmuting bad into good, selfishness into sympathy. Steel is iron plus fire. Tools are steel plus gashing axes. Statues are marble plus the chisel, whose every stroke makes sparks fly. Manhood is nature plus the temptations that chisel out character. Bronze doors of old cathedrals are all of beaten handiwork, and character is hammered out on the anvil of adversity; wine comes through crushing of grapes, and joy is a fine spirit oft distilled from bruised affections. Sin and selfishness dig great furrows in the face, so suffering is sent in to iron the lines out smooth again. From Paul to Livingston, what heroic leader hath worn soft raiment? What Luther or Lincoln was reared in Kings' palaces? It is wrestling against opposing winds that works toughness into trees and girthhood into men. If the poet's vision is ever fulfilled and we judge the angels doing easy duty at home, we must first, as veterans of the old guard, achieve our scars and hold our tattered flags in fierce battles upon a far-off frontier. Optimists always, let us not 'make believe' and play there are no troubles. One form of folly is always to drag the corpse into the banquet; another is to try and triumph over tragedies by averting our eyes."

What Recent Bible Study has done for the Christian Believer

By DR. RICHARD H. THOMAS

An Address delivered before the Annual Meeting of Friends' First-day School Association, held at Twelfth Street Meeting House, Philadelphia, during the Session of Philadelphia Yearly Meeting, Fourth month 18, 1899.

Price, 5 cents, postage paid.

JOHN C. WINSTON & COMPANY
718 Arch Street Philadelphia

The most widely separated points between which a telegram can be sent are British Columbia and New Zealand. The telegram would cross North America, Newfoundland, the Atlantic, Britain, Germany, Russia (European and Asiatic), China, Japan, Java and Australia. It would make nearly a circuit of the globe, and would traverse over 20,000 miles in doing so.

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CONDUCTED BY

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This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

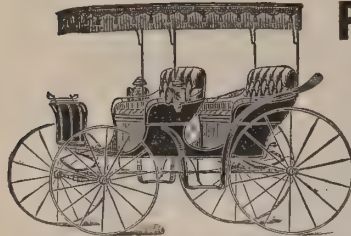
One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

For particulars address

BIBLE TRAINING SCHOOL,

257 Cedar Ave., Cleveland, Ohio.



No. 717—Canopy-Top Surrey, with double fenders. Price, complete, with curtains all around, storm apron, sunshade, lamps and pole or shafts, \$68. Just as good as sells for \$100.

style and the largest selection in the land.

ELKHART CARRIAGE & HARNESS MANFG. CO., W. B. Pratt, Secy, ELKHART, INDIANA.

PROFIT FOR MAKER ONLY.

We manufacture 170 styles of vehicles and 65 styles of harness and sell them to you direct from our factory at wholesale prices. In fact we are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively. When you buy on this plan you pay only the profit of the manufacturer.

WE HAVE NO AGENTS,

preferring to deal with you direct. No matter where you live, we can reach you and save you money. We ship our vehicles and harness anywhere for examination and guarantee safe arrival. We manufacture everything we sell, and we can assure you of good quality from beginning to end; good woodwork, good iron and steel, good paint and varnish, good finish, good trimmings, fine large illustrated catalogue FREE.



No. 130—Double buggy harness, with nickel trimmings. Complete with collars and hitch straps, \$30. As good as sells for \$50.

The total area of Government lands in the Hawaiian Islands is fixed at 1,782,500 acres, divided as follows: Valuable building lots, 145 acres; coffee, 76,270 acres; cane, 25,626 acres; rice, 977 acres; Government interest in homesteads, 20,000 acres; grazing, 451,200 acres; high forest lands, 681,282 acres; rugged mountain tracts, 227,000 acres; barren lands, 300,000 acres.

An advertisement in the column of "Subscribers' Wants" will be read by Friends all over the United States. Five lines, one time, cost only 25 cents, cash with order.

INTERESTING BOOKS.

Isaac Sharp. An Apostle of the Nineteenth Century.

By FRANCES ANNE BUDGE.

One of his characteristic watchwords was:

"Forward and fear not;
Let thy faith be firm."

"It is no small praise for this book to be able to say of it, without exaggeration, that it is a memoir worthy of the remarkable man of whom it treats."—*American Friend*.

Price, Postage paid, \$1.37.

Loving Service; or, Memoir of Martha Braithwaite.

By ELIZABETH A. EMMOTT,

"The book cannot fail to be read by many Friends with much interest."—*London Friend*.

Price, Postage Paid, \$1.65.

Aunt Agatha Ann and Other Verses.

By MARY EMMELINE MANNERS.

Paper Board Covers.

Price, Postage Paid, 50 cents.

The Distinguishing Doctrines of the Religious Society of Friends.

Being an address delivered by JAMES WOOD in 1898.

Price, by Mail, 12 cents.

For Sale by

Friends' Book and Tract Committee

No. 51 Fifth Avenue, New York.

IF WE ABIDE IN HIM.

Here's a poker, see it, black, dark, cold. Thrust it into the fire, let the fire seize, enter into it, possess it. Take it out now and look at it. Where is the hardness? Gone. It shines with the fire. That is what God is going to do with us. "Our God is a consuming fire," and if we abide in Him He will possess us, and black and cold and hard as we are by nature His mighty power possessing us will transform and transfigure our being until we shine with the glory of God. O man, O woman, are you going for it or are you going to turn away from it? May the Lord bring us to His feet that He may work His mighty will in our souls.

SELF-SUPPORTING COLLEGE STUDENTS.

There are More Men Working Their Way Through College Than Ever.

"Most people picture the young man who works his way through college as a long-faced prig who rooms in a garret, where he breaks the ice in his pitcher for water to wash with in winter, and tells himself how noble he is to persevere in spite of the sneers and snubs of his more fortunate classmates," writes Jesse Lynch Williams, on "How a Young Man Can Work His Way Through College," in the June "Ladies' Home Journal." "If that type of collegian ever really existed he is now extinct. The modern self-supporting student is not snubbed nor sneered at by anybody, and he smiles occasionally. This is because there are more college men earning their living to-day than ever before, and because they earn a better living. One quarter of the entire three hundred and one members of the last class graduated at Yale supported themselves partly or wholly; probably all of them ate three meals a day, and many of them were quite in the thick of college life besides. This point is emphasized, because I know that every year some boys think of going to college and then give it up, largely—though they may not confess it—because they hate to think of being 'queer' and 'out of things.' This is a natural feeling, but it is unnecessary. I recall no football team at my college (Princeton) in the last ten years that did not have at least one man working his way through, and invariably some of the most influential men in every class are self-supporting.

~~Trade-mark~~
Criss-Cross
CEREALS

Ask dealers for them—see that packages have these criss-cross lines. Pamphlet and our sample offer mailed free.

Special Diabetic Food, for Diabetes.
Gluten Flour, for Dyspepsia and Constipation.
Barley Crystals, for Kidney Troubles.

FARWELL & RHINES, Watertown, N. Y., U. S. A.

The Easiest Writing
Pen Made **NOTHING LIKE IT.**
ESTERBROOK'S
POSTAL No. 477

Turned
up
Point.



Ask your Stationer.

One Hundred and Fifty other Styles.
The **ESTERBROOK STEEL PEN CO.**
Works, Camden, N. J. 26 John St., N. Y.

OUR BIBLICAL CHART

A beautiful colored lithograph art illustration, full of instructive Bible truths, sells at sight to every Christian family, First-Day School teacher and worker. All benefit by its teachings. Ladies earn \$5.00 a day at light employment. Send for terms and territory. Copies, 25 cents, stamps or silver.

JAMES M. MCGEE & CO.,
1025 Arch Street. Philadelphia, Pa.

The Book Association of Friends,
20 S. TWELFTH ST., PHILADELPHIA,

has for sale and gratuitous distribution, on approval of Committee, several books—and a good assortment of tracts. For catalogues apply as above.

THE AMERICAN FRIEND.

The *American Friend* is a weekly paper, containing twenty-four pages. The subscription price is one dollar and a half a year, payable in advance.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

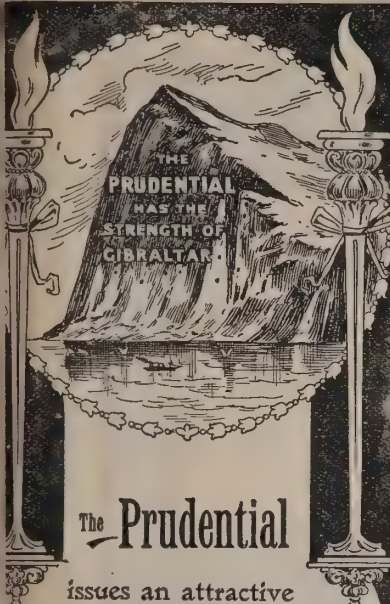
How to Remit.—Remittances should be sent by Check, Draft, Express-Order, or Money Order, payable to the order of THE AMERICAN FRIEND. Cash should be sent only in Registered Letter.

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Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Letters should be addressed:

THE AMERICAN FRIEND,
718 Arch Street Philadelphia.



The Prudential

issues an attractive form of Life Insurance, known as the participating "LIMITED PAYMENT LIFE" policy on which the number of Annual Premiums to be paid are limited (as Five, Ten, Fifteen, or Twenty) while the Insurance continues for life.

This policy is profit-sharing, the cost is moderate, and all the rights of the policy-holder under it are absolutely protected both during life and after death.

Write to us, stating your age nearest birthday, and we will send specimen policy and full information free.

AMOUNTS
\$500 to \$50,000.

THE PRUDENTIAL
Insurance Co. of America
JOHN F. DRYDEN, Pres't.
Home Office: NEWARK, N. J.

SUMMER RESORTS.

HOTEL DENNIS.

DIRECTLY ON THE OCEAN FRONT.
OPEN EVERY DAY IN THE YEAR.
Modern in every detail.
Purest artesian water from private well.
Rooms single and en suite, with bath.

JOSEPH H. BORTON

HOTEL MORTON.

Virginia Ave., Atlantic City.
Near the Beach.

Close to the new steel pier. Elevator to Street level; steam heat; hot and cold baths. Special rates for Spring. Homelike and attractive. Open throughout the year.

MARY T. HAINES.
N. R. HAINES.
Late of Chalfonte.

The Archdale, 136 South Maryland Avenue, ATLANTIC CITY, N. J.

An elegant house near the beach; ocean view of beautiful rooms; just newly furnished; very desirable for Friends.
MARY J. BUNDY.

NEIGHBORS.

They light so near when I am still,
A narrow isle of air away;
Now up, now out, they plume and trill,
In mating-chase and quarrel-play.

When I am still, I'm blest to share
The joy of little, leaf-hid love,
And hold my silence as a snare
To lure a lyric from above.

I'm free to count—they swing so near—
The feathers in a ruffled crest;
And envy takes me for the cheer
The twig has in that warming breast.
—Cecilia Beaux, in June "Century."

A Boston woman recently wrote to the agent of the five civilized tribes in the Indian Territory for half a dozen Indian names, which she wished to bestow upon her household pets. The agent sent her the names of Dennis P. O'Flanagan, John W. Brown, Silas Smith, J. Q. Scott, Samuel S. Benton and Asa P. Longfellow, all prominent Indians of the region.

NIAGARA NOW AT ITS BEST.

It Will Lose in Beauty in Five or Six Hundred Years.

If Mrs. van Rensselaer's opinion is correct, Niagara Falls will be a less beautiful object in the year 2500 than it is to-day. In the June "Century" she gives the reasons for her belief:

The Niagara River belongs to our own era of the world's interminable history, and to it alone. We may believe with some recent investigators, that it began to cut its way through the higher tableland about six thousand years ago, or we may say with others, thirty thousand years ago. But even the farther end of thirty thousand years is a geological yesterday; and if it is true that the Falls will stand well back at the head of Goat Island in five or six hundred years, this is a very near to-morrow. Moreover, the finest phase of Niagara's life belongs to the geological to-day. It is at its very best now that Goat Island is the central feature of the falls. Before they reached it they must have formed a single undivided and relatively narrow cataract or series of cascades; and after its upper end is left behind, there can never again be such a combination of diverse majesties and lovelinesses. Only for the half mile along Goat Island's side are there divided yet fraternal channels filled with shining, shouting rapids. When it has been left behind, the wide river flowing over an almost level bed, will approach its cliff quite calmly, and will calmly make its plunge, like a mill stream over a dam. And this forest-clad island, lifted high and set in a fortunate elbow of the river bed, gives views which no other farther-up stream can ever afford. It separates and yet unites the cataracts. Now it puts the eye far above them, and again its brings them quite close. With the islets that lie near it, it gives outlooks both up the streams of rapids and the placid river beyond them across the gorge and down its length, and athwart the one fall and the other; and most of these views it enframes in draperies of luxuriant green. Truly, the pilgrims of a later day will not see the Niagara, the marvel that belongs to us.

You are sure that Swift's

Silver Leaf Lard is purity perfection, and all lard.

Premium Hams make a breakfast fit for royalty, and Americans.

Premium Breakfast Bacon, an appetizer which makes everything else taste good.

Beef Extract, as good as the best—the concentrated strength of the best beef, with a flavor all its own.

Jersey Butterine, you couldn't tell it from the best butter,—healthy, wholesome, clean.

Cotosuet—the perfect vegetable shortening—digestible and healthy.

Swift and Company, Chicago

Kansas City, Omaha, St. Louis, St. Joseph, St. Paul

The largest waves are seen off Cape Horn, rising to 46 feet in height and 765 feet long from crest to crest. Waves in the North Atlantic have been observed to rise 43 feet in height. In the German Ocean the height does not exceed 13½ feet, and in the Mediterranean 14½ feet.

IRREPROACHABLE SERVICE TO THE SOUTH VIA THE SOUTHERN RAILWAY.

With a total mileage of nearly six-thousand miles, the Southern Railway stands to-day without a peer. It is the most progressive transportation company in the South, as evidenced by the number of fast and elegant trains it operates, affording exceptional facilities, for reaching all prominent cities in the South without change of cars. Three through daily trains are operated from Philadelphia via this great route, namely: 7.20 a.m., The United States Fast Mail, runs solid between Washington and New Orleans, making direct connections for all points in the South. 6.34 p.m., The New York and Chattanooga Limited, running through to Chattanooga Tenn., carrying through Pullman cars to Memphis and New Orleans, via Lynchburg, Roanoke, Bristol and Knoxville. This train also carries through Pullman cars to Augusta, Savannah, Jacksonville and Tampa, via Charlotte and Columbia. 6.55 p.m., The Washington and Southwestern Limited. This train has been in the service for several years and is the most popular, and best patronized train operated south of the Potomac, carries through cars to Nashville, Tenn., via Asheville, "The Land of the Sky," Knoxville and Chattanooga, also through cars to Atlanta, Birmingham, Memphis, and New Orleans. Dining cars serve all meals on this train. Send for maps and rates, also copy of a beautifully illustrated booklet entitled "The Land of the Sky." Stop-over at Washington not exceeding ten days will be allowed on all through one way tickets between the East and West via the Southern Railway. Passengers wishing to avail themselves of this privilege should deposit their tickets at the depot ticket office immediately upon arrival. For further information and Pullman reservations, call on or communicate with Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

DOG TALKS THROUGH A TELEPHONE.

Among the passengers who alighted at Redhill Station, in England, the other day, says a French paper, was a young lady who at once sought out the stationmaster and complained, with tears in her eyes, that she had lost her poodle at Reigate Station. The stationmaster telephoned his colleague at Reigate, who replied that there was, in fact, at that moment in his office a dog which answered to the description given of the missing poodle, and which was found wandering about the station.

The lady requested to have the ear of the dog placed to the telephone receiver, and proceeded to call him by name. The animal immediately recognized the voice of its mistress, began to bark, and ended by jumping up on the instrument, at the other end of which its mistress was speaking to her favorite, which was soon restored to her.

The lamp-chimney Index
is worth some dollars a year
to you — free.

Write Macbeth Pittsburgh Pa

STEAMERS TO WEST POINT.

York River Line to Resume Daily Service
Which Was Discontinued in 1896.

Mr. Reuben Foster, President and General Manager of the Baltimore, Chesapeake and Richmond Steamboat Company, returned yesterday from Richmond, where he completed arrangements for the running of a daily steamer over the York River Line of the Company, between Baltimore and West Point, which is thirty-nine miles from Richmond.

The new schedule will go into effect on Monday, May 15. The steamer will leave the pier of the York River Line every afternoon, reaching West Point the following morning. Connection will be made at West Point with the Southern Railway, which makes the run from that point to Richmond in an hour and twenty minutes.

Officials of the company feel encouraged to resume the line of daily steamers between Baltimore and West Point, which was discontinued in the fall of 1896, because there are indications that there will be a marked increase both in the freight and passenger business over the line. At present there are only three steamers weekly over the York River Line between this city and West Point.—"The Sun," Baltimore, May 5, 1899.

For rates, time tables, maps and full information, write to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

We invite the attention of all our readers to the column of "Subscribers' Wants" in "The American Friend." This department is constantly increasing in favor with those wishing to reach the great body of Friends with a small advertisement. Five lines of thirty-five words cost only 25 cents. See page 525 of this issue.

AVOID SUBSTITUTES

You can get

Pond's Extract

by pressing your demand gently
but firmly. Pond's Extract cures
Catarrh, Sore Throat, Bronchitis,
Coughs, Colds and relieves all pain.

There is only one **POND'S EXTRACT**

Provident Life and Trust Co.

OF PHILADELPHIA.

Insurance in Force, - - - -

\$122,735,550

This Company was organized in 1865 to promote LIFE INSURANCE
AMONG FRIENDS in the United States.

In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

Write for Circulars.

D. W. EDWARDS, General Agent,
Indiana Trust Bldg., Indianapolis, Ind.

Agents Wanted.

JAMES W. JANNEY, General Agent,
Marquette Bldg., Chicago Ill.

Careful measurements prove that the average curvature of the earth is 6.99 inches to the statute mile.

It is estimated that the amount of water precipitated on this globe annually in the form of rain, snow, etc., is 29,000 cubic miles.

PERSONALLY CONDUCTED TOURIST EXCURSIONS TO CALIFORNIA WITHOUT CHANGE OF CARS.

Leaving Washington every Tuesday and Friday at 11.15 A.M., the Southern Railway operates Personally Conducted Tourist Excursions to San Francisco without change of cars, conductors or porters. The route is through Atlanta, Montgomery, New Orleans, Houston, San Antonio, New Mexico, Arizona, and Southern California. The cars are the very latest pattern of Pullman Tourist Sleepers, rosewood finish, have high back seats, upholstered in rattan, are sixteen section, supplied with linen, etc., same as standard sleepers, lighted by Pintsch gas, have wide vestibules, double sash roller curtains, lavatory and smoking room for gentlemen, and two retiring rooms for ladies.

Three and one-half days to Mexico and Arizona, four days to Los Angeles and Southern California, and five days to San Francisco. Such service for Trans continental travel has never before been offered.

The tourist carfare is less than via any other route, effecting a saving of \$25.00 to \$30.00 for the trip.

All information, maps, and rates furnished on application to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

COUNTING THE STARS.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she, "Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting, "Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O dear!" she said, "I had no idea there were so many."

Ah, dear friends, I sometimes say in my soul, "Now, Master, I am going to count Thy benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness; and I say to myself, "I had no idea that there were so many."—Mark Guy Pearse.

For a Nerve Tonic.

Use Horsford's Acid Phosphate.

DR. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Wheatlet
ABSOLUTELY THE
BEST
CEREAL FOOD

Ask Your
Grocer
about it. If he is
honest he will tell
you that for all mem-
bers of the family—
father, mother, or
children—nothing can equal

WHEATLET

It is made from the whole wheat with the
innutritious woody husk removed. The most
sensitive stomach can easily digest it. Your
grocer keeps it, if not, send us his name and
your order—we will see that you are sup-
plied.

Made only by the
FRANKLIN MILLS CO.,
Lockport, N. Y.
Send for free booklet
containing valuable re-
cipes and opinions of
noted physicians and
chemists.




**THE CHRISTIAN LEAGUE
OF PHILADELPHIA.**



Co-operates with the CIVIL AUTHORITIES in
enforcing the laws, and with the evangelical
CHURCHES in extending the influences of the
GOSPEL.

The Chinese Mission at No. 929 Race Street,
near a heathen temple, is under the auspices of
The Christian League, and seeks to promote the social,
moral and spiritual welfare of these strangers in our
midst, and invites the co-operation of Christian men
and women in this hitherto neglected work.

The Christian League is greatly in need of
financial aid, and contributions sent to the Treas-
urer, Mr. JOHN H. CONVERSE, 500 N. BROAD
STREET (Baldwin Locomotive Works), will be
gratefully received and duly acknowledged.

For information and literature apply at office,
northeast corner Chestnut and Seventh Streets, where
all complaints will have prompt attention,

President,

REV. GEORGE D. BAKER, D.D.

Vice-Presidents,

REV. CYRUS D. FOSS, D.D., LL.D.

REV. O. W. WHITAKER, DD., LL.D.

REV. RUSSELL H. CONWELL, D.D., LL.D.

REV. W. M. BAUM, D.D.

REV. C. H. RICHARDS, D.D.

GEORGE GRIFFITHS,

Chairman Executive Committee.

CHARLES H. BOND,

General Secretary.

A want advertisement in "The Amer-
ican Friend" will be seen by more
than 7000 Friends' families.

Crossing Hyde Park on a Sunday after-
noon, on his way home, Browning, the
great poet, stood for a few minutes listen-
ing to one of the ignorant and degraded
infidel lecturers who always draw such
crowds there on Sunday.

He waited till the fellow had finished,
and then sprang onto the vacated chair,
saying, "Now, my friends, you have heard
him, listen to me!"

He held the attention of his strange
audience for some ten minutes, the "rapt
oration flowing free" with such extraordi-
nary effect that the "populace" turned
upon orator number one and literally
chased him out of the park.

New York's zoological garden will be the
largest in the world, comprising within its
boundaries no less than 261 acres. The
next largest is at Washington, which has
168 acres. The Berlin garden has 60, the
Paris garden 50, and the London garden
31 acres.

A SCOTS GRAMMAR SCHOOL.

By IAN MACLAREN.

IAN MACLAREN, who has done very little
literary work for some months, has just
written for the SATURDAY EVENING POST,
of Philadelphia, an important series of four
short stories, under the general title, A Scots
Grammar School, the first of which will
appear in the issue of June 3. In these
stories the author returns to the Scotch town
and folk he knows so well, and depicts the
scenes of his own boyhood with the same
sweet humor and pathos that brought Beside
the Bonnie Brier-Bush into such immediate
and lasting favor.

Muirtown Seminary is drawn from Stirling
Grammar School, where the author prepared
for the University of Edinburgh.

**WESTTOWN CENTENNIAL MEMO-
RIAL FUND.**

At a meeting of the solicitors for the
Westtown Centennial Memorial Fund, held
the fifth of this month, the reports from the
various decades, etc., showed an aggregate
of over \$40,000 from about 400 subscribers.

This number of subscribers being but a
very small portion of those who have
received advantages from Westtown, it is
desired that all may take advantage of this
opportunity to assist our worthy alma mater
according to their means, so that the full
amount of \$100,000 may be subscribed to
ere the Centennial Celebration, which occurs
on the tenth of next month.

Those who have not received any commu-
nication in the matter can forward subscrip-
tion to Samuel L. Allen, Chairman of the
Old Scholars' Association, 1107 Market
Street, Philadelphia.

FLORIDA SHORT LINE.

The New York and Florida Express, via
Southern Railway, leaving Broad Street
Station, Philadelphia, daily at 5.34 P.M.,
carries through Pullman sleeping cars to
Augusta and Savannah, Ga., Jacksonville and
Tampa, Fla., via Charlotte and Columbia.
This is the short line and most attractive
route to points in Georgia and Florida.

All information cheerfully furnished by
Charles L. Hopkins, District Passenger
Agent, 828 Chestnut Street, Philadelphia.

**GOOD REASONS FOR USING
COMPOUND OXYGEN.**

It has been in use for more than twenty
five years. It is well tried. Thousands have
testified to its wonderful curative powers.
Hundreds of Physicians have used it in
their practice, and recommend its use. It
can be used at home and without interfering
with business or employment. It can not
harm the most delicate patient. Treatment
also includes consultation. For the cure of
chronic diseases. Send for book of 200
pages, free.

DRS. STARKEY & PALEN,

1112 Girard St., Phila., Pa.
San Francisco, Ca. Toronto, Canada

The human heart is six inches in length,
four inches in diameter, and beats on an
average of 70 times per minute, 4,200 times
an hour, 100,800 times a day, and 36,792,
000 times in the course of the year, so that
the heart of an ordinary man eighty years
of age has beaten 3,000,000,000 times.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our sub-
scribers to this Department. It has proved frequently to be
a most excellent means for Friends to secure desirable
positions, as well as to fill vacancies with suitable ap-
licants. We desire to widen its sphere of influence and invite
all who have occasion to advertise WANTS OF ANY
KIND to avail themselves of the opportunity thus ex-
tended. Anyone with anything to advertise will find this
column a valuable medium for securing buyers. A five-
line advertisement of thirty-five words costs only 25 cents,
cash with order. Additional lines at the rate of 5 cents per
line. The American Friend reaches 7,000 families of
Friends every week.

SUMMER BOARDERS.—Caroline B. Kirk will
be glad to accommodate a few summer boarders
at her home, near Muncy, Pa. The views are fine,
air good, drives and walks pleasant. For terms
address CAROLINE B. KIRK, Pennsdale.

FOR SALE on easy terms. A house and twelve
acres of land adjoining Friends' Meeting-
house, at East Bend, N. C. Apply to
DAVID E. SAMPSON, East Bend, N. C.

PERSONS visiting Washington can obtain good
accommodation in private home. Convenient,
by electric cars, to all parts of city. Rates reasonable.
LAURA W. WILSON, 1456 Coreoran St., Wash., D. C.

WANTED.—A few selected boarders; cool, bright
situation, good table. Near Friends' Meeting
House. No. 115 South Carolina Avenue, Atlantic
City. Open now. Address L. U. Valentine.

WANTED.—Principal or instructor in Friends'
Academy, to teach language, literature, or
science. Please write at once to
A. D. STANTON, Washington, Kas.

WANTED.—By a Friend. To rent a house of
from six to eight rooms, in Philadelphia,
near the buildings of the University of Pennsyl-
vania. Address E. E. WILDMAN,
Earlham, Richmond, Ind.

WANTED.—A situation to teach in the depart-
ment of history or economics in a Friend
school or college. Thorough preparation, successful
experience, good references. Address inquiries to
X, care of AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—A few boarders in private family for
Summer months. Pleasant airy rooms, good
water, near College grounds, and pleasant walks.
Apply to S. P. GARRIGUES, Millbrook Ave.,
Haverford Pa.

WANTED.—By a Friend of experience a position
as matron, companion, housekeeper or some
other similar employment.
Address Y., care THE AMERICAN FRIEND.

PENMANSHIP.—Plain and ornamental of every
kind, at reasonable prices. Marriage certifi-
cates and diplomas a specialty. Correspondence
solicited. JOHN COLLINS
702 North 43d Street, Philadelphia.

WANTED.—A Superintendent and Matron for
"White's Iowa Manual Labor Institute." Ex-
perience in care of stock by Superintendent, re-
quired. Correspondence solicited. John Fry, Sec-
retary of Board of Trustees, 512 East Fifth Street,
Muscatine, Iowa.

JOTTINGS.

On the 24th inst. Queen Victoria celebrated her eightieth birthday. It has been only a short while since she witnessed the sixtieth anniversary of her ascension to the throne. Her reign has been a remarkable one, and no queen in the world's history has so deserved the entire respect and admiration of the world for her queenly qualities as a woman and monarch alike.

Thus far every effort to move the Paris from the Manacles has proved futile. Her bow is firmly impaled on the rocks and she resists every attempt made by the strong tugs which have been used in the endeavor to pull her into the open sea. Some method of lightening will be necessary to effect the removal if this is in any way possible.

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The American Friend

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*"I know not what the future hath
Of marvel or surprise,
Assured alone that life or death
His mercy underlies.*

*And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break
But strengthen and sustain.*

*No offering of my own I have,
Nor works my faith to prove:
I can but give the gifts he gave
And plead His love for love.*

*And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.*

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
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VOL. VI.

PHILADELPHIA, SIXTH MONTH 8, 1899.

No. 23.

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For THE AMERICAN FRIEND.

A MESSAGE FROM THE SPRING.

Where autumn leaves, unlocked by frost,
Have flung their glories fast
O'er wooded slopes, like gleams of gold
From skies of sunset cast,
Swift at the bugle-note of Spring,
By blue-bird voices blown,
Dew-gemmed the violet strews the sod,
In myriad beauty sown.

When hopes and dreams lie crushed and dead,
By Sorrow's blast swept down
Upon our hearts, are there no flowers
Which, braving Winter's frown,
When smiled upon by God's great love,
And watered with our tears,
Shall waft their fragrance—ah! who knows?—
Perhaps through endless years!

BERTHA C. THORNE.

THE VINE-STOCK.

CHRISTIANITY is a religion of thought; it is a religion of faith; it is a religion of belief; it is a religion of love, but above everything else it is a religion of life. It is not enough to think correctly; it is not enough to believe rightly; it is not even enough to love deeply. The first question is one of life. "If any man BE IN CHRIST, he is a new creature." It all turns on that one question, and this distinguishes Christianity from every other religion on the globe. The New Testament has a hundred ways of saying this supreme fact of Christianity, and yet we often fail to realize how it underlies the whole method of salvation. *Union with Christ, and not an opinion about Christ,* is what we mean.

It is all told in one beautifully clear figure of our Master: "I am the vine-stock, ye are the branches." Spiritual life, and all that flows from it, begins when a soul comes into vital and organic relations with the living Christ, and there is no possible substitute for such a vital union. Paul at once fixed upon this as

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the central truth of Christianity, and he put it in one form or another before all the churches he established. Ask Paul what makes a man a Christian, and you will hear him say, "To be in Christ." He never thinks of salvation as something which goes on in a man's head, as the acceptance of certain formulas or "views." He is not interested in dried and pressed specimens of truth. For him truth is always a living thing with its currents flowing and its fruit ripening.

We now know that it is impossible to think a single thought without a flow of blood to the brain, and we also know that it is impossible to get the blood without putting food into the system. The grain of wheat, the piece of beef, must be organic in the brain before we can think our thought, and it must be organic in the muscle before we can put forth our strength of arm. Until Christ is in a man's life and organic with his deepest self—not remote in time or space—the man is not in the truest sense a Christian.

The dynamo does not *make* electricity; it only furnishes a medium for electrical force to work through. The electricity is in the dynamo, though it did not originate there. A Christian is merely a medium for Christ, and the work begins and the power appears when Christ is in the man. The end and purpose of life is to "grow up into Him in all things."

CONFERENCE ON ARBITRATION AT MOHONK.

THOSE who have been privileged to attend the five annual conferences on Arbitration held at Lake Mohonk, on the invitation of our friend Albert Smiley, have been deeply impressed by the steady growth of peace sentiment and by the remarkable development of methods and conceptions of Arbitration during this

short period. Five years ago the substitution of Arbitration for war seemed a dream of prophets and visionaries. This year, while the Mohonk Conference is in session, the representatives of twenty-four nations at the Hague are preparing a plan not for temporary and occasional arbitration, but for a permanent court or tribunal to settle all disputes between nations. The Mohonk Conference has devoted considerable time to a consideration of the four plans for an international court now before the Hague Conference. They are known as the American plan, the British plan, the Russian plan and the Italian plan. The American plan, in brief, is as follows: each country shall appoint a single arbitrator to be selected by the Supreme Court of the several countries. The tribunal thus formed shall have a permanent central seat, and shall be composed of at least three judges who shall not be citizens of the countries in disaccord. The general expenses shall be shared proportionally. In the event of new facts arising, the same court shall have power to try the question again. The tribunal shall not take up a case unless the parties agree to accept its decision. The tribunal shall be established when nine of the great powers shall have agreed to the conditions. This American plan is only a further development of proposals which have previously been discussed at Lake Mohonk and which were first formulated by the New York Bar Association. It is now reported that this American plan has been unanimously recommended by the Arbitration Committee of the Hague Conference, and it has been heartily endorsed at Mohonk as a practical plan. Numerous speakers at Mohonk this year have shown what an influence for universal peace is the ever-widening commerce of the world. The trade of the nations is slowly binding men together in mutual interests the world over. The benefits of civilization and the guardianship of peace are extending to the ends of the earth and the damages of war are more evident each year. The telegraph has enabled the whole world to think together. It has created an international consciousness which is slowly developing into an international CONSCIENCE. "The ships of commerce," as Gladstone once said, "passing between that land and this like the shuttles of a loom are weaving the concord of nations." It is evident there are mighty, unseen, hidden forces working in society toward ultimate peace for the world, but the ground of permanent peace must ever be the Divine Rationality and the Eternal Righteousness which gradually supplant the outbreaks of hate and insane passion. The Conference has been in a high degree hopeful, and the optimist has been frequently heard; though there have not been lacking those who have seen that much work

and a profound change in popular sentiment are necessary before the nations shall learn war no more.

The following platform was unanimously adopted, and is an epitome of the exercises of this Fifth Annual Lake Mohonk Arbitration Conference:

We urge the immediate establishment of a permanent international Court, which shall be open to all nations for the adjudication of whatever controversies may arise between them, and which they are unable to settle by diplomacy or mediation.

In the constitution of this Court we urge the application of the same principles which experience has shown to be most conducive to the ends of justice in judicial controversies between individuals. In this highest of human tribunals the judges should be selected solely for their recognized ability, learning and impartiality.

During the past few years the cause of arbitration has made wonderful progress. Since our last meeting a treaty between Italy and Argentina has been negotiated. This marks a great advance over all former arbitration treaties, in that it provides for the settlement of all disputes that may arise between them, questions of honor not being excepted.

Within the past year another event of transcendent importance has occurred in the summoning by the Czar of Russia of a great international Conference to consider how war can be avoided and its burdens alleviated. This Conference marks an epoch in the history of the world. It is the first great step towards the federated peace of the world. The Czar is entitled to gratitude and respectful admiration for his noble initiative.

Earnestly do we hope that the work so auspiciously begun at The Hague will go forward until at last, and at no distant day, the peace of the world shall rest on the sure foundation of justice, and nations be relieved from the well-nigh intolerable burdens of war.

We must not forget, however, that the work of that Conference is only preliminary and that the results of its deliberations must be submitted for ratification to the several governments there represented.

We therefore here earnestly resolve to do what we can to promote popular intelligence and quicken the popular conscience, to the end that when this subject comes before our representatives at Washington there shall be no doubt as to what the people demand in this time of supreme opportunity.

We believe that the gratifying progress already made, and the inspiring hopes which we confidently entertain for the future, are because men are learning the moral righteousness of peace, and because God rules the world.

GENERAL CHURCH NOTES.

The General Assembly of the Presbyterian Church, which has lately been meeting at Minneapolis, has had interesting and valuable sessions. It was preëminently a missionary gathering, as shown in the zeal that was manifested for missions and Sabbath School work. For the first time in a decade every Board in the church begins the year out of debt, and it is the assembly's purpose so to gauge work and expenses that the church may keep free of debt in the future. The Assembly declared for the expulsion of Representative Roberts, the polygamist, from the House. The action, however, that probably most interested the outside world, was the disposition of the McGiffert case. Prof. McGiffert, having been charged with heresy, was requested to withdraw certain statements on the sacraments, etc., which had appeared in a lately printed work. This Prof. McGiffert refused to do. Instead, however, of forcing a heresy trial, as might have been expected, the whole subject has been handed over to

the New York Presbytery, and, if the case must be investigated, wisely so. It is unfortunate that the Presbyterian Church should be so torn as it is from time to time in hunting and correcting heretical pastors. Prof. McGiffert can now, however, be dealt with by those in his nearer vicinity who are best able to deal with the case. A tendency to the union of the Presbyterian churches of the North and South is observable, but thus far, few, if any, material gains in this direction have been made. The General Assembly will meet next year at St. Louis.

The report of the Board of Foreign Missions of the United Presbyterian Church showed that, including the indebtedness, the amount appropriated by the Assembly last year was \$148,638. All current expenses were met, and the preceding two years' debt was materially reduced. The year closed with an indebtedness of \$16,438. The financial conditions constrained the board to refuse the applications of at least a half dozen well qualified young men and a larger number of young women to be sent to Egypt and India. Receipts for the year, including the balance on hand April 30th, 1898, were \$174,457.89. The expenditures were \$174,269.35, leaving a balance on April 30th, 1899, of \$188.54. The board asked the Assembly this year to make appropriations amounting to \$145,738.

There is now no Sunday edition of a daily newspaper in London. The "Mail," which was the first to discontinue the Sunday editions, was soon followed by the "Telegraph," and thus, two of the most prominent journals of the metropolis resume their former conservative position.

FOR THE AMERICAN FRIEND.

THE MERCY OF GOD.

BY ALEXANDER MACLAREN, D.D.

"The earth is full of Thy mercy" as a cup is brimming with rich wine, or as the flowers are full of morning dew.

The Psalmist's point of view is not the scientific nor the poetical. It lies back of all science, and is quite unaffected by it. He is sure that God is at work in the world, so that every creature that lives, and everything that is, lives and is because God is operative on it; and that the whole creation is the object of God's loving thought and has some reflection of His smile cast across it, as "the light of laughing flowers along the grass is spread."

A deeper faith than most men have is needed to feel thus. For, sadly, to many of us the world has come to be very empty of God, and we rather hear the creaking of the wheels of a machine or see the workings of impersonal force than hear the sound of His going or catching the gleam of His garment. But all the growth of physical knowledge may be accepted thankfully, and yet beneath all we may see the living will and work of God. There is no reason why nine-

teenth-century savants, full to the finger-tips of modern physical science, may not say as heartily as, and more intelligently than, the Psalmist said: "The earth, O Lord, is full of Thy mercy."

But when we include ourselves in "the earth" a different aspect is presented. The sunny play of gladness is shadowed. "I am a stranger upon earth."

Man is out of joint with the great whole, out of tune with the concert; the only hungry guest at the feast. All other creatures fit their "environment," and it them, like a glove on a hand. But we, "the roof and crown of things," have been made "acquainted with grief," have learned what they "amidst the woods have never known, the weariness, the fever, and the fret." We have burdens of toil and care, are cursed with forecast, and saddened by remembering, and torn with desires. We need something more than the "mercy" of which the earth is full to make us as completely blessed as the lowest little life that crawls or buzzes about us.

"Hide not Thy commandments from me." The one thing that will give us rest and blessedness to the height of our capacity is that we should have the knowledge and the love of the will of God.

If we delight to do His will, and lay ourselves beneath the mould of God's impressing purpose to be shaped as He will, then care and toil and sorrow and restlessness and the sense of transiency and the sorrow of homelessness cease to pain. Like some black cliff smitten by sunrise into rosy and golden glory, the ills of life are tinted and glorified when the light of God's recognized will falls on them. With His will in our hearts we can cease to feel that it is sad to be as strangers and sojourners here; for then can we say, "We seek a better country; that is, a heavenly."

We need the "statutes of the Lord"; we need no more; and they will "be our songs in the house of our pilgrimage."

If the thought, "I am a stranger upon earth," teaches us our need of God's commandments, the thought, "the earth is full of Thy mercy," assures us that we shall receive what we need. He who opens His hand and satisfies the desires of every living thing will not leave us to sit, the only hungry ones at His table. We are not intended to lie dry and dusty, like Gideon's fleece, while every blade of grass holds its own drop of dew. In a world full of God's mercy, am I to be empty of the highest mercy, the knowledge and love of God's will? Never, never can that be so.

The Psalmist's prayer on our lips becomes a prayer for more knowledge of that Christ who is God's uttered will and our law, for more love to Him whom to love is to be a stranger nowhere, and to be filled with God's mercy.

"The earth is full of Thy mercy," but the Word, who dwelt among us, is "full of grace and truth," and of His fulness can we all receive. Then we shall be strangers no longer, and our spirit shall be replenished with richer mercy than all the universe besides is capable of receiving.

Manchester, England.

FOR THE AMERICAN FRIEND.

WOMEN'S MISSIONARY CONFERENCE.

The Fourth Triennial Conference of the Women's Foreign Missionary Union was held at Marion, Ind., from Fifth month 18th to 21st. There were present about sixty delegates from the different associations composing the Union, New York and Canada being unrepresented. Two business meetings were held each day, the evenings being occupied principally by speakers on missionary topics. The devotional exercises of the opening meeting were conducted by the President, while those of the other meetings were placed in charge of the different delegations.

At this meeting the following missionaries were present and introduced to the Conference: Gurney Binford and Minnie Pickett Bowles from Japan; George and Sadie Weeks from Mexico; Martha Barber from India, and Lenna Stanley from China, all of whom expect to return to their fields of labor. It was a great privilege to be able to welcome these workers and hear their words of greeting and counsel.

In the afternoon session the President, Hannah Lewis Smith, delivered an address calculated to inspire renewed enthusiasm, pointing to the great openings offered for mission work by the events of the past year, and exhorting us to press on and take advantage of them. To work to fullest advantage knowledge of these needy fields must be scattered abroad freely, and if this is done, and obedience keep pace with knowledge, great things must be accomplished. The key-note of the Conference should be a reaching forward to greater things than we have ever done in the past.

Another session was devoted to the subject of Finance. The constituting boards have raised for their work during the past three years, \$20,977.31, the membership as reported being at present 3,468, giving an amount per capita of about \$6.05. After the reports of the Treasurer and the Secretary of Proportionate and Systematic Giving, a paper was read by Phebe S. Aydelott on the subject of "Thank-offering Boxes." The term "thank-offering" was preferred to "mite" as indicating a higher thought. The church should not be encouraged to give its mite, unless, like the widow's the mite was all its living. The feeling should rather be "What shall I render to the Lord for all His benefits?" These boxes may be called "blessing-boxes." New England Yearly Meeting has been supplied with them the past year at an expense of about \$27 to the Board for all materials necessary in carrying out the plan, and the returns have been over \$278. A very interesting discussion followed, showing different plans pursued in the use of such boxes and giving many valuable hints for raising missionary funds.

The missionary boards of the different Yearly Meetings presented brief reports of their work, some of them only verbal ones, but several filed longer and more complete reports with the Secretary. The report of the Department of Interest and Organization brought up a question of much interest. Four Boards—Kansas, Philadelphia, North Carolina and Oregon—have withdrawn from the Union by either giving up their separate organization or dropping the name "Women's" from their title. This action caused much regret to the Conference, not only because of the loss of members to the Union, but also because the withdrawing boards were depriving themselves of privileges in connection

with many of the movements of the present day which they could only secure by retaining their organization. It was therefore decided to address a memorial to these boards, setting forth these considerations and lovingly entreating them to reconsider their action and see if it is not possible to rejoin their sisters in the department of missionary work for which women seem especially fitted, and to which, a few years ago, there seemed to be a providential and almost simultaneous call.

In the department of Junior and Juvenile Work, it appears from the report of the Secretary, that a considerable part of the work is now done by the Society of Christian Endeavor, the Bands of the missionary associations only keeping up their organization where the Christian Endeavor does not occupy the field. It is gratifying to find that the two organizations appear to be in perfect harmony, supplementing each other's efforts. A suggestive and practical paper on the manner of conducting these junior societies, prepared by Lydia G. Pettit, of Ohio, was read, and some very good recitations given by children from Marion or the vicinity.

The Secretary of the department of Literature gave a full report of the number of tracts and other literature sold or otherwise distributed since the last Conference. A paper, written by Sarah D. Brown, of New England, made several good suggestions for arousing an interest in missionary literature, such as looking up the history of missionary hymns as an exercise for missionary meetings, preparing missionary scrap-books, and taking one evening weekly in the home for missionary reading. An open parliament after the reading of the paper brought out other points of interest, such as different ways of collecting a missionary library, one good way being to fasten leaflets together as books and circulate them, and another that several persons should each contribute one book or one dollar toward the library. A periodical being a valuable part of missionary literature, the importance of a liberal support of the "Missionary Advocate" was strongly urged, and the advantages pointed out of an enlarged subscription list in making it possible to improve the paper in many ways, as, for instance, by the greater use of illustrations. As the only paper published by the Society of Friends devoted entirely to the missionary cause, it certainly deserves the support of both men and women. Gilbert Bowles, Missionary Secretary of the Christian Endeavor Society of Friends in America, who has a prospect of going with his wife as a missionary to Japan, attributes largely to his careful reading of the "Missionary Advocate" in studying up a certain subject, his awakening to the calls of the foreign field.

The first evening of the Conference was occupied by an able discourse from Gilbert Bowles, on "The Open World"; the second might be termed a symposium, as all the returned missionaries present at the Conference occupied about fifteen minutes each in relating their experiences on their various fields, Minnie Pickett Bowles appearing in the costume of a Japanese woman. The third evening Wilbur Meminger, of Chicago, discoursed on "Jewish Evangelization."

The officers of the Conference for the coming term are as follows: President, Eliza C. Armstrong; Vice Presidents, Phebe S. Aydelott and Harriet F. G. Poelle; Corresponding Secretary, Sarah J. King; Recording Secretary, Ethel Kirk Calvert; Treasurer, Esther Thomas; the secretaries of departments were all reappointed.

The Conference received a very kind invitation from the Governor of the Soldiers' Home at Marion to visit that institution one afternoon in a body, but owing to the pressure of business was unable to accept it. The pastors of the several churches invited a number of the ministers present at the Conference to occupy their pulpits on First-day, and in every way possible the delegates were made to feel that Marion welcomed their presence. Of the kindness and hospitality of the Marion Friends in opening their hearts and homes to us, it is hardly possible to speak too warmly. The remembrances of the Conference and of the pleasant acquaintances made and old friendships renewed will always mark a bright spot in our lives.

The International Lesson.

Lesson XII.

SECOND QUARTER.

Sixth month 18, 1899.

THE NEW LIFE IN CHRIST.

Colossians 3: 1-15.

GOLDEN TEXT.—Let the peace of God rule in your hearts. Col. 3: 15.

DAILY READINGS.

Second-day, Sixth mo. 12.—The new life in Christ. Col. 3: 1-15.
 Third-day, Sixth mo. 13.—The new man. Eph. 4: 17-24.
 Fourth-day, Sixth mo. 14.—Children of light. 1 Thess. 5: 5-11.
 Fifth-day, Sixth mo. 15.—Walking in light. Eph. 5: 6-16.
 Sixth-day, Sixth mo. 16.—Chosen to be holy. 1 Pet. 2: 1-7.
 Seventh-day, Sixth mo. 17.—Living to God. 1 Pet. 4: 1-11.
 First-day, Sixth mo. 18.—A fruitful life. 2 Peter 1: 1-8.

The Revised Version is particularly helpful in the Epistles, and it will be used throughout in this lesson. When it is remembered that the Epistles are letters, it will be seen how much may be lost by taking chapters or verses apart from the connection of thought, and without regard to the circumstances which called them forth. The whole Epistle therefore should be read at a sitting. Paul does not seem ever to have been at Colosse (2: 1), and appears to have been personally acquainted with but few of those to whom he was writing.

The church at Colosse is supposed to have been founded by Epaphras, who is mentioned with affection in the Epistle (1: 7, 8; 4: 12). Colosse was a small town in Phrygia, Asia Minor, about twelve miles from Laodicea (4: 16). The church consisted chiefly of Gentiles (2: 13). Paul, after greeting the believers, and expressing his earnest desires and prayers for their welfare, gives a brief doctrinal exhortation (1: 14-2: 3), followed by a controversial section, in which he warns against certain errors of doctrine and practice to which those who had been Gentiles would be specially susceptible. Then follows the moral application of which the lesson forms a part.

Paul wrote from Rome (about 62 A. D.) during the period of his first imprisonment. The letter was sent by Tychicus (4: 7, 8), to whom also was entrusted the Epistle to the Ephesians (Eph. 6: 21); with him went Onesimus (4: 9), who also carried the brief letter to Philemon.

The occasion of the Epistle appears to have been the reports which Epaphras brought of the danger to which the believers at Colosse were exposed from false teachers, both Judaizers and ascetics. Compare 2: 11, 16; 20-23. Paul first sets forth the pre-

eminence of Christ, and then a morality based on a spiritual life, not an outward ordinance.

1. "If ye then were raised," etc. The new life is like a resurrection from the dead. See 2: 20. "Seek the things that are above." Those lofty, noble, spiritual things which are divine—which belong to the new life with Christ.

2. "Set your mind," etc. An emphatic repetition of the thought just expressed. Compare Matt. 16: 23.

3. "For ye died." The "old man with its affections and lusts." "Your life." Not simply your spiritual life, but your true life. "Hid." Its highest characteristics are hidden from view.

4. "Shall be manifested." It is more than "appear," as in Authorized Version. It is the being made clear. "Our life." Christ is not only the author of our life. He is the essence and the impersonation of it. See Gal. 2: 20; Phil. 1: 21. "Ye also with him be manifested." Both in this world and in the world to come. Compare 1 John 3: 1, 2.

5. "Mortify." Literally, "make dead then," or slay. As they have died to sin, their lusts, their desires which have only an earthly aim should die likewise. The connection shows that the word "members" is not to be taken in a physical sense, but that the evil desires which would put the members to bad uses are to be destroyed. "Fornication, uncleanness, passion, evil desires, and covetousness, which is idolatry." Specific examples. "Character is the last outcome and test of doctrine." Creed, doctrine, theology are of little account unless accompanied by practical living. The verse is a re-statement and amplification of the words of the prophet, "Cease to do evil." A man cannot be righteous until he leaves off known sin. Covetousness is idolatry because it is setting the mind on things on the earth, and placing the divine on a lower level than the things desired.

6. "Children of disobedience" are those who, knowing the right, do the wrong. The result of such action, whether it be called punishment, retribution, or natural consequences, is sure. The wrath of God is against the sin; He loves the sinner, but it would be impossible for him, as a righteous God, to condone the sin; wherefore He hath appointed a way of salvation. Compare Gal. 6: 7; Eph. 2: 4, 5.

7. "In the which," etc. These things were their sphere—showed "the character of their actions and the condition of their life."

8. "But now." Emphatic. A list of further sins follows, any one of which should not be considered as having any place in the life of a believer. "Also." With other believers. "Anger, wrath, malice, railing, shameful speaking."

9. "Lie not." A very common practice among the ancient Greeks, from which, if what travelers tell be true, many modern Greeks also are not exempt. "Seeing that." He gives the reason—the old nature has been put off, and the life must be in accord with the new.

10. "Which is being renewed." The new char-

acter has been put on, and day by day it should grow in grace and in knowledge of Christ.

11. "Where there cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman." The apostle dwells on what is so fruitful of strife and ill-feeling and ill-treatment; race, religious sectarianism, social condition. "Christ is all and in all." Where the Spirit of Christ is all causes of separation disappear. It is noteworthy how Christ did not speak directly against slavery and many other evils, but he inculcated that spirit and taught those doctrines, which, if they are truly accepted, make slavery and such like impossible.

12. Note the contrast between this list of the fruits of the Spirit and that list given in verses 5 and 8.

13. "Forbearing." Restraining one's self when tempted to be provoked. "If any man have a complaint against any." A cause of a quarrel. "Even as Christ." He is to be the model.

14. "Above all these things." Besides these, and around and above them all, put on love. None of the other graces is complete without love.

15. "Peace of Christ." The peace which he brings. "Rule." Restrain, act as judge. "In one body." As members of one body. "Thankful." Thanksgiving is a Christian duty.

PRACTICAL THOUGHTS.

1. Put off the old man, put on the new.
2. The peace of Christ is one of His gifts.
3. "Praise God, from whom all blessings flow."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SIXTH MONTH ELEVENTH, 1899.

INTEMPERATE PLEASURES. 2 Tim. 3: 1-7.

Second-day, Sixth mo. 12.—The lover of Pleasure. Prov. 21: 17-21.

Third-day, Sixth mo. 13.—Choked with pleasure. Luke 8: 11-15.

Fourth-day, Sixth mo. 14.—Ye have lived in pleasure. Jas. 5: 1-6.

Fifth-day, Sixth mo. 15.—This also is vanity. Eccl. 2: 1-4, 24-26.

Sixth-day, Sixth mo. 16.—Love not the world. 1 John 2: 12-17.

Seventh-day, Sixth mo. 17.—For all these things, judgment.
Eccl. 11: 9, 10; 12: 1-8.

(A Temperance Meeting.)

Sin has been defined as the perversion and diversion of natural appetites and passions. Lust is simply overgrown desire. Within a certain limit, and for right ends gratification of desire is right, but all beyond that is evil. The force within men that always craves for indulgence beyond right limits is like a poison in the blood, a perversion in the nature. The sanctifying power of God does blessedly eliminate this unnatural craving, but it leaves a man with all his natural appetites and passions as God made him, and it is generally conceded that their first action is instinctive and has no particular moral quality. The conscience of man must pass judgment on the moral quality of the desire, and if it is evil, ring out an

everlasting "no," and a life in the power of the Spirit triumphs over the desire and goes on the way of righteousness.

The topic suggests that there are temperate pleasures, and only a mischievous asceticism undertakes to deny it. Relaxation is necessary for recreation. The strings of the violin must be released from their extreme tension. It is wicked to repress all the play spirit of a boy. It is,—I scarcely know what,—for a man to forget that he was ever a boy.

But what are intemperate pleasures? Any pleasure is intemperate that is indulged at the expense of a higher duty, or of a higher pleasure. A pleasure is intemperate when the higher moral or spiritual nature must be dwarfed or injured in its gratification. A game innocent in itself easily becomes injurious through excess, or, what is more, through association with evil. A really good game should be educative of eye, hand, or brain. It should also be the education that eye, hand, or brain need at that particular moment. Foods and drinks furnish intemperate pleasures. It is utterly wrong to keep on eating after one has enough, simply because the food tickles the palate. Food and drink are helpful only when they build up the body, not when they destroy its tissues, and produce an unnatural stimulus. Many young people find it hard to cease living wholly in the realm of physical enjoyment. The desire for pleasure of a higher order is very weak. But it is needful to remember that we can cultivate the desire for pleasure in such directions as we choose. It is folly to yield ourselves to our present uncultivated desires as though we were their slaves instead of their masters.

We live in the "last days" of our text, if the signs therein described are an evidence of the fact. It is always "last days" when increasing wealth enables men to gratify without limit their tastes and appetites. It is certain that it is "last days" for them, at any rate. Such families soon run out by a law of nature. Enough of them will soon sink the nation.

Christianity means not only a higher ideal of life, but also a power to reach the ideal. That Christianity confers upon us the opportunity to increase wealth is only half a truth. If we stop there, as many seem inclined to do at this stage of our nation's history, it will mean our ruin. But it also means the opportunity and wisdom for the right use of wealth. Righteousness brings a material reward. The expenditure of the material rewards for the good of others brings in turn the still higher spiritual reward.

To be sober, circumspect, watchful in all things, so that no man will despise our youth, is the serious duty of young people. In these days of intemperate pleasure be careful that you do not go too far. There is a good, healthy, sober judgment of the Christian Church with regard to amusements that it is not wise for you to ignore. I should like to put myself on record again on this matter by saying that after twenty-five years of experience as a pastor and evangelist, I have yet to find one professing Christian that is a real soul winner or spiritual power in the church, who is also a frequenter of the theatre, card table, or

ball room. But I have seen scores drift away from Christ who began by venturing little by little over the line in these directions. I can recall cases of those who began with card parties who have ended in shameless immorality. Beware of a wilful disregard of counsel in this matter.

THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

BY M. M. BINFORD.

Most of our readers are already aware that arrangements are being made for the holding of a World's Conference on Foreign Missions in New York city, April 21st to May 1st, 1900, similar to the great conference held in London in 1888. There is reason to believe that the gathering in New York will far exceed the other in magnitude, and in the scope of the subjects discussed. All missionary societies and mission lands will be represented, and men of ability and reputation in both hemispheres will speak on the successes, methods and problems of missions. The great work done by women will receive full attention, and the relation of young people and young peoples' organizations to the work of foreign missions will be given a large place on the program. The churches, missionary organizations, and public generally of New York and vicinity will be aroused to an interest in the conference, and every effort made to provide royally for the delegates who may come. The largest halls of the city will be secured, and the homes of the people thrown open to our guests. The authority and purpose of foreign missions, the consecration of the church to foreign missions, the support of foreign missions, the administration of foreign missions, the review of a hundred years of missions, the survey of fields, the Bible and foreign missions, the outlook for the coming century, comity in missions, self-support by the native churches, employment of native agencies, missionary candidates, educational, evangelistic, literary, medical, and benevolent work, women's work, and much more, are samples of the topics that will be considered in this great gathering.

It is expected that full statistics will be presented of the work throughout the entire world; missionary exhibits are being planned setting forth the characteristics of races among whom missions are established, printed matter in use by missionaries, photographs of missionaries, churches, school buildings, etc., etc.

This conference will be held under the auspices of the Annual Conference of Foreign Mission Boards of the United States and Canada, and large committees have already been appointed to arrange for the multitudinous details. Dr. Judson Smith, Chairman of the Executive Committee, is now in Europe arranging for the part to be taken by European delegates.

Inasmuch as the United States and Canada are the hosts of this great gathering, an opportunity is offered to all churches to contribute at least \$5.00 to the expenses of the same. All who do so will receive in return the two bound volumes giving full reports of the conference.

NEW YORK YEARLY MEETING CHRISTIAN ENDEAVOR UNION.

The sessions of the Yearly Meeting at Poughkeepsie brought together a considerable number of Endeavorers, many of whom are active workers in the business of the Yearly Meeting itself, as well as in their own organization. The public meeting of the Union was held on Fifth-day evening, the opening day of the Yearly Meeting. The annual address was given by M. M. Binford, on the "Higher Laws of Service," after which the Poughkeepsie society held a reception for all visiting Endeavorers and others, serving refreshments in the Bible School room.

At the business meeting of the Union on Seventh-day afternoon, the following report was presented by Sarah Keates, Secretary of the Union. It shows the usual large contributions for foreign missions, \$888.05, with only 683 active members in the Union; this is a remarkable showing. Not content with this, the Union is planning to assist in sending out another missionary from among its number the coming year—George DeVoll, of Glens Falls Society, now residing in New York city, who goes to Nanking as a medical missionary.

On Second-day evening a special meeting was held to consider the subjects of proportionate giving, missionary work, Bible study, and the Quiet Hour.

The officers of the Union for the coming year are: President, Eli Reece, Plattekill, N. Y.; Vice-President, Elizabeth C. F. Stevens; Secretary, Sarah Keates, Glens Falls, N. Y.; Treasurer, Orlando Marine, 606 Fifth Street, Brooklyn, N. Y.

REPORT.

In reviewing the past year's work we realize that the blessing of the Lord has been upon us, as our service has been rendered "For Christ and the church." Several of the societies have not been heard from, and one reports not meeting as a society at present, but using the topic at mid-week prayer meetings. There has been an increase in membership of one hundred and thirty-one. Four societies report conversions, and forty members have joined the church. Six of the societies report being actively engaged in mission services and Sabbath Schools, and are conscious of the blessing of the Master on the work.

We believe the spirit of the pledge in "striving to do whatever the Master would like to have us do" is exercised in our membership, and is evidenced in the lives of the young people. Quite a number have taken the Quiet Hour pledge, and testify to the blessing it is in their lives.

\$1,621.50 has been raised, \$888.05 of which has been used in foreign missions, \$248.72 in home missions, and \$484.73 for other purposes.

Eighty of our members are reported tithing their income, while one hundred and eighty-three pledge two cents per week or more for missions. Most of our societies have active interest in the foreign missionary work, and we have known of God's blessing on our efforts, as most encouraging letters have been received

regularly from our missionary, Margaret Holme, in China, and as we have heard how the Lord has owned her work there, it has blessed and rejoiced our hearts at home, encouraging us to still further effort, looking forward to the day when "The kingdoms of this world are become the kingdoms of the Lord and His Christ, and he shall reign forever and ever." We have also helped in supporting work in Mexico, India, Ramallah, Cuba, and Y. M. C. A. army work.

In the home work much good has been done, clothing and food having been sent to missions and needy families; and an interest has been taken in the colored school at High Point, N. C. Flowers and fruit have been sent to the hospitals; temperance, peace and gospel literature was sent to the camps during the war.

Many of the societies have been active in temperance work; peace work has also been carried on, having talks on the subject, and peace petitions signed. Cottage prayer meetings have been held in many places.

Our evangelist, Anna S. Leggett, has not been able to accomplish as much this past year as formerly on account of poor health, but it is hoped she may be able to engage in the work again, as there is great need of some one who is able to visit the different societies, encouraging those who need help, and organizing where there is an opening.

From the societies that have reported there is a membership of 952; active, 683; associate, 192; honorary, 77. It is to be regretted that there is now only two Junior societies existing, there being so much need of this work. One superintendent, replying to a request for a report, said that she had had to give up the work for want of assistance. If only the importance of this work was realized there surely would be more done, for this is the field of training for active service in later years, and a means of holding the young.

From one Junior Society six have stepped into the Senior this year. There is a membership of 57, and many of the little ones are active workers. A little girl on the Sunshine and Temperance Committee reports having had seventy-five temperance pledges signed, making forty-five calls and taking flowers to the sick, and collecting cards for the use of missionaries. Our hearts are filled with gratitude for the blessing of the past year, and with consecrated hearts, trusting in His strength, we look forward to better service in the coming year, with the Holy Spirit to lead us. "We press toward the mark for the prize of the high calling of God in Christ Jesus."

For the Society,

SARA R. KEATES,

Recording and Corresponding Secretary.

Fifth month 25th, 1899.

Andrew Carnegie's supplementary gift of nearly \$2,000,000 to Pittsburg bids fair to give the citizens of that city a plant for general culture, "without money and without price," that will exceed that of any city of similar size in the country.

NEW YORK YEARLY MEETING.

New York Yearly Meeting held its 204th session at Poughkeepsie, N. Y., commencing on Sixth-day, the 26th, and closing on Third-day, 30th of Fifth month, 1899.

The meeting of ministers and elders convened at 11 a.m. Fifth-day, 26th. A goodly number were present, together with several visiting ministers from other Yearly Meetings. After a brief season of silent and vocal prayer Isom P. Wooton spoke of the needs confessed in the prayers offered, and urged upon all present the necessity of unity, not only in expressions of praise for past mercies, but also in the exercise of faith in God, that we may receive from Him the blessings He is waiting to bestow. He pressed upon the membership the necessity of a true fellowship with the Father and the Son and the Holy Ghost, in order that we might be drawn into a closer union with the purpose of God in the work of seeking to save the lost and perishing souls all about us.

The clerk, Mary S. Knowles, then read the opening minute, after which the roll call of delegates was made, and extracts from the minutes of last Yearly Meeting were read. Many cordial expressions of welcome were extended to all the visitors present.

Memorials of the following Elders were presented for Martha Heaton, Daniel Varney and Jonathan W. Potter. Allusion was also made to the death of Joshua M. Dean and Henry C. Wiman, who had passed away since our last meeting. Expressions of esteem for their faithfulness to the church were made by many, and their memory is cherished with tender affection.

Reference to the absence of some aged Friends brought expressions of sympathy from those present, and the clerk was directed to send notes to several of these.

At the afternoon session William G. Hubbard, of Ohio, and James M. Estes, of New England Yearly Meeting, offered prayer, after which the delegates proposed the name of Mary S. Knowles as clerk and Thomas R. Baker as assistant clerk, which was united with by the meeting.

The consideration of the state of the membership was then entered upon. From replies to the queries it appears that the body is sound in doctrine and desires the extension of the kingdom of Christ. The study of the Scriptures is maintained, with prayer for the illumination of the Holy Spirit. Accounts of much faithful service was received, coupled with confessions of many conscious shortcomings, and the desire to be found faithfully entering upon the work of the Master in those portions of the field not already occupied by the church. The membership of the meeting at present was reported as 72 ministers and 253 elders.

After the reading of the various reports there were a few minutes of silent contemplation of our condition and responsibilities, following which James Wood spoke of our relation to each other as the servants of the church of Jesus Christ. After defining the position of the minister and elder, he encouraged faithfulness; the power in the ministry of the word as revealed to them by the Spirit; and the latter in the exercise of the gift of discernment, which is supposed to be the peculiar characteristic of the elder. He feared that many of the complaints against ministers were not so much attributable to them as to a lack of fidelity to duty on the part of elders.

He urged greater care in this matter, that they might faithfully do their whole duty to the ministers and the church, believing that if this were done there will be less complaint against the ministry, and the condition of the particular meetings and the church will be improved.

Isom P. Wooton spoke of the need of education and encouragement of the young, illustrating by instances from Old and New Testament history. He enjoined upon elders faithfulness in rendering assistance to those who are called in the matter of their preparation and sending forth, and urged that they rise to the blessed possibilities in preparing the way and sending out the heralds of the cross, even though it mean self-denial now, yet the results will more than compensate in time and in eternity. Oliver White, James B. Palmer, Anna S. Leggett and Frances J. Barnes took part in the discussion of the theme, followed by Richard H. Thomas, who urged remembrance of the fact that it is not method of itself which will tell, but the power of God in the individual member of the church and in every branch of the work. Thus there will be development of all the gifts and graces of the spirit. James M. Estes also spoke, after which the meet-

ing bowed before God in prayer that He might bless the consideration of this subject to the church.

In the evening the Representative Meeting met for the transaction of business. At the same time the Young People's Society of Christian Endeavor had a public meeting, Lindley M. Stevens, president, in the chair. After the opening exercises Micajah M. Binford delivered an address on "Higher Laws of Service," which was listened to with much interest by the large audience. At the close a very pleasant season was spent socially, and refreshments were served by the local society.

Sixth-day morning a devotional meeting was held at 8.30 a.m. Eli G. Parker and wife with others were present.

At 10 a.m. the Yearly Meeting assembled. The main floor of the meeting house was well filled and a few seats in the galleries. Some visitors were present, including ministers from other denominations. After a very precious season of prayer Micajah M. Binford spoke of the need of a closer knowledge of God by personal revelation, quoting the words, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Not some special phase of truth or experience, but a closer knowledge of Him through personal revelation.

James Wood said the ideal church was theocratic. Individuals are nothing only as the spirit of God rested upon them for service. Under this theocracy our polity is democratic, and we meet on an equality in which every member has equal privileges. When this is rightly understood and exercised there will be a harmonious laboring together for the accomplishing of the business and the increased usefulness of the church.

After loving words of greeting and extension of courtesy to all visitors present the opening minute of the two hundred and fourth annual meeting of Friends in New York was read, followed by reports from the various Quarterly Meetings giving names of persons appointed as representatives. The total number of these was 96, of whom 25 were absent from the roll call; others, however, came in later.

Invitations were received from New York, Poughkeepsie, Glens Falls and Union Springs, asking that the sessions of the Yearly Meeting in 1900 be held in these respective places. These, with other important matters, were referred to a later sitting.

The minutes of the following visiting ministers were then read: Richard H. Thomas and Anna B. Thomas, from Baltimore Yearly Meeting; Isom P. Wooton and Margery L. Wooton, an elder; Eli G. Parker and Mary M. Parker, from Iowa; James M. Estes and Anna L. Manchester, an elder, from New England Yearly Meeting; Walter S. Aldrich and William G. Hubbard, of Ohio, and Oliver White, of Indiana Yearly Meeting.

The clerk, with many others, welcomed these Friends, together with those present without minutes. Responses were made by Isom P. Wooton, James M. Estes, Eli G. Parker and Richard H. Thomas, after which the meeting united in singing part of the hymn beginning

"Blest be the tie that binds
Our hearts in Christian love,"

as expressing in song the blessedness of true fellowship in the church of Christ.

Epistles of fraternal greetings were read from London, Canada and New England Yearly Meetings, referring to the various branches of church work in which we are mutually engaged. These brought forth many expressions of sympathy and esteem.

The afternoon session opened with the singing of "All hail the power of Jesus' name." Prayer was offered by Richard H. Thomas and James M. Estes. The committee of representatives proposed the names of James Wood for clerk and David S. Taber for assistant clerk, which was unanimously agreed to.

After the appointment of standing committees and referring to them several matters of detail for their consideration and report, the annual report of the Bible School was read, showing much blessed work accomplished during the past year, not only in the instruction imparted, but in the results as seen in conversions, missionary and other efforts by the schools.

Many Friends expressed gratitude for the work accomplished through this agency, and the request that the names of Charlotte M. Birdsall and Rhoda A. Adams be added to their number was united with.

The report of the Murray Fund was then laid before the meeting and many thanks were expressed to the trustees for the careful administration of this fund, which was established sixty-five years ago. During the year it has disbursed over \$2,000, in accordance with the will of the donor. One thousand dollars has been spent on educational and industrial work amongst the colored people, \$300 for work among Indians, \$290 for the dissemination of literature, \$100 for the sick and suffering, and the balance for other philanthropic purposes.

The Young People's Devotional Meeting at 6.30 was under the care of Anna Leggett and Mina Harkness. There was a good attendance and it proved a season of blessing to many.

At 7.45 the public meeting of the Bible School Board was held. After devotional exercises Rufus M. Jones, of THE AMERICAN FRIEND, delivered an address on "The History of the Bible School and Its Methods." He treated the Bible School as "an effort at civilization," spoke of its ancient origin, later developments and vital importance in home, church and national life, and urged fidelity to a work so crowned with blessed results. He was listened to by the large audience with much interest and edification.

SEVENTH-DAY MORNING.

The devotional hour, at 8.30, was in charge of William G. Hubbard, of Ohio, and the main theme was "The life more abundant," and though the Representative Meeting, Temperance and other Committees were in session, there was a good attendance. Brother Hubbard was favored in his presentation of truth and hearts were cheered and blessed.

At 10 a.m. the business session resumed. A season of prayer was followed by the reading of epistles from Dublin, Baltimore, North Carolina, Ohio, Indiana and Western Yearly Meetings. The clerk also read a letter from the clerk of Wilmington Yearly Meeting, expressing regret that their epistle to us had been mislaid.

The epistle from Dublin Yearly Meeting only arrived to-day, just after their annual session had closed. It was much enjoyed. Baltimore spoke of their work in building a meeting house in Washington, and a committee was appointed to receive subscriptions to aid them in this work of national significance.

The epistles from North Carolina, Ohio, Indiana and Western Yearly Meetings were very cheering, telling of much blessed work accomplished and their reaching out to unpossessed fields. The letter from the clerk of Wilmington Yearly Meeting was in itself a fraternal greeting from that body.

A Committee on Finance having been appointed the report of the Book and Tract Committee was read and showed a large amount of work accomplished, not only within the limits of New York, but in other Yearly Meetings. Charles W. Lawrence, James Wood, Hannah H. Leggett, Mary Moore, Isom P. Wooton and others spoke in terms of warm commendation of the work, urging a still wider interest in the spread of Friends' literature.

The report of the H. H. Mosher Fund followed, from which it was learned that their operations in distributing free literature covered a large area. Eight hundred and six volumes, many pamphlets, subscriptions to THE AMERICAN FRIEND and "Friends' Missionary Advocate" have been distributed through fourteen States and in the Territory of Oklahoma.

The report of the Committee on Peace and Arbitration, and the reading of an epistle from the Peace Association of Friends in America, created much interest. Whilst they spoke of much work performed, faithfulness on the part of our membership in maintaining our peace principles was enjoined, and whilst they rejoiced in the holding of the Peace Conference in Europe, they feel the need of moral and financial support in their efforts. Richard H. Thomas and others spoke upon the subject very acceptably, and later two delegates were appointed members of the Advisory Board of the Peace Association.

At 2 p.m. the Young People's Society of Christian Endeavor held their annual business meeting. It was brimfull of ardent enthusiasm from start to finish, and a report of same will appear in the Christian Endeavor Department of THE AMERICAN FRIEND.

The afternoon session opened with a devotional season, after which epistles from Kansas, Iowa, Oregon and California were read. These were full of interesting matter, and the meeting re-

joined with them in their successes in evangelistic, missionary and educational work, sympathy being expressed for the young meetings on the Pacific coast, and encouragement toward their missionary effort in reaching out to "the regions beyond." An Epistle Committee was appointed to produce drafts of epistles at a future session.

Mary S. Kimber graphically described a work among the young people at Oakwood Seminary for the purpose of developing their knowledge of the principles, doctrines and practices of the church, from which it was gleaned that the young people had entered heartily into the effort and much good is expected therefrom.

The meeting then entered upon a consideration of the work of the Women's Foreign Missionary Society and the Board of Home and Foreign Missions. The former is engaged in work in Japan, Syria, India and other places. George F. De Vol, a young member of the Society, has offered himself as a missionary ready to go to China, and it is hoped and believed that arrangements will be completed whereby he may go out under the auspices of the Women's Foreign Missionary Society, the Board of Home and Foreign Missionary Society and the Christian Endeavor Society.

The Board of Home and Foreign Missions is engaged in work among the colored people, Indians and in Mexico. The industrial and academic work among the colored people at High Point, N. C., is in charge of Albert J. Griffin, and he has proved himself "the right man in the right place" amongst his own race.

He was present and supplemented the report by the recital of personal experiences among the ~~the~~ ^{been} ~~and~~ ^{citizens} of North Carolina. The religious interests are ^{as of} ~~on~~ as of primary importance in this work.

The work among the Indians of Indian and Oklahoma Territories is also of a deeply interesting nature, showing much faithful labor and many cheering incidents. The work in Mexico, which has been limited for lack of means, has been placed in a better position prospectively by a bequest from the late Martha Heaton, and it is believed that this work will receive new impetus in the near future.

Micajah M. Binford spoke of the amount raised for missions during the year as in excess of five thousand dollars. Mary S. Kimber made a touching appeal for those who were bound in the night of idolatry, error, superstition and cruelty, and was followed by Elmer D. Gildersleeve, Hannah H. Leggett and others. It was stated that there was a deficiency of \$56 at the close of the year. A friend agreed to meet this amount, and a collection was then taken up for the use of the Board amounting to \$885.24.

The Young People's Meeting at half-past six was held under the care of Thomas E. Williams.

At 7.45 the annual public meeting of the Board of Home and Foreign Missions was held. Representatives of the Women's Foreign Missionary Society and others were on the platform. After devotional exercises, in which Rufus M. Jones and Richard H. Thomas participated, Professor Griffin spoke of the very interesting work of educating and uplifting the colored people of the South as the chief remedy for racial troubles.

Margaret Leitch, of the American Board of Missions, then addressed the meeting. She spoke of her own experiences among the colored people of the South and afterwards of her work in Ceylon, giving thrilling descriptions of the ignorance, poverty, superstition and cruelty which abound in the dark places of the earth.

After this dark and gloomy picture she skilfully portrayed the wondrous light of the Gospel, which has illumined the darkness, of the result of missionary effort, which has made the wilderness blossom as the rose. She gave many touching instances of the power of the gospel, and told how the children are being won, educated and trained for Christ. She then sang in Tamil the well-known hymn, sung by thousands of children in Christian lands,

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong;
We are weak, but He is strong."

She urged upon her audience fidelity in living, giving and praying, that this work, bound up in the great heart of Jesus Christ, may not be hindered by lack on our part, and spoke of the fidelity of the converts in these matters.

FIRST-DAY 28TH.

Meetings were in session all day at the meeting house, Montgomery Street. Rufus M. Jones spoke at the morning meeting on "New Birth." His message was clear, convincing and in the spirit's power. He was followed by Isom P. Wooton, on "The Commandments of Jesus," being a continuation of the thought in the former discourse, and was much favored in his presentation.

Eli G. Parker and wife spoke at the afternoon session to a goodly company. In the evening Richard H. and Anna B. Thomas preached to a large congregation.

Various ministers spoke in several of the churches. Anna S. Leggett and others were at the Rescue Mission, and William G. Hubbard delivered a very forceful open air temperance address at the Court House.

Thus much faithful effort was put forth by the Master's laborers on this Yearly Meeting Sabbath, and we believe fruit will remain to God's glory.

SECOND-DAY, 29TH.

Whilst the early morning devotional meeting, in care of Walter Aldrich, was in session in the lower room, an adjourned meeting of ministers and elders was held upstairs. Mary Jane Weaver, Eli G. Parker, Isom P. Wooton and others presented loving messages, reminding us that we are living epistles, read and known of all men; that we must examine ourselves as to whether we have the conscious presence and power of God with us, and seek to perfect our church organization, so that we may be able to occupy and gather in golden sheaves from the white harvest fields of the world.

At 10 a.m. the business session was preceded by a season of worship. Anna S. Leggett sang "Unanswered Yet" with much feeling. The first matter presented was the record of the proceedings of the Representative Meeting, showing a large amount of work accomplished by this body in the administration of trust funds and the disposition of matters referred to them.

The record of the meeting of ministers and elders was then read, containing statistical information, together with memorials of departed Friends, and expressions of gratitude for the conscious presence of God in their gatherings.

This was followed by the reading of the report of the Christian Endeavor Society, showing much activity on the part of this important branch of our church work, and they were encouraged to persevere in their efforts for Christ and the church.

The statistics of the Society were then introduced, and a summary was read.

It was explained that in some parts of the Yearly Meeting there had been a revision of the list of membership, so that many names which had been carried for years on the records, but who from various reasons had not attended meetings for worship, had been dropped this year. The losses for the year were 236, and the additions 199, leaving the number of the present membership at 3,832.

At the afternoon session, after a season of prayer in which several participated, a cablegram was received from the London Yearly Meeting, now in session, which read as follows: "London Yearly Meeting responds warmly to your greetings. May wisdom and peace be granted you in your deliberations." Many expressions of gladness were heard, whilst the official record stated that the Yearly Meeting was grateful to Almighty God that these good wishes had received literal fulfilment in all our sessions.

The consideration of "the state of society" was then entered upon. A very encouraging view is gathered from the reports. The various agencies, consisting largely of our younger members, are proving a great blessing to the church. A deeper spiritual growth has been manifested in the meetings, bringing an increase to the membership and binding all more closely together in union with our blessed Lord.

The annual report of the Evangelistic Committee was brought before the meeting. It spoke of much good work accomplished through its instrumentality, and pointed out the further possibilities that lie all round the church. Isom P. Wooton, Anna B. Thomas, James M. Estes, Richard H. Thomas, and several members spoke encouragingly of the work in hand.

The term of the present committee having expired, a new committee is appointed this year with an enlarged scope, to be known as the Evangelistic and Church Extension Committee.

The trustees of Oakwood Seminary 'aid their annual report before the meeting. It was full of interesting matter, manifesting much trying labor and self-denial in time and means on the part of the members of the board. Much detailed information as to the success of the institution was contained in the reports. The receipts for the year amounted to \$12,890.06, and its disbursements \$12,026.99, leaving a balance on hand of \$863.07. The report was accepted with thankfulness to the board for their arduous and faithful services, and they were encouraged to persevere in the good work.

The Educational Committee brought in their report, and announced the arrangement for an educational conference to be held that evening. They were directed to appoint delegates to the educational conference in Sixth month at Providence, R. I.

The Young People's Meeting at 6.30 was in charge of Eli Reece, the newly-elected president of the Yearly Meeting. He spoke on systematic giving, and was followed by W. C. Taber on missions.

M. M. Binford urged the importance of Bible study, and Harry R. Keates spoke on the Quiet Hour. The meeting closed with the Mizpah benediction.

At 7.45 an educational conference was held, W. C. Taber presiding. Addresses were delivered by Rufus M. Jones, George A. Barton and Dr. R. J. Russell Taber, which were listened to with rapt attention. At the close a social season was enjoyed by the alumni of the Yearly Meeting School and their friends. Refreshments were served.

Third-day, 30th.—The devotional meeting at 8.30 was under the care of Anna B. Thomas, James M. Estes and others participating. It was well attended.

At 10 a.m. the business meeting was opened with prayer and loving ministry on the part of several, and as this was announced as the final session, several of our visiting friends bade the meeting farewell, with expressions of pleasure at being present, and prayed for continued blessing on the work of the Yearly Meeting.

After the opening minute the report of the Temperance Committee was then considered. It showed much good work done, but the conditions around us emphasized the need of continued faithfulness and increased effort. Many members, together with W. G. Hubbard, of Ohio, and Deborah W. Leeds, of Philadelphia, spoke words of commendation and encouragement. The latter prayer fervently for the workers and the work of the Yearly Meeting, touching many hearts.

It was decided to request the President to suspend the operation of the canteen until some final interpretation of the Anti-Canteen bill is forthcoming, and the clerk was requested to sign and forward same.

Harry R. Keates was appointed a delegate to the next annual meeting of the American Anti-Saloon League.

Whilst in the judgment of the committee having charge of the proposed summer school way did not open for a general conference at this time, it was left with the committee to endeavor to hold local conferences as way may open.

James Wood and Joshua L. Barton are appointed delegates to the educational conference at Providence, R. I.

The Board of Home and Foreign Missions were authorized to appoint two persons as representatives on the Central Board of Friends' Missions.

After several committee appointments had been made, the drafts of epistles to the various Yearly Meetings were submitted. The report of the Finance Committee was read, and several matters of detail, including the issue of returning minutes to visiting Friends, was attended to.

Expressions of gratitude for mercies and blessings received were uttered by Eli G. Parker, Richard H. Thomas, Charles W. Lawrence, Wm. G. Hubbard and others.

The clerk read his closing minute, and the congregation rising, joined in singing "All hail the power of Jesus' name."

The divine benediction was implored, and the two hundred and fourth annual meeting of Friends in New York adjourned to meet next year in New York city if the Lord will.

In the evening a public temperance meeting was held. Addresses were given by Deborah W. Leeds and Frances J. Barnes

on the subject of temperance. Anna B. Thomas recited Joaquin Miller's "The Bravest of the Brave," and Richard H. Thomas spoke on "Christian Responsibility for Present Conditions," dealing with the awful results of drink and war, and urging personal responsibility on all to stem the tide of death from these terrible evils.

News from the Field.

The following cablegram was received by New York Yearly Meeting:

"London Yearly Meeting responds warmly to your greeting. May wisdom and peace be granted you in your deliberation."

CHARLES MORLAND, Clerk."

A. H. Pickering and wife, of Chicago, expect to attend the sessions of New England Yearly Meeting. They then expect to be at Saco, Maine, until Seventh month 4th, after which their address will be South China, Maine, until Ninth month 10th.

Albert Smiley is doing the world a great service by calling together two great conferences each year to discuss methods of arbitration for the nations of the world and plans for improving the condition of the American Indian. At the recent conference held from the 31st of Fifth month to the 3d of Sixth month the following Friends were in attendance: James and Emily Wood, Richard and Sarah Collins, Frances J. Barnes, Mary Tatum, Richard H. and Anna B. Thomas, Isaac Brooks, Jane White, Alexander Wood and wife, Rufus M. Jones, Deborah Leeds, Catharine Shipley, Frances B. G. Branson, Joshua L. Bailly, El-liston P. Morris and wife, William C. Allen and wife and Hannah J. Bailey. Ex-Senator Edmunds presided, and addresses were made by some of the foremost speakers and thinkers of this country.

Joel and Hannah E. Bean, with their daughter, Lydia S. B. Cox, and granddaughters, Anna Shipley and Catharine Cox, left San Francisco on the 17th ult. for the Hawaiian Islands, particularly the island of Mani, where their daughter Catharine and Isaac M. Cox are located. They expect to be gone three months. They will be greatly missed from our little meeting, though all are glad for them to have the needed outing. They spent about a year in the islands, visiting the missions, in the early sixties, receiving a minute from Indiana Yearly Meeting. Their visit and services are well-remembered by the missionaries who were there at the time, with many of whom acquaintance has been kept up by correspondence, and those remaining it will be interesting to meet again. On the 21st ult. a party of twenty Friends (excursionists) from New Jersey were at San Jose and attended College Park Meeting. Friends were glad of their company, though sorry for them to miss so many absentees. Isabella C. De Velling, superintendent of the Shasta Retreat, a resort for temperance people, near Mount Shasta, was also present and preached. Ruth S. Murray is always a welcome visitor at College Park. Joel Bean's P. O. address at the islands will be Wailuku, Mani, Hawaiian Islands, care D. M. Cox.

NEW ENGLAND YEARLY MEETING.

Dartmouth Monthly Meeting, Massachusetts.—The two hundredth anniversary of the establishment of Dartmouth Monthly Meeting, Massachusetts, will be observed on the Fifth of Seventh month next. This Monthly Meeting was set up in the year 1699. In 1766 the Monthly Meeting of Acoaxet (now Westport) was set off from it, and in 1792 New Bedford Monthly Meeting was set off also, the former on the western side and the latter on the eastern. Dartmouth was originally a great meeting in numbers, and until 1788 was a part of Rhode Island Quarterly Meeting, and was transferred, with its daughter, Westport, to Sandwich Quarterly Meeting at the latter date. The exercises will be held at the ancient meeting place at Apponegansett (five miles from New Bedford) at 11.30 a.m. Friends in New England and elsewhere are invited to be present. Those who attend are requested to carry a lunch with them. The details in connection with the event are not as yet fully arranged. Those from away are requested to come directly to New Bedford, as transportation

to the meeting place can be more readily secured from there. Jarges will leave Friends' Meeting House, New Bedford, for Aponegansett at 10.30 a.m. at a fair price per passenger. Further information with regard to the observance of the event will be furnished later.

E. T. T.

New Bedford, Mass., Fifth month 29th, 1899.

KANSAS YEARLY MEETING.

Alba, Mo.—A series of meetings was held here from the 23d of Second month to the 12th of Third month inclusive, conducted by Mollie Sibbett, of Hoisington, Kan., and Rosanna Pickering, of Friendship, Kan. In all there were twenty-five sessions. While there were not as many definitely blessed as was desired, we believe it was a time of seed sowing, especially among the younger people and children. This is a portion of the country where lead and zinc mines abound, and along with the mining industry many evils are attached, especially the drink habit. Sister Sibbett was bold and fearless in denouncing drunkenness with all its kindred evils, having had much experience in slum work in the larger towns of Colorado for a number of years. Her work has been mostly in Denver and Pueblo in the Humane Society. Eternity alone can unfold the result of her labors here in Gospel and temperance work. As a result of the labors of these sisters we feel the temperance sentiment is gaining ground. May the Lord bless them, and grant that all lovers of truth may be banded together for the overthrow of the saloon, the greatest curse of the nineteenth century.

A. LINDLEY HAWORTH.

Walnut Creek Quarterly Meeting of Friends was held at Glen Elder, Kansas, Fifth month 19th, 20th and 21st. Sixth-day-morning the Doctrinal Conference met; Sixth-day afternoon the meeting of Ministry and Oversight. Joseph Coleman, from Iowa, was the only minister present from another Quarterly Meeting. We also had the acceptable company of the following ministers, members of this Quarterly Meeting: D. H. Dillon, R. C. Smith, Zimri Hadley, Daniel Davis, and our home minister, W. R. Gregory. On Seventh-day meeting opened with singing, then the offering up of many heartfelt prayers, followed by Bible Reading by Zimri Hadley, then brief talk by Joseph Coleman, R. C. Smith and others. Business meeting followed. A missionary meeting was held Seventh-day night. On First-day services were held in the new building, which is nearly completed. Joseph Coleman preached upon the topic, "The Holy Place and the Most Holy," followed by D. H. Dillon, whose text was found in Eze. 47: 9. The closing session, the Christian Endeavor Union, was held First-day night at Fairview Church, three miles distant. It was a good Quarterly Meeting throughout—a time of refreshing in the presence of the Lord.

N. A. HADLEY.

IOWA YEARLY MEETING.

Oskaloosa, Iowa.—Oskaloosa Quarterly Meeting was held at Wright from the 26th to the 28th of Fifth month. Besides our home ministers we had the company of Susie B. Sisson, of Buffalo Monthly Meeting, Kansas, who is temporarily sojourning at Oskaloosa. She preached Sixth, Seventh and First days very acceptably and with power. On Seventh-day she spoke from the text, "Where is the Lord God of Elijah?" and on First-day the text was, "There was a famine in the land of Israel for three years, year after year." The sister was very much favored in these services. Her messages were clear, forcible and loving. Minnie Pickett Bowles gave an address on Sixth-day evening, which was very helpful. Our Quarterly Meeting was a time of blessing to all who were present. Our home ministers and the members generally took an active part when occasion offered. The business was done with dispatch and unity.

INDIANA YEARLY MEETING.

Sand Creek Seminary closed a very successful year Fifth month 26th. The exercises in the afternoon were given by the class in English. The progress made by the pupils in this branch was greatly appreciated by the patrons. In the evening an interesting lecture on the subject of education was given by G. C. Brown, pastor of Friends' Church at Indianapolis. The music was furnished by a female quartette, whose services added much to the

enjoyment of the occasion. Formerly this school has sent many pupils to Earlham. Its old friends will be glad to learn that after being discontinued for several years it has been revived. The year's work just completed has been very gratifying to all concerned. The school next year will be continued under the efficient management of Prof. Allen D. Hole, Secretary of School Board.

OREGON YEARLY MEETING.

Rosedale, Oregon.—Salem Quarterly Meeting was held at Rosedale for the first time on the 19th, 20th and 21st. It was a time long to be remembered. Many were blessed. Levi D. Barr, from Hoisington, Kan., was present, and his ministration from the beginning to the close was with the demonstration of the Spirit and with power. There were five sessions devoted to special gospel work. Thirty-six in all went to the altar to claim a definite blessing from God. There was no undue excitement, but a real deep feeling of God's presence was felt by all. There was a good attendance from all the other meetings. All our home ministers were present except J. H. Douglas, who is laboring in the limits of Western Yearly Meeting. A letter of greeting was read from him. Lunch was served on the grounds on both Seventh and First-days. The house was crowded from first to last. On Sabbath, at 2 o'clock, an inspiring temperance session was held. We believe that Brother Barr is sent of God to labor among us. He has sent for his family, and we hope to keep him in the field in evangelistic work the coming year. We are taking steps to build a church at Rosedale. To commence meetings at once, we have been using M. E. house, which is not in a central location. We hope to have it completed by the 1st of Eighth month.

CHARLES BALDWIN.

NORTH CAROLINA YEARLY MEETING.

It has recently been my good fortune to visit a field of labor which to my mind is second to none within the limits of North Carolina Yearly Meeting—the Davie County Mission, if the word is admissible. This work centers in the academy at Augusta. Before seeing it I had no idea either of the school or the environments. The academy is a large two story house built by the Methodists for a kind of business college. Why such a house should have been erected in such a place for such a purpose is a mystery until it is viewed from its present use. The original owners became dissatisfied, and determined to sell the property. David Sampson was on the ground, and with his usual discernment of possibilities for advancing the future of Quakerism, agreed with the owners as to price, and purchased the house and lot (about two acres). The transaction was sanctioned by the Yearly Meeting, and through the efforts of David Sampson a school at once opened. The main body of Friends in Davie are resident about one mile from this place, but it is easily accessible for both school and meeting purposes, and commands a territory which is very promising for future development, three miles on in the other directions large mills are to be put up at the shoals of the Yadkin, which is already seen as a world to conquer, or rather to be gathered, with Augusta as a "place to stand," and the simple truth of God through Christ, the great lever.

This school was taught at first by Eunice Dardus alone—she boarding in the neighborhood.

She is a graduate of Guilford College and a born missionary. The fields were seen to be white to harvest. In the community are scores of young people—fine boys and girls—passing into maturity without the opportunities of education and with little to elevate them. The manner of life is most primitive; the women are overworked, and one looks with a kind of terror into the faces of the young girls with nothing before them except the fate of their mothers. Little cooped-up houses, full of children, the mothers forced not only to care for them—cook, wash, etc., but to make regular hands along with the men in the fields.

All this appealed strongly to the Friends in charge, and the opportunity was seen for opening a very inexpensive boarding department, where a few of the girls might be gathered and not only taught "book larnin'," as the common parlance has it, but given lessons in house keeping, and a vision of what woman's duties and real mission is.

The upper floor of the academy was turned partly into resi-

dence apartments, six large comfortable rooms were made in about half of it, the remainder being left for future developments. These rooms are cosily fitted up with very inexpensive articles and materials, such as the girls might hope to use in their own homes. The lower floor is occupied by a large school room and a meeting room, the latter just furnished with seats for the first time.

All this has been accomplished not only through the generosity of Friends, but by much self-sacrifice and real hardship of those in charge. After the rooms were fitted up it was necessary for some one to take charge of the household, as the school duties were all Eunice Dardus could manage. This was a difficult problem, as there was absolutely no money in the service, and a great deal of hard work.

A woman came forward—called of the Lord—and Susan S. Robeson has been for a year steering this difficult undertaking. No missionaries in foreign fields deserve more the sympathy and prayer and help of Friends than these two noble women. They allow the girls to furnish their own provisions or pay \$1.00 per week for board. Miss Robeson teaches them to prepare meals, keep house, and care properly for their own persons and clothing. Religious instruction is carefully given as the foundation of all rightly ordered education. All this is done without servants or outside help. Last winter an appeal was sent to the Monthly Meetings by Eunice Dardus asking the older meetings to give \$2.00, the new ones \$1.00, toward digging a well. Our meeting almost doubled the amount, and I thought of course I would see the well. But only twelve of our meetings sent them anything, and there were three devoted women carrying water up a steep hill a quarter of a mile long, then up steep, high stairs (the stories in the house are very high); it distressed me. Only occasionally a boy can be gotten to do this for them. The women in the neighborhood all "tote" the water, and do all sorts of drudgery, so it does not seem out of the way at all for the teachers to do the same. The well is partly dug, but there is no money to finish it.

It is too bad for bodies in which there is such devotion to the cause of humanity to be allowed to drudge themselves to death over such work when their strength is needed in rescuing the perishing. Even with the well there will be too much left of the purely menial for them to do. Those stairs will still be to climb with every pail of water, and the slops will all have to be carried down. In this day of devices it is the business of some one to see that they be furnished with a water supply on the floor upon which they must live. No one who looks into the faces of the many girls there and then into the faces of the weary, burdensome mothers, but would long to do something to help on the work of this Augusta Academy.

Not alone for the women and girls does it appeal to us, but for men saved from drunkard's graves, for boys taught what opportunities life holds for them, for homes gladdened and brightened, for souls saved, and lives blessed and made a blessing. A nice little meeting is already gathered—a larger one is established about three miles away, and there is ample material for more. Our young women could not do a better deed than to keep a few of these girls in Eunice's school. Tuition ranges from one to two dollars per month. Board \$1.00 per week. That these boys and girls have energy and ability was plainly evidenced by the closing exercises of the Academy, which were creditable to all concerned, and calculated to exert a refining influence.

MARY MENDENHALL HOBBS.

WESTERN YEARLY MEETING.

Bloomington, Ind.—Bloomington Quarterly Meeting, held Fifth month 19th-21st, was a season of great blessing.

Visiting ministers present were: John Henry Douglas, of Salem, Oregon; and Flora Holliday, of Vermilion Grove, Ill. Brother Commons and wife, also of Vermilion, were present with credentials.

Friends are indeed most grateful for the visit and Gospel service of John Henry Douglas. His teaching concerning the gift of the Holy Spirit was clear and practical.

The work of the Bible Schools and Christian Endeavor Societies continues with unabated zeal.

Chas. L. Jessup's address, "Quakers, Slavery and Temperance," was well received.

At the Alumni Meeting of the Academy, S. D. Puett, of Rockville, addressed a large audience on the subject of "Affairs in Cuba." Having just returned from a visit to that island, his discourse was both instructive and entertaining.

A friendly contest in athletics between the students of Bloomingdale and Vermilion Academies occurs here Fifth month 27th.

COLLEGE PARK ASSOCIATION OF FRIENDS.

The twentieth semi-annual meeting of this Association was held Fifth month 6th. The day was fine and the meeting rather larger than usual. J. Burt Davy and Allen DeCou, from the State University at Berkeley; Hannah L. Neale and others, from San Francisco, with a good delegation from Stanford University, were present. Dr. Inazo and Mary Nitobe and Anna C. Harts-horn, who were at the last semi-annual, were again with us; also Elmira Wilson, from Richmond, Ind., and Ruth S. Murray, from New England. The meeting for worship, to accommodate those coming in the cars, convened at 11 o'clock.

Joel and Hannah Bean are now on a visit to the Sandwich Islands, with the prospect of spending about two months. They were in the islands about thirty years ago with a minute for religious service from New England Yearly Meeting.

THE PROVIDENCE EDUCATIONAL CONFERENCE.

Papers and addresses have been promised for the Conference of Educators, to be held at Providence, R. I., on Sixth month 28th to 30th, by the following:

Opening address by Augustine Jones, of Friends' School, Providence.

Address by Governor Elisha Dyer, of Rhode Island.

President's address by Isaac Sharpless, of Haverford.

Secretary's report by Rosa E. Lewis, of Penn College.

"The Work the College Has Done for the Church," by President A. Rosenberger, of Penn College.

"What Denominational Influence Should Our Secondary Schools Exert?" by Carolena M. Wood.

"Sociology from a Quaker Standpoint," by Prof. Cyrus W. Hodgkin, of Earlham College.

"The Relation of Friends' Academies to their Colleges," by Robert L. Kelly, of Chicago University.

"Modern Thought in Friends' Educational Work," by George A. Barton, of Bryn Mawr College.

"High Scholarship and Modest Pretensions in College Work," by President L. L. Hobbs, of Guilford College.

"Education and Modern Business Life," by Thomas K. Brown, of Westtown School.

"The Importance of Teaching the Principles of Peace in Our Schools, with Suggestions as to Methods," by Richard H. Thomas, of Baltimore.

"The Bible in School and College," by Rufus M. Jones, of THE AMERICAN FRIEND.

"Literature in School and College," by Francis B. Gummere, of Haverford.

"An Illustrated Lecture on American Archæology," by James Wood, of Mt. Kisco, N. Y.

The papers will be short, and ample time for discussion will be left. Other papers not on this program may also appear, including a description of the new Friends' University of Wichita, Kansas.

Several Friends have agreed to speak on the subject of the papers, among whom may be expected John Wilhelm Rowntree, of York, England, and Alfred Neave Brayshaw, of Bootham School, York.

In view of the scattered attendance from a distance, it has been found impracticable to make any satisfactory arrangement with the railroad companies.

The attendance of prominent Friends seems to be assured, and the conference is one which no one interested in education, whether parent or teacher, can afford to miss.

Those intending to be present should send their names to Augustine Jones, Friends' School, Providence, R. I.

For a number of years Anna Chappell, whose obituary notice is in another column, and her brother Charles, have observed the custom of writing birthday letters to each other. The following is one of them written by her to him:

My Dear Brother Charles:

Your birthday morning finds me again at the pleasant occupation of remembering you with a few lines. How quickly old Father Time permits the sands to run through his glass. You are twenty-six to-day, and I will soon be twenty-three. But I do not feel old; do you? May it be granted that we shall always remain young and trustful as a child at heart, though the years be few or many which pass over our heads. Did you ever look at a little child and think what a wonderful lesson of simplicity and trust it teaches? As you attend to your various duties day by day, seek to

"Build a little fence of trust around to-day,

Fill the space with loving deeds and therein stay;

Look not thro' the sheltering bars upon to-morrow,

God will help thee bear what comes of joy or sorrow."

Cannot you help some struggling brother to give to his own life a high everlasting keynote by your own pure, harmonious words and actions? Remember the water lily. It goes through the slime and filth of the pond, and comes out pure and unsullied, taking those elements which are good for it, and gently pushing aside those which are harmful, making "a thing of beauty and a joy forever."

Perhaps you think such a thing is too hard and cannot be accomplished. Let me whisper a little sentence in your ear as a watchword:

"See that thou make thy life according to the pattern given thee—Christ." Study that Book describing that pattern as earnestly as you do your works on electricity, and as you study, the character of Christ will appear more and more beautiful until it becomes a bright and shining light guiding you into that haven of rest wheré our mother stands to welcome us.

"I pray not that thou shouldst be taken out of the world, but that thou shouldst be kept from evil."

We are all so interested in you and your welfare, so anxious that you may be a pure success.

May we all be able to respond to those lines of Whittier:

"I pray the prayer of Plato, old,

God make me beautiful within,

And make mine eyes the good behold

In everything but sin."

Lovingly, your sister,

ANNA.

Shadeland, Ind., Ninth month 14th, 1896.

Died.

CHAPPELL.—Anna Chappell, daughter of J. J. and Eliza A. Chappell, the latter deceased, died from the effects of a surgical operation at St. Elizabeth's Hospital, La Fayette, Indiana, Third month 18th, 1899, aged 25 years and 6 months. She was a member of Farmers' Institute Monthly Meeting of Friends, Indiana. She had been a great sufferer for the past six years, during which time she had undergone five surgical operations, yet a murmur never escaped her lips, and she always had a pleasant smile and a word of cheer for every person she met. She exhibited a symmetry of character far above most people of her age. Loyal to the church and faithful as a Bible School teacher, loved by her pupils and all who knew her, the church and community has sustained a loss not easily supplied. In her last interview with her father, she said: "The doctor says he is going to get me out of here; but it is well with me whether he does or not," and then closed her eyes with a sweet smile, clearly demonstrating that she was trusting in Jesus.

HODSON.—Amanda J. Hodson, wife of Thomas Hodson, deceased, died near Latin, Kansas, Fifth month 2d, 1899, aged 69 years and 29 days. She was a member of Chalk Mound Monthly Meeting of Friends, Kansas. She was confined to her bed most of the time for the last sixteen months, but during all her illness she bore her suffering patiently, often speaking of her peace and joy in the Lord, and died in the triumphs of living faith.

MEADOWS.—Annabelle Munroe Meadows died at her home in Westbranch, Iowa, after a long and useful life. She was a valuable member of Westbranch Monthly Meeting.

News and Events.

General Otis has again telegraphed that he needs 30,000 troops to secure and maintain the control of the Philippines. With the regulars that are now on the way, or are under orders to go to the East, Otis will have 24,000 or 25,000 men after the withdrawal of the volunteers. Where the needed 5,000 or 6,000 additional men are to come from has not been decided upon, though it is possible that more volunteers will be called for. General Otis is still pursuing his aggressive tactics, and is determined to give the rebels no rest. On the 3d General Lawton began a general movement to the west of Manila against the Filipinos in the foothills. His design was to drive them into the Morong peninsula, where escape would have been impossible, but owing to the rough character of the country the Americans failed to accomplish this, the rebels escaping to the northward. The movement, however, marks the beginning of a new campaign. The continued activity, despite the rainy season, is indicative of General Otis's purpose to give the enemy no opportunity to profit by the climatic disadvantage in which our troops are necessarily placed with the natives.

Last week Spain transferred her ownership of the Caroline, Palaos and Marianne Islands to Germany for the consideration of \$5,000,000. This practically marks the end of her career as a ruler of colonies, as there remain to her nothing but a few unimportant dependencies in Africa. The latter contain only 136,000 inhabitants. At the beginning of the war with the United States Spain's colonial possessions in America, Asia and Africa had a population of 9,695,567. Spain is wise to sell these islands to Germany, for they could only exist to burden her with new debts and to furnish opportunities for fraud and corruption on the part of her officials. The comparative insignificance of the transfer is shown by the fact that the entire population of the Caroline, Palaos and Marianne does not reach 50,000, and the land area of the groups is only 980 square miles. Germany's commercial interests in the islands have long been paramount, and with the political control of the same now vested in her government she can better promote her interests there. Spain has retained nine coaling stations, and will be given special privileges in her commercial relations with the islands.

The Court of Cassation has at last quashed the judgment of the court-martial of 1894 against Captain Alfred Dreyfus, and ordered that he shall be given a new trial at Rennes, in Brittany, where the atmosphere will be more conducive to a just verdict than that of Paris. Dreyfus now receives his rank as Captain, and is to have returned to him his cross of the Legion of Honor. The judges are said to have been unanimous on the question of revision, and only five votes were lacking for a decree declaring Dreyfus innocent without the formality of a retrial. Already the vessel which will bring the falsely condemned man from Devil's Island is on its way to carry out its mission. There is remarkably little excitement throughout France as the result of the Court's decision. Six months ago it would have been the signal for a violent anti-Semitic demonstration. As it is, the most notable hostile event was the unsuccessful attempt on the 4th to injure President Loubet while attending the races at Auteuil. Comte Christiani, the most prominent person in the brawl, was only saved from the surrounding people, who sympathized with the President, by being quickly removed by the police.

Colonel Esterhazy has confessed to forging the bordereau, one of the original documents in the Dreyfus case, and one which had much to do in bringing about the fate of the unhappy martyr. But though confessing the forgery, he says he was not alone in the plot. Colonel Henry, who recently committed suicide, was involved in the conspiracy, and a prime mover was also Colonel Du Paty de Clam. The latter is now in custody, and may suffer for his baseness. It is further said that Generals Boisdeffre, Gong and Le Peltieux, as well as Mercier, who was Minister of War when the plot against Dreyfus was conceived, are likely to be arrested. Ever since Picquart charged Esterhazy with forgery, after assuring himself that the bordereau was the work of the latter, unprejudiced observers have hoped for the supremacy of justice, and now that it has come it is gladly welcomed by all.

TRY YOUR WINGS.

A friend of mine had an eagle. He caught it when young and had brought it up like a domestic fowl. Having to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle, and the happy thought came to him that he would not give it to anybody, but would give it back to itself—he would set it free. How astonished it was! It walked about feeling as if this were bigger than its ordinary run; but that was all. He was disappointed, and taking the big bird in his arms he lifted it and set it upon the garden wall. It turned and looked down at him. The sun had been obscured behind a cloud, but just then the cloud passed away, and the bright, warm beams poured out. The eagle lifted its eyes, pulled itself up. I wonder what it was thinking. Can an eagle recollect the crags and cliffs, the revelling in the tempests of long ago, the joyous thunderings and the flashing lightnings? Pulling itself up, it lifted one wing and stretched it out, and it lifted the other wing and outstretched it. Then it gave a scream, and soon was a vanishing speck away in the blue of heaven. Anxious, disturbed Christian, you are an eagle living in a henhouse. Try your wings!

THE LOST HEART.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who

TWO STOMACHS.

The Upper for the Proteids and the Lower for the Greater part of the Food.

It is an interesting study to observe how the digestion of food is accomplished. The greater part of vegetable food is starch and this is never digested in the stomach proper, nor is it effected by the pepsin in the upper stomach.

Starch (a Carbo-hydrate) is passed out of the stomach into the duodenum or second stomach and there treated by the pancreatic juices, when in time a microscopic fungi is grown from a part of the grain, if that has been eaten, and these elements with moisture, heat and time transform the starch into grape-sugar, which is the first act of digestion.

The processes are duplicated in an artificial or mechanical way in the manufacture of Grape-Nuts, the new breakfast food made by the Postum Cereal Co., Lim., of Battle Creek, Mich.

In this food one finds the delicate sweet taste of grape-sugar and when eaten it will be found to quickly digest and fatten and strengthen the entire body.

Its especial mission is to nourish and rebuild the brain and nerve centers.

A certain definite feeling of strength and stamina comes to the individual after a few days use of Grape-Nuts at breakfast.

Being a condensed food, one does not require more than 3 to 5 teaspoonfuls at a meal, which is worth considering from an economical standpoint.

were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's little children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I could never make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner-room; and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—C. H. Spurgeon.

EQUALLY WEARISOME.

On the authority of the New York "Tribune" we reprint a story which seems to show that a man—when very small—may be perfectly candid with ladies:

A former teacher at Wellesley College had as her guest for a few days a nephew, aged three. He was a delightful little man, and having no rival there, seemed quite in danger of being spoiled by his many admirers among the students. When, however, one of the young ladies asked him if he would not like to live there always, he shook his curly head in a most decided negative and exclaimed, with a sigh:

"Such 'ots of 'omans an' stairs!"—"Youth's Companion."

CENTENNIAL AT WESTTOWN.

The Friends' Boarding School at Westtown is now one hundred years old. The Old Scholars' Association, recently formed, will celebrate the event with suitable exercises at the school on Sixth month Tenth.

It is expected that one of the largest gatherings of Friends and Friendly people since the time of George Fox will be present on that occasion. Some six thousand people have been invited and acceptances already received indicate that more than three thousand will be present.

The principal feature of the day's exercises will be the presentation to the school of an endowment fund of One Hundred Thousand Dollars by the Old Scholars. Those interested who have not contributed to this fund should communicate with the President of the Association, Samuel L. Allen, No. 1107 Market Street, Philadelphia. There will be other addresses by members of the Westtown Committee and by Isaac Sharpless, President of Haverford College, Francis B. Gummere, Ph. D., Charles Potts and Ruth E. Chambers.

All Old Scholars of the School and their husbands, wives and children are invited to attend. Special trains from Jersey Points and Broad Street Station will furnish ample accommodations for all.

GOOD NATURED BABIES
ARE THOSE RAISED ON

GAIL BORDEN



EAGLE BRAND
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A horse will live twenty-five days without food, merely drinking water.

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It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

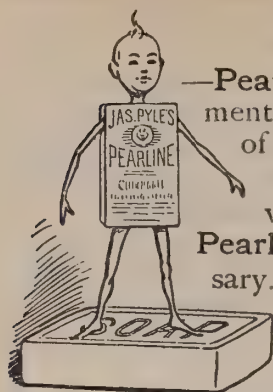
One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

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584

Millions NOW USE Pearline

A traveler in Siberia tells of a remarkable occurrence among the frozen regions of that country. In the intensely cold nights the silence was sometimes broken by a loud report as of a cannon. This was the bursting of one of the ice bubbles on a river, a phenomenon he had neither heard nor read of before. The streams coming down from the hills were frozen on the surface from six to nine inches thick. The water beneath flowed faster than it could escape, and the pressure, on the principle of a hydraulic press, became irresistible. First, the elasticity of the ice was seen by the rising of circular mounds some six to eight feet high. The bursting point came at last with a report like an explosion. The water escaped, but soon froze again. Scores of these ice hillocks are to be seen in a few versts of the river.

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Railroad and Steamship Tickets to all points.

Send for descriptive book, mentioning tour desired.

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WONDERLAND '99.

The Northern Pacific Railway has issued a very handsomely designed book descriptive of the region tributary to their lines. It is strikingly rich in illustrations, and is an unusually valuable guide to the grandest and most interesting region of the United States. The book has aptly been named "Wonderland" from the country which it depicts. It will be sent to any address upon receipt of six cents in stamps or otherwise.

OUR BIBLICAL CHART

A beautiful colored lithograph art illustration, full of instructive Bible truths, sells at sight to every Christian family, First-Day School teacher and worker. All benefit by its teachings. Ladies earn \$5.00 a day at light employment. Send for terms and territory. Copies, 25 cents, stamps or silver.

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A GREAT AMERICAN INDUSTRY.

The well-known New York Condensed Milk Company, of New York city, has just been reorganized and incorporated as Borden's Condensed Milk Company. The capitalization is \$20,000,000. The incorporators are H. Lee Borden, Joseph Millbank, William J. Rogers, Albert J. Millbank and Isaac Millbank. The entire amount of stock was taken by the stockholders of the old company, except a portion which was set aside to be sold to some of the prominent and most valued employees of the company.

An advertisement in the column of "Subscribers' Wants" will be read by Friends all over the United States. Five lines, one time, cost only 25 cents, cash with order.

Students, Teachers and Others

Wishing employment in Agency Work for the summer should address the

Union Book and Bible House,
M. Z. Kirk, Mgr. DENVER, COLO.

What Recent Bible Study has done for the Christian Believer

By DR. RICHARD H. THOMAS

An Address delivered before the Annual Meeting of Friends' First-day School Association, held at Twelfth Street Meeting House, Philadelphia, during the Session of the Philadelphia Yearly Meeting, Fourth month 18, 1899.

Price, 5 cents, postage paid.

THE AMERICAN FRIEND,
718 Arch Street Philadelphia

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NOTICE.

Friends' Bible Institute, Richmond, Ind.

A one fare for the round trip has been secured for the above occasion. Tickets will be on sale July 24 to July 31, inclusive, good for continuous going and continuous returning, until August 5, 1899. Kindly see that your Railroad Agents are prepared for your tickets several days in advance of your starting.

A. H. PICKERING,
Railroad Secretary

Andre Bellesort's "A week in the Philippines," which "The Living Age" has translated from the Revue des Deux Mondes, is the more interesting because this sprightly Frenchman saw the islands in November, 1897, before they had assumed any interest to Americans, but while the Philippino insurrection against Spain was in progress. He writes of them graphically and with a Frenchman's characteristic lightness.

Ladies' clubs are so large a factor in American life that American women will turn with interest to the sketch of Ladies' Clubs in England, written by Eva Anstruther and published in "The Living Age" for May 27.

Two of the latest leaflets issued by the League for Social Service are "The Life History of the Toad," and "Social Engineering." These may be procured by addressing the League for Social Service, 105 East 22nd street, New York city. The leaflets will be furnished in lots of 100 for 35c., 500 for \$1.75, and 1000 for \$3.50. The League is doing a good work in educating the masses to a higher conception of education and government, and deserves the support of the public.

REUBEN H. UNDERHILL

Attorney and Counsellor-at-Law

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The highest resort on the Mountain. Magnificent scenery; pure water; excellent table. Booklet.

JAMES H. PRESTON.

BEREAVEMENT OF THE FIELDS.

(In memory of A. Lampman: Died Second month 10th, 1899.)

Soft fall the February snows, and soft
Falls on my heart the snow of wintry
pain;

For never more, by wood or field or croft.
Will he we knew walk with his loved
again;

No more with eyes adream and soul aloft.
In those high moods where love and
beauty reign,

Greet his familiar fields, his skies without
a stain.

Soft fall the February snows, and deep,
Like downy pinions from the moulting
breast

Of all the mothering sky, round his
hushed sleep,

Flutter a million loves upon his rest;
Where once his well-loved flowers were
fain to peep,

With adder-tongue and waxen petals prest,
In young spring evenings reddening down
the west.

Soft fall the February snows, and hushed
Seems life's loud action, all its strife re-
moved,

Afar, remote, where grief itself seems
crushed,

And even hope and sorrow are reproved;
For he whose cheek erstwhile with hope
was flushed,

And by the gentle haunts of being moved,
Hath gone the way of all he dreamed and
loved.

And now, untimely cut, like some sweet
flower

Plucked in the early summer of its prime,
Before it reached the fullness of its dower,
He withers in the morning of our time;

Leaving behind him, like a summer
shower,

A fragrance of earth's beauty, and the
chime

Of gentle and imperishable rhyme.

Songs in our ears of winds and flowers
and buds,

And gentle loves and tender memories
Of Nature's sweetest aspects, her pure
moods,

Wrought from the inward truth of inti-
mate eyes

And delicate ears of him who harks and
broods,

And nightly pondering, daily grows more
wise,

And dreams and sees in mighty solitudes.

Soft fall the February snows, and soft
He sleeps in peace upon the breast of her
He loved the truest; where, by wood and
croft,

The wintry silence folds in fleecy blur
About his silence, while in glooms aloft
The mighty forest fathers, without stir,
Guard well the rest of him, their rare
sweet worshiper.

—W. WILFRED CAMPBELL, in the June
"Atlantic."

For Your Skin's Sake

always have Wool Soap in your soap-tray. It's the skin's chaperon—it takes care of your skin, because it is positively pure, just clean, white, unadulterated soap—safe soap for the whole family, for baby and all the folks.

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The oldest paper in the world is the Kin Pan of Peking. For nearly a thousand years it has been published regularly, first as a monthly, up to the year 1361, when it became a weekly, and for the last ninety years as a daily.

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With a total mileage of nearly six-thousand miles, the Southern Railway stands to-day without a peer. It is the most progressive transportation company in the South, as evidenced by the number of fast and elegant trains it operates, affording exceptional facilities, for reaching all prominent cities in the South without change of cars. Three through daily trains are operated from Philadelphia via this great route, namely: 7.20 a.m., The United States Fast Mail, runs solid between Washington and New Orleans, making direct connections for all points in the South. 6.34 p.m., The New York and Chattanooga Limited, running through to Chattanooga Tenn., carrying through Pullman cars to Memphis and New Orleans, via Lynchburg, Roanoke, Bristol and Knoxville. This train also carries through Pullman cars to Augusta, Savannah, Jacksonville and Tampa, via Charlotte and Columbia. 6.55 p.m., The Washington and Southwestern Limited. This train has been in the service for several years and is the most popular, and best patronized train operated south of the Potomac, carries through cars to Nashville, Tenn., via Asheville, "The Land of the Sky," Knoxville and Chattanooga, also through cars to Atlanta, Birmingham, Memphis, and New Orleans. Dining cars serve all meals on this train. Send for maps and rates, also copy of a beautifully illustrated booklet entitled "The Land of the Sky." Stop-over at Washington not exceeding ten days will be allowed on all through one way tickets between the East and West via the Southern Railway. Passengers wishing to avail themselves of this privilege should deposit their tickets at the depot ticket office immediately upon arrival. For further information and Pullman reservations, call on or communicate with Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

THE COMING VEHICLE.

The motor car, or "automobile," as it is called in France, where it is most popular, has not yet been brought into general use in America either for pleasure or for convenience.

First impressions of the early steamboats and locomotives make odd enough reading to-day, and possibly a few years hence first impressions of the "coming vehicle" will sound no less queer. But certainly it did not please a recent American visitor to Nice, where there is a particularly flourishing and fashionable auto-

INDEX

To "The American Friend."

Copies of the index to "The American Friend" for 1898 may be had by addressing "The American Friend," 718 Arch Street, Philadelphia. They will be sent promptly upon request.

STEAMERS TO WEST POINT.

York River Line to Resume Daily Service Which Was Discontinued in 1896.

Mr. Reuben Foster, President and General Manager of the Baltimore, Chesapeake and Richmond Steamboat Company, returned yesterday from Richmond, where he completed arrangements for the running of a daily steamer over the York River Line of the Company, between Baltimore and West Point, which is thirty-nine miles from Richmond.

The new schedule will go into effect on Monday, May 15. The steamer will leave the pier of the York River Line every afternoon, reaching West Point the following morning. Connection will be made at West Point with the Southern Railway, which makes the run from that point to Richmond in an hour and twenty minutes.

Officials of the company feel encouraged to resume the line of daily steamers between Baltimore and West Point, which was discontinued in the fall of 1896, because there are indications that there will be a marked increase both in the freight and passenger business over the line. At present there are only three steamers weekly over the York River Line between this city and West Point.—"The Sun," Baltimore, May 5, 1899.

For rates, time tables, maps and full information, write to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

We invite the attention of all our readers to the column of "Subscribers' Wants" in "The American Friend." This department is constantly increasing in favor with those wishing to reach the great body of Friends with a small advertisement. Five lines of thirty-five words cost only 25 cents.

Please mention THE AMERICAN FRIEND when answering our advertisements.

mobile club, which even held, not long ago, an automobile parade, in which flower-bedecked motor cars and motor cycles competed for elegant prize banners.

"I met the horrid things first," she writes, "throbbed and pounding along the Corniche Road, whizzing through the loveliest scenes in the world at an absurd speed, and raising small private cyclones of dust for the delectation of their passengers, who did not look happy.

"My carriage raised no dust at all, and there was none to trouble the cyclist or pedestrian. The first of the monsters gave warning of its approach at some distance away, before it rang or tooted, by a curious whirring, panting, drumming noise which puzzled me greatly; then came a blast of the horn, and presto! round a curve of the road, in a cloud of dust, spun an automobile with four passengers.

"Talk of the 'bicycle face' of the scorcher, whose wrinkled brow and staring eyes make him a laughing-stock—the 'motor face,' when you see it, is much more fixed and tragical! You do not always see much of it. Several of the men wore huge dark goggles to protect their eyes, and some of the ladies had on ghastly black half-masks, which were even worse. They may have been enjoying themselves, but none of them looked as if they were.

"As for their automobiles—well, I can say truthfully that the things go, and go fast, and go easily, if ponderously, and go up or down mountainously high hills without difficulty, as required; but they struck me as smelly, dusty, rickety, and wholly uninviting. I would no more care to own one than I would to keep a small private fire-engine for pleasure-driving."

This is vigorous language. But perhaps Mr. Edison or his son, or some other

PERSONALLY CONDUCTED TOURIST EXCURSIONS TO CALIFORNIA WITHOUT CHANGE OF CARS.

Leaving Washington every Tuesday and Friday at 11.15 A.M., the Southern Railway operates Personally Conducted Tourist Excursions to San Francisco without change of cars, conductors or porters. The route is through Atlanta, Montgomery, New Orleans, Houston, San Antonio, New Mexico, Arizona, and Southern California. The cars are the very latest pattern of Pullman Tourist Sleepers, rosewood finish, have high back seats, upholstered in rattan, are sixteen section, supplied with linen, etc., same as standard sleepers, lighted by Pintsch gas, have wide vestibules, double sash roller curtains, lavatory and smoking room for gentlemen, and two retiring rooms for ladies.

Three and one-half days to Mexico and Arizona, four days to Los Angeles and Southern California, and five days to San Francisco. Such service for Trans-continental travel has never before been offered.

The tourist carfare is less than via any other route, effecting a saving of \$25.00 to \$30.00 for the trip.

All information, maps, and rates furnished on application to Charles L. Hopkins, District Passenger Agent, Southern Railway Company, 828 Chestnut Street, Philadelphia.

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Relieves Pain

brilliant Yankee inventor, will modify the motor car into something more attractive before we organize our motor clubs and tours on this side of the water. And it remains the fact, meanwhile, that in France not only men, but women, are enthusiastic amateurs of the new amusement.

No one is allowed to propel an automobile unaccompanied by a properly licensed engineer and stoker, or chauffeur; but on presenting proof of competence the amateur may acquire such a license himself—or herself, for it is an amusing fact that duchesses, countesses and fine ladies of Paris are emulous to learn, and proud to display, their licenses as accredited and responsible chauffeurs, or stokeresses!—"Youth's Companion."

For Abuse of Alcohol

Take Horsford's Acid Phosphate.

DR. E. B. DAVIS, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

JOTTINGS.

President McKinley will be severely criticised for bowing to the politicians when he recently issued an order exempting about 4,000 places from rules which required applicants to pass civil service examinations.

The funeral of Emilio Castelar, Spain's foremost statesman, who died week before last was held at Madrid on the 28th. The whole capital was robed in emblems of mourning, and the obsequies were attended by immense crowds.

An officer of the Chicago Woman's Temple says that \$200,000 of the \$300,000 necessary to retire the temple trust bonds and secure the legal control of the building has been provided for.

It is now thought that Representative Henderson, of Iowa, will be the next speaker of the house. The division of the west, which Sherman had to depend upon for his election, appears not to exist.

The child Marion Clarke, who was recently stolen by a nurse girl from her home in New York city, has been found, and returned to her parents. The persons who were implicated in kidnapping the child have been arrested and will be tried for the crime. The case promised to rival in interest that of Charlie Ross.

The fourth of this month was observed in Boston as Communion day by the Christian Scientists. The services were largely attended and the growth of the body was very apparent. The annual message of the apostle of the sect Mary Baker Eddy, was read.

Diplomatic relations with Spain, which were severed on the 21st of April, 1898, were resumed on the 3rd of this month when President McKinley formally received the newly appointed Spanish minister, the Duke of Arcos at the White House.

Since Admiral Kautz's proclamation of April 23rd, directing Mataafa and his followers to keep beyond certain well defined limits around Apia, there has been no conflict with the rebels. The Mataafans, however are said to be preparing for an attack, and, should the International Commission order the disarmament of the nations it is said that the Samoan Islands will no longer be safe to live in.

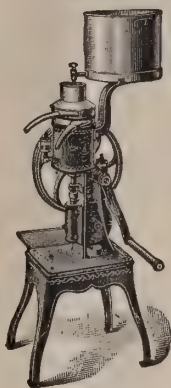
The second annual conference of the American Federation of Zionists will be held on the 18th and 19th of the present month in Baltimore. At this conference there will be elected delegates to the third annual Zionist Conference to be held in Basle, Switzerland, as heretofore, beginning on the 15th of August.

One case of yellow fever has thus far appeared in New Orleans during the present season. The State of Texas has declared a quarantine against the Crescent City on account of this case.

An abstract of the report of the Nicaraguan Canal Commission, as presented on the 31st ult., shows that the cost of the canal will be over \$118,000,000. The physical conditions are reported to be better than were supposed to exist.

The disgraceful attack upon President Loubet, at the Auteuil race course on the 3rd, was discussed in the French Chamber of Deputies on the 5th. The Royalist members assailed the President in such bitter terms that their leader, M. Rious de Lagentaye, was expelled. The Chamber by a decisive vote expressed confidence in the Government's declarations.

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PHILADELPHIA.

W. D. Howells in the May number of the "North American Review" in writing of "The New Poetry," has this to say of the Pennsylvania poet, Mr. Lloyd Mifflin:

In the volume of Sonnets, called "At the Gates of Song," this poet makes his appeal to the best in us, with a mastery of his instrument as extraordinary as the sense is high and noble. What strikes one most in this very striking group of poems is the power, both pictorial and intellectual, which represents a new quality of thinking and feeling, or a new way of rendering the serious and significant aspects of life. If such a book were altogether to fail of recognition it would be the most damaging witness against a time which I think has been unjustly accounted prosaic. But a little more courage to know what is undeniably great, although it is our own, seems to me still desirable in our criticism and when that comes, Mr. Mifflin's poetry will have its reward.

PUSSY-WILLOWS.

Across the bridge of winter did lusty March
drive forth,
His ice-wrought chariot was drawn by wind-
steeds from the north;
From cowl of tattered snowdrifts his storm-
tossed locks hung thin,
And slender filaments of frost made beard
about his chin.

But as we shivered, lo! he smiled—for by
the garden wall
A clump of willow-bushes was growing,
straight and tall;
We heard that harbinger of May, the first
bold blue-bird, sing;
We saw the pussy-willow blooms—and knew
that it was spring!

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Address General Officers, or C. S. Hutchinson, Syracuse, N. Y.
Zebulon Rudd, Poughkeepsie, N. Y. M. S. Way, West Chester, Pa.

THE NEW YORK JUSTICE MARKET: SOME QUOTATIONS.

In New York, Tammany Hall received, in 1890, \$10,000 from its candidate for the Superior Court in the city of New York, says Frank Gaylord Cook in the June "Atlantic"; in 1891, \$6,500 from its candidate for the Supreme Court, and \$10,000 from its candidate for the Court of Common Pleas; in 1892, \$5,000 from its candidate for the Court of Common Pleas; in 1895, \$5,000 from its candidate for the Court of General Sessions, and \$5,000 from its candidate for the Supreme Court.

The contribution need not be called the purchase price of the office. It is enough to state that its payment is evidently obligatory upon the candidate by reason of his acceptance of the nomination. Being under obligation to his party for one of its most honored gifts, he manifests his gratitude by becoming one of its most generous supporters. Even in office his zeal does not flag. He participates in party councils and takes the stump on political campaigns. The faithful servant and generous supporter of his party, he is rewarded with a renomination at the end of his term.

A VALUABLE PUBLICATION.

The Pennsylvania Railroad 1899 Summer Excursion Route Book.

On June 1 the Passenger Department of the Pennsylvania Railroad Company will publish the 1899 edition of its Summer Excursion Route Book. This work is designed to provide the public with short descriptive notes of the principal Summer resorts of Eastern America, with the routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the east, and over fifteen hundred different routes or combinations of routes for reaching them. The book has been compiled with the utmost care, and altogether is the most complete and comprehensive handbook of Summer travel ever offered to the public.

It is bound in a handsome and striking cover in colors, and contains several maps, presenting the exact routes over which tickets are sold. It is also profusely illustrated with fine half-tone cuts of scenery at the various resorts and along the lines of the Pennsylvania Railroad.

On and after June 1 it may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to the general office, Broad Street Station, by mail for twenty cents.

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Charles Dickens delighted to tell stories of John Forster, the writer and editor with whom he was much associated. Mr. Forster had so peremptory and decisive a manner that it impressed all who came in contact with him. His servants were kept in perfect and almost abject submission to his wishes, and yet he showed many kindnesses to them, and they were greatly attached to him.

The story runs that on one occasion a cabman called at the printing office and was unable to give the name of the person who had ordered him to come at a certain hour, without fail.

The office porter asked for a description of his fare, and the cabman stated that he was "a stout gentleman." To this the porter replied that here were several stout gentlemen in the office, and inquired whether this one was tall or short.

"I don't know which you'd call him," returned the cabman. "I didn't take special notice; but there can't be two like him; he's that there harbitrary cove!"

The porter summoned Mr. Forster without hesitation, and found he had made no mistake. When the story leaked out, no-

body enjoyed it more than the "harbitrary cove" himself.—"Youth's Companion."

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Among the books added Fifth month, 31st, 1899, are:

Browning, R., and Barrett, Elizabeth. Letters, 1845-1846. (Two volumes.)

Dunbar, P. L. "Lyrics of the Hearthside."

Fraser, M. C. "Letters from Japan." (Two volumes.)

Gorham, G. C. "Life of Edwin M. Stanton." (Two volumes.)

Hale, E. E. "James Russell Lowell and his friends."

Jones, Augustine. "Life of Thomas Dudley, Second Governor of Massachusetts."

Lounsbury, Alice. "Guide to the Wild Flowers."

Mabie, H. W. "Essays on Work and Culture."

Parkin, G. R. "Edward Thring, Headmaster of Uppingham School."

Van Dyke, Henry. "Gospel for a World of Sin."

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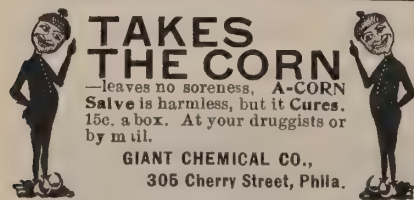
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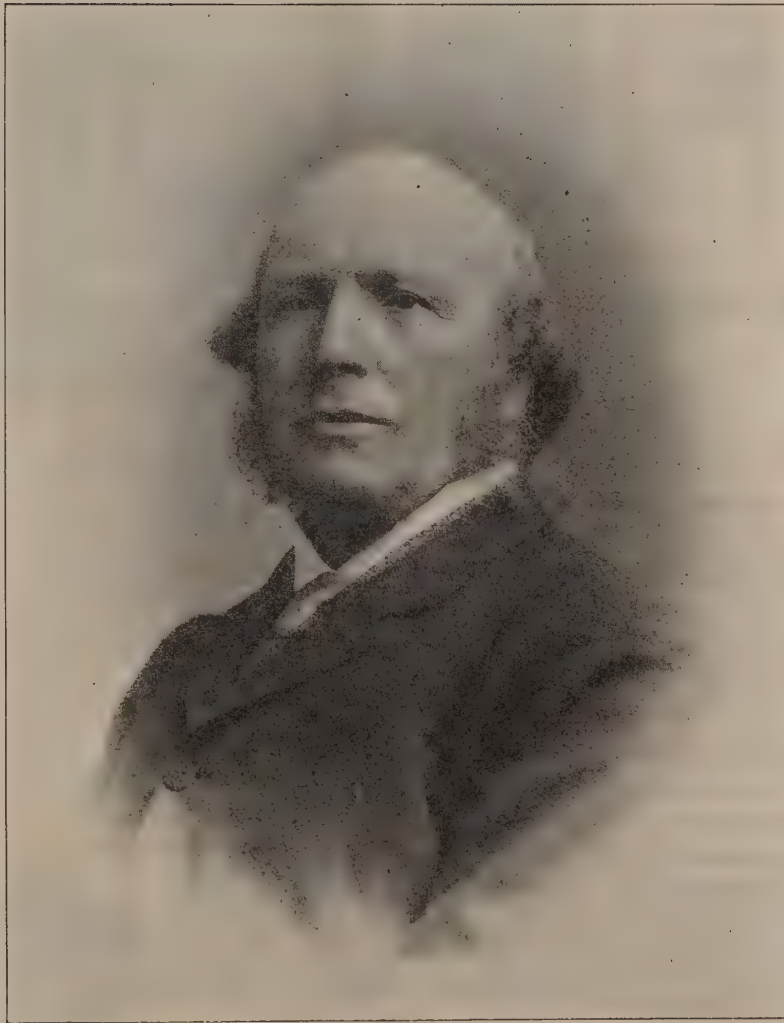
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Vol. VI

SIXTH MONTH 15th, 1899

No. 24



THOMAS HODGKIN.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

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THE MILLS OF GOD.

"The mills of God grind slowly,
But they grind exceedingly small."

IN the long run justice gets done in this world of ours, and the man who wriggles along his crooked and unrighteous path generally finds a destructive precipice at the end of it. Wickedness will not stay covered up, and the very stars in their courses, which fought against Sisera, fight against any man who leaves God and truth out of the count in the attainment of his ends.

These facts find remarkable confirmation in the recent history of France. The chiefs of the French army decided five years ago to make a scapegoat of Captain Alfred Dreyfus, who was unpopular because he was a Jew. He was charged with selling "secret information" to emissaries of the German army, and incriminating documents were produced against him. He was tried before a court martial and declared guilty; his official badges were torn off, his cross of the Legion of Honor removed, and he was banished for life—or, rather, for death—to Devil's Island, a most deadly climate, off the coast of South America. But there was a slumbering sense in the nation, and a wide-awake feeling everywhere else, that Dreyfus was an innocent victim. Do what it might, France could

not keep the question settled. It kept asking to be settled over again, as all things do when they are not settled right. Every fact that leaked out showed that truth and justice had been smothered. The army officers who were responsible grew hysterical, as people generally do when they are wrong. At last Colonel Henry committed suicide, leaving a confession that he forged one of the documents against Dreyfus, Emile Zola, the novelist, who has shocked all finer natures with his depraved pictures of a false realism, won the praise of all good men and women by his noble and fearless effort to establish the innocence of Dreyfus and to right a great wrong. He failed and has since lived in exile. But, after a careful study of the whole case, the French Court of Cassation has ordered a new trial and simultaneously Count Esterhazy has confessed that he forged one of the main documents against the prisoner. As a result Dreyfus is now on his way to France, his insignia and his cross have been restored, and he will have a fair trial which will surely end in his acquittal. The populace is slowly turning to his side, always fickle and pointing the way the wind blows for the hour.

We would not make a hero of Captain Dreyfus, but we do desire to point out the great fact that the eternal laws of God are for righteousness and justice and against the way of iniquity.

THE PLACE OF THE HOME IN CIVILIZATION.

THE Christian home is the highest product of civilization; in fact, there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarity as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, and human beings crowd indiscriminately into one room. It is the real trouble with the "poor whites" of the South that they have failed to preserve the home as a sacred centre of life. One of the first services of the foreign missionary is to help establish homes among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be, it shapes the social life, it makes the church possible, it is the basis of the state and the nation. A society of mere individual units is inconceivable. Men and women, each for self, and with no holy centre for family life, could never compose either a church or a state.

Christianity has created the home as we know it, and this is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother's knee is still the holiest place in the world, and the home life determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the boy or girl shall be.

We may well rejoice in the power of the Sabbath School, the Christian ministry, the secular school, the college, the university, but altogether they do not measure up to the power of the homes, which are silently, gradually determining the future lives of those who will compose the Sabbath School, the church, the school and the college.

The woman who is successful in making a true home, where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is in this life, and she has served the world in very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ's best parable of the highest possible spiritual union where the soul is the bride and He is the Eternal Bridegroom and they are one.

THE OPENING OF LONDON YEARLY MEETING.

SLOWLY, but yet steadily, London Yearly Meeting is increasing its membership. This year the total enrollment is 17,031, a gain of 179 over last year, while the number of habitual attenders has reached 7,904, a gain of 428 over the preceding year. The attendance at the adult schools for Bible study, conducted by Friends, is reported to be 28,807, which is a slight decrease from last year, though the attendance in the children's schools shows a corresponding gain, the total being 16,734. This gives the total number of persons in membership or closely affiliated with Friends as 80,676, though possibly some few are counted twice in these different groups. In America most if not all of these would be brought into full membership, and we hope the time will come when English Friends will extend its membership over a good part of these "proselytes of the gate."

The reports of the year show that the valuable and efficient service of Caleb R. Kemp as clerk has come to an end, at his own request, and Charles Morland has been chosen clerk. It requires a rare combination of qualities to fit a man for clerk in any Yearly Meeting, but particularly so in London, and it is remarkable how unerringly the judgment of the meeting finds the right man. A weighty concern originated in the sessions of the Yearly Meeting on Ministry and Oversight for "the right development and effective exercise of the ministry," a most important subject for consideration. Many Friends of London Yearly Meeting are feeling that the ministry is not effective enough, and there is a growing sense that meetings for worship and ministry must be made more *dynamic* and edifying. William C. Braithwaite made use, in an excellent speech, of the words of Dr. Fairbairn, "THE CHURCHES THAT CONVERT MOST MEN, AND USE BEST THE MEN THEY HAVE CONVERTED, BEST REALIZE THE OBJECTS OF RELIGION." Those are great words and they should be deeply pondered by every Friend, not only in England, but in America also. After an earnest and valuable consideration of this vital subject a committee of twenty was appointed to draw up a letter on the subject to be sent to all the congregations of Friends in England. This method of reaching the needs of the home meetings is a commendable one, and we could wish that it were more used for strengthening our meetings in this country. Further accounts of London Yearly Meeting will follow next week.

SALOONS FOR CUBA.

SINCE the United States came into control of Cuba, "American enterprise" has opened two thousand liquor saloons in the island, according to the New York "Tribune." It has been our sop to conscience for the Spanish-American war that we were engaged in freeing and civilizing a race which was suffering under the oppression of a cruel tyranny. We entered into war because we felt it to be our duty to take up "the white man's burden," as Rudyard Kipling expresses it—the burden of carrying our civilization to those who have none or a lower kind.

It is a positive outrage to humanity that one of the first fruits of our success should be the creation of two thousand American saloons there. It emphasizes the brutal selfishness of many of those who demanded the war. They sought opportunities to better their own condition, and their "patriotism" and their "sacrifices for humanity" were too thin to cover the greedy selfishness within. Instead of rushing in to feed the starving and open schools to educate a pitifully ignorant people, we flood them with intoxicating drinks and furnish them with all the privileges of our best metropolitan rum-holes! It is a shame that cries to heaven.

THOMAS HODGKIN, whose picture is given on our front page this week, is one of the leading Friends of London Yearly Meeting, and one of the foremost Friends in the world. He is a man of large scholarship, which has been recognized by a D. C. L. degree from Oxford University, and a historian whose works cover a wide and exceedingly interesting field. "Italy and Her Invaders," in five volumes; "Letters of Cassiodorus," "Life of Charles the Great," and "Life of George Fox," are some of his most important works. He has been a frequent contributor to the "Edinburgh Review" and other periodicals, and he has given many lectures on historical and religious subjects. He is a minister in the Society of Friends, and his voice is often heard in the sessions of London Yearly Meeting.

WHAT MAKES A MAN?

The longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination—an honest purpose once fixed—and then the victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity, will make a two-legged creature without it.—Goethe.

GENERAL CHURCH NOTES.

Pope Leo XIII has issued an apostolical letter in which he proclaims a jubilee to close the century. In it he says: "We have gladly determined, in accordance with the custom of our predecessors, to pass a decree which may be a source of salvation to Christian people, and may, as it were, mark the last step of the solicitude with which we have exercised the Supreme Pontificate." But, referring to the power and position of the church temporally in the past, he mournfully writes: "From the memory of those times the mind is recalled with some bitterness to the sad reality of the present day. For demonstrations of which we speak, and which, when carried out without hindrance in the full light of the city, are accustomed wonderfully to foster and arouse the piety of the people, there is now, in the changed state of Rome, either no opportunity of organizing, or the permission depends on a will other than our own."

The Church Missionary Society of England has been celebrating its centenary. This Society dominates missionary thought and action in England and has the largest income of any missionary society in the world. It has sent out over two thousand missionaries, the first going in 1803. This large missionary gathering is interesting as the precursor of the larger Ecumenical Conference to be held in April of next year in New York.

"Not every one on the Yukon, it is pleasant to learn, is devoted body and soul to gold-digging," says the "Literary Digest." "The spirit of religion is making itself felt, and already Dawson City has three churches, while the Methodists are about to establish a fourth. These are fully organized and well supported, and in the long, cruel winter they perform many deeds of Christian charity. The church buildings appear to have escaped destruction in the conflagration of April 26th, the news of which did not reach New York until May 22d."

THE INQUEST.

Not labor kills us; no, nor joy,
The incredulity and frown,
The interference and annoy,
The small attritions wear us down.

The little gnat-like buzzings shrill,
The hurdy-gurdies of the street,
The common curses of the will—
These wrap the cerements round our feet.

And more than all, the look askance
Of loving souls that cannot gauge,
The numbing touch of circumstance,
The heavy toll of heritage.

It is not Death but Life that slays,
The night less mountainous lies
Upon our lids than foolish day's
Importunate futilities.

—F. B. Money-Coutts, in New York "Tribune."

FOR THE AMERICAN FRIEND.

MAN'S STEPS TO SPIRITUAL LIFE.

BY BISHOP H. W. WARREN.

We are glad to study the works of the old masters in art, architecture, and every great thing.

The greatest events of the universe pertain to the salvation of sinners. Fortunately we have specimen and model cases wrought out and credentialed by the Master Himself. The progress of these model cases can be studied carefully by every worker in the same department, whether the work is in himself or others.

The first essential precedent to salvation is a state of sin.

This is more than acts of sin. It is the condition of soul out of which acts come. Clearly this was the case with Saul and the dying thief. Both confessed it unmistakably.

Next, men must be thoroughly convinced of this state.

This conviction must be wrought by the Holy Ghost. We vehemently resent such accusation from men. No man likes to be called a liar and the rest of the characterizations of sinners by his fellow-men. It does not convict him.

Note the model cases. Saul was hurrying from triumph to triumph. Suddenly a great light shone. It blinded his eyes, but it illumined the heart. So the penitent thief. He was convicted so that he confessed that even such a death was a just penalty. It was not from any process of reasoning, nor from any human accusation. The horrible pit experience has always been a good precedent for the joyful sense that God has planted one's feet upon a rock. No wonder the new song is a shout.

Third. God having begun to deal with a soul, there must be a total irreversible, affectionate surrender of one's self to God. It approximates a mental suicide.

Some test of this thoroughness of surrender is usually presented by the Holy Spirit, actively present. Saul instantly surrendered. He said, "Lord what wilt Thou have me do?" Change of thinking, or to stop doing what he was doing, was not sufficient. He was ready to do differently. The test was a severe one. Go in humiliation into the city you were seeking in authority and pride, and there it shall be told thee what thou must do. Immediately, blind and weak as he was, he conferred not with flesh and blood, but sought hands to lead him, and then waited three days and nights without food, waiting to be told.

The thief was the most spiritually illumined person in the world at the time. How did he know that that naked, bloody figure dying on the Cross was a King and had a spiritual Kingdom? Neither Peter nor John knew it. He alone confessed the sinlessness of Christ, and turned to Him for a spiritual life that should live through death. He bore the test. He rebuked his old comrade, and preached righteousness before he was made righteous himself.

Fourth. Then comes a definite committal of one's self by faith to Christ for salvation. He is seen to be the only and sufficient Saviour.

Paul became the great preacher of righteousness by faith. His only word to the penitent jailer was "Believe on the Lord Jesus Christ and thou shalt be saved." The thief showed his faith in spite of every possible hindrance. He committed himself to Christ for life, even though the Lord was dying at the time. It was perfectly fitting that the Lord should take such an example of saving faith with Him into glory, as a sample of His saving work on earth.

Fifth. Now follows a change in nature that cannot be expressed in human speech.

A dozen most significant terms and figures have been used expressive of the greatest change conceivable. The new birth, born from above, born of the Spirit, partakes of the divine nature, made alive who were dead, etc., are expressive of a change that no personal effort, no highest culture can reach.

Do the sample cases correspond with these statements? Paul said, "It pleased God to reveal His Son in me." "God hath shined in our hearts." "If any man be in Christ he is a new creation." The dying thief was made fit to be taken into Paradise that very day. As Christ said of the wretched, all-wrong publican-sinner, "he went down to his house made right"—justified.

Sixth. The length of time involved in these processes is non-essential, it varies greatly.

Between the "I will; be thou clean" and the leper's being clean enough for Christ to put His hand on him, was very little time. As little was needed in the case of the dying thief. In Paul's case it was three days. For the strengthening of Abraham's faith sufficiently to obey the command to offer up Isaac it took an equal time of obedience in every step. The time varies as much in modern cases.

Seventh. God takes men into partnership in almost everything.

Any farmer named Paul may plant, and any ditch-tender named Apollos may irrigate, but God must give the increase. No man can breathe without God's sea of air, nor see without His ocean of sunlight. No mill is turned without God's gravitation, steam or other force. So in salvation, Nathan goes to David; Andrew finds Peter; Peter goes to Cornelius.

God has done His utmost. He has no other son to die, the Holy Spirit cannot work with greater endeavor, but man must do his part. Take the sample cases. Ananias must go to his brother Saul. In the case of the thief, the Elder Brother was the only one in the world who could give the human help.

A change from the chief of sinners to the very chiefest of the apostles, from a malefactor justly crucified to Christ's fit attendant in Paradise, is inexpressible. But as great changes transpire to-day. The forces of spiritual life are unwearied and unspent. The laws by which the work is done are changeless and eternal. Human nature in its vast possibilities is the same. The same forces working by the same laws upon the same material must produce the same results.

Swift and wide are the developments of achieve-

ments in material realms. Those in spiritual realms should keep pace.

What hints we have of it. A nation shall be born in a day. The knowledge of God shall cover the earth as the waters cover the sea. The heathen shall be given to the Son for an inheritance, and the uttermost parts of the earth for a possession. Greater works than Christ did are to be done by those who believe on Him. The men on the muster-roll of mighty heroes in Hebrews 11 received not the fulfillment of the promise, God having provided some better thing for us.

These general, world-wide effects are only possible by individual conversions. The laws by which these may be made are clear. To these conversions there is no limit in number, thoroughness or efficiency.

Denver, Col.

FOR THE AMERICAN FRIEND.

AN HISTORICAL PRECEDENT: STEPHEN GRELLET AND ALEXANDER I.

BY EDMUND TABER.

At the present time, when a congress of nations is considering the pacific suggestions of Nicholas II., it may be interesting to some readers to recall some passages in the life of Stephen Grellet and his interviews with the brother of the great-grandfather of the present emperor, the Czar Alexander I.

Etienne de Grellet du Mabilier was born in 1773, in the city of Limoges, France, and was of a wealthy family, ranking high in that district. His father, Gabriel de Grellet, was for some years comptroller of the mint, and formed part of the household of Louis XVI., and was an intimate friend and counsellor of the king.

The parents were imprisoned and their property confiscated during the period of the French Revolution, and Etienne and his brother were sent abroad, sailing from Amsterdam for Demarara, S. A., in 1793, and from thence to New York. Settling in Newtown, L. I., Etienne changed his name to its English equivalent, Stephen Grellet, and, becoming intimate with an intelligent and cultivated family, his attention was directed to the works of William Penn, in which he became interested. He attended the meetings of the Society of Friends and became convinced of the truth of their principles, and, with changed heart, "heard," as he expressed it, "a sweet language saying, 'Proclaim unto others what the Lord has done for thy soul.'"

Removing to Philadelphia, he there became a member of the Society of Friends, and in obedience to Divine instructions he devoted himself largely to religious visits to communities both in America and Europe.

During his second visit to Europe, in 1813, he visited Newgate, and was deeply impressed with the misery and degradation of the prisoners, especially the females. On behalf of the latter he went immediately to his much-valued friend, Elizabeth Fry, to

whom he described, out of the fullness of his heart, what he had just beheld. The appeal to such a pious and sensible mind was not in vain, and out of it ultimately arose that persevering devotedness to the temporal and eternal interests of the poor prisoners and outcasts which has been so full of blessing to thousands in various parts of the world.

In 1814 the Duchess of Oldenburg, sister of the Emperor Alexander, and also the young King of Wurtemberg, were in London and attended one of the Friends' meetings there. The Emperor of Russia and the King of Prussia arrived in London soon after. Addresses to these sovereigns on the subject of peace were authorized by the Yearly Meeting of Friends, and one of them was presented to the King of Prussia by a delegation consisting of Stephen Grellet, Wm. Allen, and two other Friends, and they were received very civilly. His attention having been particularly directed to the great misery, vice and destruction of human life attending war, contrary as it is to Christianity, he intimated his strong desire that the love and the peaceable spirit which the Gospel of Christ inspires might pervade the whole world.

On the 21st of June, by appointment of the Emperor of Russia, the delegation called upon him at the Pulteney Hotel. The interview is thus described by Stephen Grellet: "He came to meet us at the door of his apartment, took us by the hand in a kind manner and said that for a length of time he had wished for an opportunity to be with us. He inquired into some of our religious testimonies, principles and practices, to which Wm. Allen answered in English, which the Emperor speaks well, and he remarked, 'these are my own sentiments also.' He was very particular in his inquiries respecting our views and practices in connection with Divine worship, the ministry, the influence of the Divine Spirit, and made very pertinent remarks on these subjects, particularly on prayer, saying that God cannot be pleased with, nor be acceptably worshipped by, the observance of outward forms and ceremonies, or by the repetition of words which the wicked and the hypocrite could use, though continuing in their sinful practices; but that a worship in spirit and in truth is the most acceptable to God, who is a Spirit. He said, 'I pray every day, not in the form of words, but as the Lord by His Spirit, convincing me of my wants, enables me to do.' He fully assented to our testimony against war, making several other inquiries of a religious character, which having been answered, silence ensued, during which, feeling my heart warmed by the love of Christ towards him and under a sense also of the peculiar temptations and trials to which his exalted station subjected him, I addressed a few words to him. His heart appeared sensibly and tenderly affected; with tears he took hold of my hand, which he held silently for a while, and then said: 'These, your words, are a sweet cordial to my soul—they will long remain engraven on my heart.' In parting he took each of us by the hand and said: 'I part from you as from friends and brethren—feelings which I hope will ever remain with me.'

After we had left, the Grand Duchess, his sister, sent a request to us to furnish her with Friends' books like some we had presented the Emperor. Later, the Emperor and his sister, accompanied by Count Lieven, his ambassador, came to one of our meetings at Westminster meeting-house. Wm. Allen, who knew of their intention through the ambassador, accompanied them. It proved to be a good and solemn meeting and the emperor and his sister, by their solemn countenances and religious tenderness, gave evidence that they felt it to be so.

"I felt much relieved after this service, particularly as I had a full opportunity to lay before them the enormities of war and to direct their attention to the peaceable spirit of Christ; Alexander especially appeared deeply to feel the subject and to be sincere in his desire for the promotion of harmony, love and peace throughout the world; he told us that his concern had been great that the several crowned heads might conclude to settle their differences by arbitration and not by the sword."

Five years afterwards, in 1819, Stephen Grellet was again in Russia, and while in St. Petersburg received a message from the Emperor informing him that he would receive a visit at 6 o'clock in the evening. At that hour another messenger came to show the way to the private apartments of the Emperor, and the interview is thus described :

"We found him alone and he received us with great affability, 'like old friends,' he said. He made us sit down on a sofa on each side of him and recurred feelingly to the visit we paid him in London, by which, he said, his mind was encouraged and strengthened under the trying circumstances then attending him. He made many inquiries of a religious character, which evince his concern to obtain a saving knowledge of the Truth. The influence of the Holy Spirit is a subject on which he appears to delight to dwell, being, as he calls it, one of the corner-stones of the Christian religion; for if man has not the Spirit of Christ he is none of His. He inquired of the nature of our various religious engagements since we have come into Russia, and in what state we had found the public establishments, particularly the prisons. We were glad of the opportunity to acquaint him with the wretched situation of several of these. We alluded especially to the prison at Abo; we showed him the sketch, taken there, of a man with his fetters upon him. The Emperor was much affected, and said: 'These things ought not to be; they shall not continue so.' We also represented the case of a man there who had borne these heavy chains eighteen years for having threatened, in an unguarded moment, to strike his mother. We also told him of our visit to the Lancasterian School, and how greatly pained we had been in noticing there and at the printing office, that their lessons were a selection of sentiments calculated to demoralize the people and bring them into a far worse state than that in which their ignorance places them at present; that on this account we had begun to prepare a selection from the Scriptures, of which we gave him a brief outline. After a few moments of deep

thoughtfulness, the Emperor said: 'You have done the very thing that I was anxious should be done; I had for a long time been contemplating how that mighty engine—general public education—might be used for the promotion of the kingdom of Christ, by bringing the people to a knowledge of the dear Redeemer, and to the practice of Christian virtues; send me immediately what you have prepared.' After this he said, 'Before we separate for the present let us spend a short time in religious retirement together.' We felt the Lord's presence and power very near; we continued for a time in solemn silence; after awhile I bowed before the Divine majesty on my knees; the emperor knelt by my side; We had a humbling and grateful sense that the Lord condescended graciously to hear our prayers. When we retired, the Emperor expressed a desire shortly to be with us again."

"Third month 14th, 1819.—We called upon the Emperor, by invitation, at 8 o'clock in the evening. He received us with cordiality, as before, in his own apartment. One of the first things he said was that the chains we saw on the prisoners at Abo were now removed, and that the man we told him of—who had been eighteen years loaded with fetters—was now liberated, and orders were given for the better treatment of the prisoners generally. He requested also that in the course of our journeying through Russia we would communicate directly to him whatever we notice in the prisons or other places that we may think proper to bring before him. He added that the Empress, his mother, had told him what we had said respecting the neglected education of the daughters of the poor, which she had taken much to heart, and he also felt so much the necessity of a speedy remedy that yesterday he made appropriation of money sufficient to establish schools at which they might receive a virtuous and religious education.

"After relating the difficulties attending his early religious instruction, he referred to the Lord's visitation to him in love and mercy in 1812, at which time the Prince Alexander Galatin gave him a Bible, which he had never seen before. 'The Lord,' said the Emperor, 'by His Divine Spirit, was pleased to give me an understanding of what I read therein.' We entered pretty fully into the nature of the peaceable kingdom of Christ, and to what the Spirit of the dear Redeemer, who is Love, would lead all those who are obedient to His dictates; on which he stated how great his soul's travail had been that wars and bloodshed might cease forever from the earth; that he had passed sleepless nights on account of it, deeply deploring the woes and misery brought on humanity by war, and that while his mind was bowed before the Lord in prayer the plan of all the crowned heads joining in the conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself to his mind in such a manner that he rose from the bed and wrote what he then so sensibly felt. He was in Paris at the time he formed that plan. He said that his intentions had been misunderstood or misrepresented by

some, but that love to God and to man was his only motive in the Divine sight.

"We had spent a considerable time conversing on these very important subjects, when he said, 'We are then going to be soon separated in this world, but I am a full believer that, through the Lord's Spirit, we may, though separated one from another, feel the fellowship and communion of spirit; for with the Lord there is no limitation of space. Finally,' said he, 'I have one more request to make, that before we separate we silently unite once more in waiting on the Lord, if so be that He condescended to give us a manifestation of his Divine life and presence, as he did on former occasions.' The Lord was present during a solemn silence that came over us. After a while I felt constrained to impart a few words to the dear Emperor for his encouragement, that he may hold fast in the ways of the Lord unto the end, fully relying on the efficacy of his Divine grace to preserve him from all evil and to strengthen him for every good work. He was bathed in tears; then dear Allen, on bended knees, supplicated the Lord on his behalf and that of his people. The Emperor, who had kneeled by him, continued some time thus prostrated after William had ceased utterance. Our separation was solemn. It is very humbling and wonderful to me to see how the Lord has opened a way in these nations where I saw none at all; truly the promise, 'the Lord will provide,' has been fulfilled in a remarkable manner, and, besides, a door towards the further labors of love that may be required of us in this empire is now open, so far, at least, as this can be affected by the good will of the Emperor, but to the Lord alone we must look to give us an entrance into the hearts of those we may visit, and to send forth His help to us and His blessing on our feeble efforts to advocate His blessed Truth."

THE WIND ACROSS THE WHEAT.

Beat high against the headland, dash hard against the shore;
Break into surging, foaming spray with thundering roll and roar!
Boom, O billows, in pitiless rage 'round the rocks off Highland
Light;
Strike the triumphant note of power, the awful chord of might.
In the roar and the roll of your organ peal there is no note half
so sweet
As the lighter, softer melody of the wind across the wheat.
Sigh soft, O Wind, through the hemlock bending its branches
low,
Moan through the murmuring pine trees in cadence sad and slow,
Sound in the leafless willow the dirge of what is past,
Strike the key of the yet to be, in the highest note of your blast,
In the wail and the sigh of your plaintive cry—there's no note
half so sweet
As the rhythmic undulation of the wind across the wheat.
Join in fantastic measure, O Rain-drops flashing bright,
Wake the mountain streams to music beneath your touch so
light.
Let the dripping leaves beat time to the melody you make,
Dance to your tripping measure on the polished silver lake.
In the liveliest note of your gayest song there's no note half so
sweet
As the rising, falling melody of the wind across the wheat.

GERTRUDE ROBERTS.

The International Lesson.

SECOND QUARTER.

Lesson XIII.

Sixth month 25, 1899.

REVIEW.

GOLDEN TEXT.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

DAILY READINGS.

Second-day, Sixth mo. 19.—The raising of Lazarus. John 11:32-45.

Third-day, Sixth mo. 20.—Jesus teaching humility. John 13:1-17.

Fourth-day, Sixth mo. 21.—Jesus the Way, the Truth, and the Life. John 14:1-14.

Fifth-day, Sixth mo. 22.—The Vine and the Branches. John 15:1-11.

Sixth-day, Sixth mo. 23.—Christ betrayed and arrested. John 18:1-14.

Seventh-day, Sixth mo. 24.—Christ crucified. John 19:17-30.

First-day, Sixth mo. 25. Christ risen. John 20:11-20.

The lessons during the last quarter have been of peculiar interest, treating, as they have done, of the latter days of our Lord's life upon earth, and conveying lessons of such deep spiritual importance. They have been addressed, more than some, to those who have known something of the spiritual life, and so they have presented difficulties to the teacher of those inexperienced in the practical living out of the principles of the gospel. Few selections from the gospel narrative can be made which would show more clearly the love and compassion of our Lord.

In the "Raising of Lazarus" the tenderness of Christ is shown, and we see Him also as the Resurrection and the Life. In the "Anointing at Bethany," the beauty of loving service is set forth, as well as the spirit of self-sacrifice and self-renunciation. The importance of this principle of service is more fully brought out and established by Christ when He taught humility by himself washing the disciples' feet. "I have," he said, "given you an example that ye should do as I have done to you." He taught that "the true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way."

Lest the believer should be discouraged and faint by the way, lest he should think the path too hard to find, or too long or difficult, Christ taught his disciples that He was the Way, the Truth, and the Life. And those that come to the Father must come through Him.

The true source of power for the believer is the Holy Spirit—the comforter—the helper, who will take of the things of Christ and show them unto us. The conditions upon which this heavenly helper comes are love and obedience. "If ye love me, ye will keep my commandments," and your joy will be full.

Christ is the true Vine, believers are the branches, and our heavenly Father is glorified when they bear much fruit. As a branch cannot bear fruit when severed from the vine, no more can believers when apart from Christ.

For the sake of men Christ allowed himself to be betrayed and arrested; to be carried before the Jewish and Roman tribunals to be unjustly accused and illegally tried. He heard one of his closest followers deny him, though Peter repented when too late.

"My kingdom is not of this world," said Christ to the selfish, time-serving governor, who for his own

selfish ends condemned one whom he knew not only to be innocent of the charge preferred, but also to be a righteous and just man.

In the crucifixion is seen the last sacrifice of the Son of Man—He who loved us and gave himself for us, that He might redeem us from all iniquity. In the risen Christ we see the proof that He was indeed the Son of God, and know that because He lives we may live also.

"If then ye were raised together with Christ," says the great apostle, "seek the things that are above, where Christ is seated at the right hand of God." If the "old man" has been put off, the deeds of the old man must be put off likewise. Evil desires must be slain, and the proffered grace of God accepted, that the new life may develop and the fruits of the Spirit may be made manifest in the daily walk. So the peace of God will rule in us, and our hearts will be full of thanksgiving and praise to Him who has called us out of darkness into His marvelous light. "Thanks be unto God for his unspeakable gift."

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SIXTH MONTH TWENTY-FIFTH, 1899.

SPIRITUAL GROWTH.

Mark 4: 26-32.

- Second-day, Sixth mo. 19.—The standard of growth. Eph 4: 11-16.
 Third-day, Sixth mo. 20.—Rooted in Christ. Col. 2: 1-7.
 Fourth-day, Sixth mo. 21.—Growing by the Word. 1 Peter 2: 1-10.
 Fifth-day, Sixth mo. 22.—Growing in faith. 2 Thess. 1: 1-12.
 Sixth-day, Sixth mo. 23.—Growing in grace. 2 Peter 3: 11-18.
 Seventh-day, Sixth mo. 24.—Growing in righteousness. Heb. 12: 1-11.

Christian life does not begin full orb'd like the sun when it rises, but like the little child in its ignorance and dependence. It is impossible to overestimate regeneration as an initial point, but a point never gets anywhere. Christianity is not a point, but a "Way," and not even then a way from earth to heaven primarily, but a way upon earth wherein we walk in His footsteps who said He was "The Way."

Child life is largely one of emotions, chiefly self-centered, receiving rather than giving. Christian life begins much the same way and, unfortunately, often never progresses much beyond this initial point. Selfish joys, patronage of the church for what can be gotten from it rather than as a place of service for others' sake, longing for heaven more than for the will of God,—all this makes only for the self-centered life.

What then is growth? There are some Scriptural statements that may help us to understand more clearly this matter. 1 Peter 2: 1 states the preparation for growth. "Wherefore putting away all wickedness, and all guile, and hypocricies, and envies, and all evil speakings." What sort of mixture would it make to retain all these in the heart, and then add a little of the milk of the word? Men are not just like plants. Drummond's famous chapter on growth is beautiful, but only a partial statement of the truth.

A plant needs only to be put in right relation to the material it can assimilate, but a man must put away a lot that he has already assimilated unwisely and ruinously. He needs cleansing. The divine "put on's" are all preceded by the divine "put off's." Yet there are analogies in plant life. Walking through the grounds of a magnificent summer hotel a few days since, I saw the gardeners at work putting out the plants for the summer and autumn blooming. The azaleas were already glorious, but a bed of chrysanthemums looked sickly. Stooping down to examine them, I saw they were already infested with the little black pests that feed on the tender buds. They were in the right place in the beds, the beds were artistic in shape, the soil was duly fertilized, free from weeds, sufficiently moist, everything was in proper order, and the whole effect was beautiful, yet here were plants in the midst of it all that were not growing because something alien to their life was sapping their strength, so that they could not avail themselves of the rich resources at their command. Is that a picture of your life? God's word does not make a soul grow if that soul does not put away evil from itself. All the pastors, teachers, and evangelists that God ever gave to the church cannot bring men to the full stature of Christian life if they will not surrender evil.

1 Peter 2: 1, and Ephes. 4: 11-16, give also the material for growth. It is the sincere milk of the word, and the ministry of the same by pastors, teachers, and evangelists. The farmer who wants his grain to grow puts it in right relation to the soil, the sun, and the rain. His skill lies in knowing how to do that. Put your soul in right relation to the word just as you put your body in right relation to your food. Absorb it, meditate on it, assimilate it, apply it to your needs, manifest it in your daily life.

The measure of growth is taught in several places. Notably in Ephes. 4: 11-16. It is "the measure of the stature of the fullness of Christ," and the end is "that we may grow up in all things into him who is the Head, even Christ." It is important to know the size we are to attain. The Christ life was the ideal life. The nearer we approximate to it, the larger it will ever seem to it, and we shall always say, with Paul, "Brethren, I count not myself to have apprehended."

The conditions of growth are taught in several of the parables. The man who put out his talents gained other talents. The exercise of our spiritual faculties in the service of others for our Lord's sake is an essential of growth. Spiritual inactivity is spiritual atrophy. The man of only one talent who sought to keep what he had, lost even that. There is no chance to renew a man's muscles except as he wears them away by exercise. It is the same in spiritual things.

Growth must be symmetrical. Some people cultivate chiefly their emotions, some the intellect, some only practical righteousness, some prayer, some faith, some praise, some only criticism, some meditation. A one-sided man is likely to fall over on the side where he is strongest, for the enemy will find his weakest side, and push him over the other way, where even his weight helps him to topple.

LOYALTY OF THE CHURCH TO CHRISTIAN ENDEAVOR.

BY T. L. S.

The subject selected by the committee is one which has been brought to my attention frequently during the past. We shall probably not fulfill the thought they had in selecting it, but shall deal with it from a different standpoint. We will try, if possible, to clear away the spirit of prejudice that seems to be clouding the minds of some of our worthy church people, and see if we cannot enthuse them with a spirit of true loyalty to Christian Endeavor work.

In the first place, let us consider the church as a body, and its relation to the Christian Endeavor, and we might just stop and say that one word "relation" is at the foundation of many of the misconceptions Christian people have in regard to the Society. They speak of the Christian Endeavor as a distant relative, an interloper, seeking admission into the home church—implying that although there may be some connection between the individual church and society, yet they are in no sense equal or identical. We sometimes hear the expression from ministers and workers in revival meetings, "The church will all please gather round the altar, also let the Endeavorers come forward," as though the church was one thing, and the society an entirely different thing.

But to return. What is the church? Is it a select number of older people, elders and overseers, who gather every Sabbath morning to worship God? Let me ask in all seriousness, and with the greatest respect for the old veterans of the cross, is this the church? Is it the mid-week prayer meeting and no other prayer-meeting? Is it the Sunday School; does it consist merely in the monthly, quarterly and yearly meetings, where the business of the church is transacted? The church is all these, but it is more. Our local churches are bodies of Christians banded together under certain forms and ordinances for the accomplishment of the Saviour's work on earth. The morning service is the church at worship. The mid-week prayer meeting is the church at prayer, the Sunday School is the church studying the word of God, and it has been truly said that the Christian Endeavor is the church in training for the practical service of the kingdom of Christ. Is it fair then to assume that the church is one thing, and the Society an entirely different thing?

We have tried to show that the church is not merely one service or one organism, but many. As the human body is made up of different organs, the hands, feet, eyes, ears, etc., each designed for some special purpose, so is the church. Each organism is necessary to give us the full rounded ideal. It takes in the whole human family from the oldest grandfathers and mothers to the smallest child.

A church made up of old people, however devout, would scarcely be our ideal; neither would a church of children. It takes the whole. The older pillars will soon pass away, and then the responsibility of the work will fall on our younger shoulders. Let me ask,

then, is it not right that we should be preparing for it? And in what better place can we receive the necessary training than in our Christian Endeavor meetings. Yet it is a sad fact that our motives are not understood, and we are sorry to have to say that a few of our ministers and workers from whom we should expect our greatest support, speak, and even work against us. The Lord judge them according to His infinite wisdom and mercy, and not according to our finite minds.

They say it is an unnecessary organization, and is drawing the young people away from the regular church work. Let me say right here that this is false from the very nature of the society, whose motto is, "For Christ and the Church." The pledge provides that we as active Christians "support our own church in every way, especially by attending all her Sunday and mid-week services." We exhort our members to be loyal to the church to which they belong, to faithfulness and devotion to all forms of church work, and assist our pastors in every way possible. We believe much good is being done in this direction, but just now let us turn the shield around, and ask from all Christian people a more loving and sympathetic acceptance of the loyalty of these young disciples. Give us loyalty for loyalty, love for love, and give this, the youngest child of the church, a chance for its life. We not only ask that our Yearly Meeting stand by and support us, but also protect us from those who from ignorance or some personal motive seek to break down this, our noble organization.

Take the Christian Endeavor out of the church, and what is the result? We have seen the work of these enemies of the cause, where they had succeeded in killing or badly wounding the Christian Endeavor, and in every case the church is left dead spiritually, or so badly crippled that it will take years of nursing to get it back to the same state of spiritual life. Kill the child and the mother is prostrated by the blow. Throttle the Christian Endeavor, and its mother, the church, is sure to suffer from the effects.

You have read at times, with horror, the account of a mother in a moment of insanity, taking the life of the child God gave her to love and protect. Shall we ever hear of the church or individual members thereof, in a fit of spiritual or soul insanity, seeking to take the life of this legitimate child of the union of Christ and the church? God forbid. We believe anyone who rightly understands our motives, and then opposes our movement, is suffering from spiritual disorder, and the pledge which we take, and to which so many of these object, would make an excellent tonic for all such disorders.

We are accused of not being true to the pledge. Let us grant that all our members do not live up to the pledge, do not attend all the meetings of the church as regularly as they should. Is it possible that anyone would ask that we close our young people's meetings? Isn't it better to be found even at one Christian Endeavor prayer meeting on Sunday evening, where they may get some spiritual help, than

not to attend any? And yet some of the objections against us are about as one-sided as this.

We are sure a little investigation will prove to the most prejudiced mind, the fact that the regular Sunday service, mid-week prayer meeting, and all other church services, are better attended, meetings more interesting, and the work better done since the advent of the Christian Endeavor than ever before.

Just look into the facts a moment, and tell us where are the young missionaries and Christian workers coming from who are ready, waiting and praying for the church to give them an open door. Only a few years since it was hard to find missionaries for foreign fields. How is it to-day? The church cannot furnish enough money to send the earnest Christian Endeavorers who are willing and anxious to give their lives for the cause of Christ. The Christian Endeavor, it is true, supports many of its workers in the field; but it is only when we receive the united co-operation of the church that the greatest good can be accomplished.

Ask the pastors of our Yearly Meeting where they look for their most energetic and efficient workers, and they will tell you in almost every instance that it is among the church members who belong to the Christian Endeavor. What does this prove? Simply that they are better fitted for the work of the church in this training than they are without it. And yet, let me ask, is it fair to expect more of a church member because he belongs to the Christian Endeavor than of those who do not? Hasn't every church member taken upon him or herself, practically, the same obligations, and should we not expect the same consistent devotion? Let your own hearts answer the question.

Mother church, we have come to stay. We have affirmed our allegiance to Christ and to you. We will work for you, support you, hold up your hands, and do all in our power to help on the work Christ has given us to do; and now is it unfair or unjust to ask, that you give us your loyal, loving sympathy and support?

We do not claim perfection, neither do we mean to judge unjustly those who do not see with us in these things, but with "charity for all and malice toward none," let us walk hand in hand, shoulder to shoulder, fighting the battles of our blessed leader, until that glorious morn shall dawn when, the last battle fought, the last victory won, we shall hear the welcome words, "Well done, good and faithful servants, enter thou into the joys of thy Lord."

May the Lord bless these few thoughts to our good, and bless all our efforts "For Christ and the Church."

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of love makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

But it is not enough to possess a truth; it is essential that the truth shall possess us. We must learn to live in a beauty, an earnestness, that shall become a part of ourselves.—Maurice Maeterlinck.

SUMMER SCHOOL AT CHICAGO.

James M. Gray, D.D., of Boston, who, last summer, conducted a Summer Course at Moody's Bible Institute, in Chicago, gives the same course again this season, and in addition will give a new course for those who took last summer's work. Dr. Gray's method, which is what he calls the synthetic method of the study of the Scriptures is said to have proved exceedingly profitable. In the city of Chicago alone, during the past winter, 6,000 people in the churches have studied the Bible in this way. The entire course will cover four months, but it is so arranged that one can take any portion of it.

Particulars as to plans of study, accommodations and other information may be had by addressing D. L. Moody, at 80 Institute Place, Chicago.

News from the Field.

The following communication in the "London Friend," relative to the number of Friends in Ireland in former times, will be read with interest:

Dear Friend: With regard to the statement made in thy report of Dublin Yearly Meeting by a Friend—that 3,700 was probably the maximum reached by the Society in Ireland, it is stated in Rutt's "Rise and Progress," that in 1747, just ninety-four years after the first Friend (W. Edmundson) came to Ireland, G. Hassen paid a visit to 3,000 families of Friends in Ireland, exclusive of those in Dublin. This I look on as representing say 12,000 to 15,000 members, out of Dublin; and certainly judging by the enormous number all through three of the Provinces that can trace their ancestry to Friends, and the fact that in Munster alone there were over seventy meeting houses, as against six now, this is not at all an overestimate. So we see how very successful was the enthusiastic, well-sustained energy of Friends, and would be even now, if the same spirit animated us; for even here there is plenty of opening for rightly called and ordained work. Thine truly,
J. F. BENNIS.

Limerick, Ireland.

The Queen of England has graciously accepted a copy of the biography of "Isaac Sharp, an Apostle of the Nineteenth Century," by Frances A. Budge. The first edition being nearly exhausted, Headly Brothers have a new and cheaper edition in preparation.

We are sorry to learn that owing to ill health Harriet Green will not be able return to America this year. Her many friends throughout this country will regret her illness, and hope for a speedy return to health.

John F. Hanson has been released by London Yearly Meeting for service in Norway. Our Friend's main concern is to press the cause of Peace from a Christian standpoint on the people of Norway. His headquarters will be at Stavanger.

A Friend who was in India last winter gives the following impressions of our late dear Friend and faithful missionary Samuel Baker:

"As the evening drew in with tropic speed, we came on a group of peasants in hot and eager talk. Seeing Samuel Baker, an old man came up and asked him to settle a family dispute. So we seated ourselves upon a charpoy (Hindoo bedstead) as judges, while a motley crowd, growing larger every minute, listened eagerly to the story of the trouble as explained by the chief actors. It appeared (Samuel Baker translated to me later) that a certain young man wished to leave his home to get married. His father, for what seemed good and sufficient reasons, wished to dissuade his son from his purpose, but without success; for the youth, speaking almost in the very words of the prodigal, asked that

his share of the inheritance might be given him and that he might go forth. When we arrived, both father and son were threatening each other with angry word and gesture.

"It was a great opportunity for a wise counsellor. Samuel Baker talked long and earnestly. It was quite dark by now, and the people, seated around us on their haunches, were almost invisible. Only a faint, blurred patch of white clothing could be seen; and from the darkness came only sounds of approval, or the reverse, as one lesson after another was drawn. When, at last, we rose to go, the respectful, silent, demeanor of the group led me to think that our friend's wise counsel was taking effect."

President A. Rosenberger has prepared an interesting little volume called "Souvenir of Friends' Schools," being a reprint of a series of articles which appeared in "Western Work." It contains sketches of all the schools and colleges of Friends in the United States, with many illustrations.

Rufus M. Jones is attending New England Yearly, which is the body to which he belongs in membership.

The Quinquennial Educational Conference of Friends in America begins at Friends' School, Providence, R. I., at noon on the 28th of this month. Everybody is welcome. The charge for board at the school will be \$1.00 per day.

IOWA YEARLY MEETING.

The following program shows the exercises of Commencement Week at Penn College:

Baccalaureate Address, by Levi Rees, Sabbath, Sixth month 11th, 4 p.m.

Annual Exercises Preparatory Class, Address, Irving C. Johnson, Monday, Sixth month 12th, 3 p.m.

Alethian-Alciman Entertainment, Monday, Sixth month 12th, 8 p.m.

Class Day, Tuesday, Sixth month 13th, 2 p.m.

Alumni Address, Tuesday, Sixth month 13th, 8 p.m., "The Relation of Philosophy to Science," Boyd Bode, Class '96.

Commencement Exercises, Wednesday, Sixth month 14th, 10 a.m., Address, "Your Point of View," Prof. John B. DeMott.

PYNE POYNT PARK, CAMDEN, N. J.

Friends, either living in or visiting Philadelphia, are invited to attend the regular meeting held in this park during the summer First-day afternoons. The first is 3.40 p.m., and is called "the quiet hour," and is often attended by workers in the Sabbath Schools of the city, and others who want a season of refreshment and time of thanksgiving. The next is a children's meeting at 7 p.m., and is generally very interesting to all attendants, especially when the speakers curtail their remarks. Often as many as two hundred children are present.

The third is at 8 p.m., and is under the charge of the "Volunteers."

These meetings have been fraught with much blessing, but unfortunately Friends have been singularly kept from being present. We would be glad of their help and aid. Those who cannot possibly be present might be very beneficial without any human being knowing it, by their aid in prayer at that and other times. Ellen Woody continues her services, and would be glad to see her friends here, as she is very much occupied.

I. B. WOOD, Secretary.

NORTH CAROLINA YEARLY MEETING.

Although no reports have been forwarded from this field for some time, the work has nevertheless gone steadily forward.

The two Preparative Meetings have grown in numbers and influence. Two series of meetings have been held: one by Amos Davis, the other by Thomas Hodgkin. They were owned of the good in deepening the work, and leading others to seek salvation through faith in Jesus.

The school taught by Eunice M. Dardus in the Friends' Academy, has been a great blessing to the community. The First-day school and meeting followering has been regularly held, and only seldom has there been a minister present, yet we are glad to state

the interest increases, much of which is due the faithful labors of Eunice M. Dardus and Susan S. Roberam, who very frequently appear in vocal service in the meeting, to the edification of those present.

A very pleasant and profitable day was enjoyed by a large company of people, who gathered to witness the closing exercises of the school. James R. Jones preached a stirring sermon, appealing to the young to develop their efforts for personal development of Christian character.

At the close of the afternoon exercises by the students, Mary M. Hobbs of Guilford College, North Carolina, gave a most excellent address on the value of education, emphasizing its importance for young women.

Much credit is due to the persistent efforts of Eunice M. Dardus, the principal of the school, and which could be clearly seen throughout all the exercises of the students. The school has been much larger this year, and has still better prospects for the future.

David Foster very creditably won the scholarship kindly offered by the trustees of Guilford College.

Through the kindness of many friends we have been enabled to carry on this work, the benefit of which no one can tell. The money that has been kindly supplied has been economically used. Our well has cost much more than was expected by having to blast a greater part of the way through almost solid rock. It is not quite finished, but we soon hope to have it completed. We have in the upper story of the building a suite of six rooms, large dormitory for girls, kitchen and dining room, bed rooms for teacher and matron's reception room. Through kind contributions of friends, these are now pleasantly furnished. Susan S. Roberson is matron, and for the encouragement of young women desiring education we offer board at \$4.00 per month. For further particulars, apply to Matron, Susan S. Roberson, Augusta, Davie County, N. C.

Terms in Academy, apply to Eunice M. Dardus, the same office as above.

Fall term will commence Eighth month 21st, 1899. Two hundred and twenty dollars has been paid on the property; about one hundred and seventy-five dollars has been expended in fitting up the home department and sundry expenses.

I am needing funds to finish paying for property. Should any one feel drawn to contribute, please forward to J. Elwood Cox, High Point, N. C., stating it is for the work of Friends in Davie County.

DAVID E. SAMPSON.

CANADA YEARLY MEETING.

A Friend writes that the work of Mary L. Goudy at High Falls School House has been much blessed. A number have been brought to Christ, and a better spiritual condition prevails as a result. The people of the neighborhood hope she may return and labor further among them.

KANSAS YEARLY MEETING.

Tanganoxie Academy Commencement occurred the 19th of Fifth month. Although the attendance has been small the past year, Prof. A. E. Jones and Evelyn White have done good, hard, faithful work, as shown by the Junior Public and Commencement exercises. The Friends here are very sorry to lose Prof. Jones, but he intends to spend the year in Colorado as General Traveling Agent of the Union Book and Bible House of Denver, and in teaching. Evelyn White, who has served so efficiently as assistant, will spend the summer at her home in Indiana, and then take the principalship of the Academy this fall.

While at Washington, Kansas, the other day, the fact was very plainly revealed that Friends read all of THE AMERICAN FRIEND, for Prof. A. D. Stanton had thirteen answers to his request for a principal for their academy. It is possible that Prof. Arthur Jones shall remain another year.

Prof. Arthur Jones and wife are rejoicing over the arrival of a son—Le Roy Michener Jones.

William Wooton continues his work at Lawrence, and is very enthusiastic over his Book and Tract Committee work in the Yearly Meeting. He is planning an excursion to western Colorado, where he proposes to establish a Friends' colony.

The meeting at Emporia, Kansas, is doing very good work with the aid of the minister, Clarkson Hinshaw. The mission at this place has been very much disturbed by the recent smallpox scare. Morris Moore, the Superintendent of the Sunday School, has been absent for ten weeks on account of a broken ankle. His services were greatly missed.

Denver Meeting was very sorry to lose George Weeks and his wife, who have done so much for this meeting the last few months. We hope to have President A. Rosenberger, of Penn College, with us a few weeks this summer, and Prof. Bevan Binford, of Friends' University will be with us occasionally.

INDIANA YEARLY MEETING.

Fountain City, Ind.—New Garden Quarterly Meeting was held the 26th and 27th of Fifth month, and was a time of special blessings. A number of ministers from a distance were present. On Seventh-day the Gospel was preached in all its fullness and with much power by Charles Hiatt, from Winchester, Ind.; by Frank Moorman, from Wabash, Ind., and by Robert Douglas, from Ohio. We were also helped by the presence of these ministers: Esther Cook, of New Castle, Ind.; Joseph Moore, of Earlham College; George W. Hartley, from the Indian Territory; also, Lydia Test, William West, and Eli Cook.

For the Sabbath a new feature had been decided upon in the way of an all-day meeting and a basket dinner upon the grounds. This resulted in a very large attendance, and a day of great blessing. Esther Cook, Frank Moorman, and Ellwood Hinshaw had charge of the services. At the morning meeting Frank Moorman preached an impressive sermon, full of the power of the Spirit. He was followed by Ellwood Hinshaw, who, after a brief talk, opened the way for songs and testimonies, and a very large number responded with words of personal experience and praises to our King. The afternoon meeting was preceded by a short Christian Endeavor prayer and praise service. At the closing service for the day Esther Cook preached from the text, "I shall be satisfied when I awake in Thy likeness." She revealed the deep things of the Spirit and made us long to know more of the higher heights and deeper depths of a religious experience. George M. Hartley spoke briefly of the open field for work amongst the Indians, where he is laboring. The day was felt to have been one of great blessing to many souls.

L. E. P.

CENTENNIAL REUNION AT WESTTOWN, PA.

A sky overcast with clouds, the forerunner of more rain than had fallen at Westtown for twenty-one years, greeted the arrival at the school on the 10th of a vast host of old scholars that gathered to do honor to the completion of the first hundred years of its history, and to launch it with renewed life upon another century of prosperity and usefulness.

The exercises of the day were held in a large double tent, capable of holding about three thousand people. Nearly this number were in their seats when, at 11 o'clock, the President of the Westtown Old Scholars Association, Samuel L. Allen, called for a short interval of silence preparatory to the reports and addresses of the occasion. The Principal of the School, Wm. F. Wickersham, was the first speaker introduced. With a few felicitous words he welcomed the old scholars to Westtown, and bade them to "be for one more day her happy boys and girls." The Treasurer's report, which followed, showed that the total receipts for 1898 had been \$2,674.32, and the expenditures \$2,542.26, leaving a balance of \$132.06. The money expended had been devoted to improvements in the museum, greenhouse and shops, to scholarships, special subscriptions, etc. The Registrar, Albert Bell, in a resume of his work, stated that there remained only four hundred persons whose addresses he had been unable to locate. The President then read the report of the Board of Managers, in which he referred to the subjects which had been the particular care of the Old Scholars' Association. He also read the reports from the six committees who annually expend the Old Scholars' Fund.

As an illustration of the good accomplished in this way, it is worth while to mention that the tuition fees, in whole or part,

of twelve students had been paid by the Treasurer during the past two years at an expense of \$1,520.

The first regular address was given by Charles Potts, who for over thirty years was an instructor at the school. He rapidly retraced, in a pleasant word picture, the story of the past, relating very vividly and entertainingly his own experience from the time that he first entered the school sixty-three years ago. For fifteen minutes he told of scenes and customs which now live only in history, and carried the audience with him into the halls and neighborhood of "Old Westtown." In closing, he said, "I trust that a long and useful season is still before this beautiful institution, that the principles on which it was founded shall always be upheld by all concerned in carrying it on, and no lower aims be held before the minds of the pupils than those of perfect honor, purity and truth."

On behalf of the Association, the President officially presented to Charles Rhoads, the representative of the Westtown Committee a large manuscript and press-work book, made up of the subscription papers of all who had contributed to the Memorial Fund. In presenting it he said:

"The Association had hoped by this time to have made the value of this unique but modern work at least \$100,000; we yet lack over one-third of this amount, but if any person or persons here to-day should be delighted to complete the desired total, I can promise that the Westtown Old Scholars' Association will be even more pleased, and that they will prepare an appendix to this work."

The next exercise was a poem, read by Dr. Francis B. Gummere, of Haverford College, written by himself in honor of the centennial celebration.

After a brief recess, taken for the purpose of giving the members an opportunity to pay their annual subscriptions, the meeting was called to order, and Ruth E. Chambers, of the Class of '88, read a short address. Her paper was a beautiful tribute to the value of life at Westtown.

Under the title of Westtown's Second Century, President Isaac Sharpless, of Haverford College, suggested the keynote for Westtown of the future, pointing to the unique position of the School in the past, its distinctive characteristics, its aims, the dangers which menace its future, and suggesting briefly the policy which must dominate its conduct if it is to stand as a great school in the denomination and the country. In closing he said: "One must be true to his Westtown training and restrain his tendency to glowing words in speaking of the possibilities of the Second Century at Westtown. But let us hope that not many decades will elapse before, in its own way, it will be recognized as one of the great American schools. It may be this and still be true to its own best principles. With the definiteness embraced in its phrase, "a guarded religious education," must come an equal definiteness in the methods to secure it, methods which will accomplish the object desired. With its great material equipment must come a corresponding intellectual one. It cannot be true to early Quaker teaching if it does not take large views of public and private duty. Its graduates, and I violate my own precepts in using the term, should have the sober, earnest Westtown stamp upon them, with a deep concern for the triumph of truth and righteousness—never noisy but always courageous, foremost in every good cause, relieving the slums and sweatshops, reforming the politics, purifying the business, repressing the vice, and lifting up the standards of the country. For this Westtown must give them a profound moral purpose and a real intellectual training. This is all within her reach. I cannot now suggest practical means, but they can be found, and I am not indulging in Utopian dreams. May her Second Century begin with a replenished exchequer, a renewed purpose, and a clear perception of her mission and function. For she has a mission; she can never be a copy of any other school, however good. It is one of the privileges of some men or set of men to work out the beneficent solution of a sober, earnest, strong Westtown, true to the standard of the best of past Quakerism—a Westtown of positive beliefs and influences and of an intellectual fibre the strongest in our land. I trust that the forces are now on the ground to solve this problem. Not among the traditions of the founders, not in the temporary make-shifts, which they adopted in the dim light of their day, but

in the eternal principles which underlie their and our best efforts, we will find our guide and build our Westtown of the new Century."

A count taken of those present by decades showed that three survivors of the twenties were in the audience. The full ticket, as brought forward by the nominating committee, was then elected. The officers-elect are: President, Henry W. Comfort, Fallsington, Pa.; Vice President, Edward R. Strawbridge, Moorestown, N. J.; Secretary Jane S. Jones, Germantown; Treasurer, William T. Elkinton, Philadelphia; the Board of Managers, consisting of five members, to serve six years, Thomas K. Brown, Westtown, Pa.; Mary S. Brown, Philadelphia; John B. Rhoads, Moorestown, N. J.; Elizabeth Mellor, West Chester, Pa.; Walter Smedley, Media, Pa.

At 12.45, immediately after the close of the exercises, a luncheon was served to the hundreds present in the tent. The arrangements for feeding the large number of people on the grounds were excellent. After lunch had been disposed of the platform in the front part of the tent was cleared and a gymnasium drill was given, first by a team of boys, and then by one of girls, who are now pupils at the school.

The rain, which had fallen steadily for several hours, gave way to clear weather in the afternoon, in time for a base ball game to be played by two nines chosen from the alumni and the old scholars. A cricket match had also been scheduled for the afternoon, but owing to the condition of the grounds, this was canceled.

During the day an opportunity was given to everyone to inspect the buildings. The main objects of interest were the new gymnasium, in what was formerly the lecture room, the museum, the library, and particularly the exhibits of the handiwork, etc., of the students. The latter included collections of photographs, literature, note books, samples of sewing, biological, botanical, chemical and geological collections, etc., etc.

Ample provision had been made for this Centennial Reunion, and everything had been provided on a grand scale. As an illustration of this thirty-two stages were required to carry the visitors from the station to the school, enough to hold a train-load of 500 passengers. Immense good humor pervaded the gathering, despite the rain, which, beating upon the canvas of the tent, made it impossible for more than a very small number to hear distinctly the exercises of the day. A renewed interest in Westtown will undoubtedly follow this anniversary observance, and the new century of its existence opens most auspiciously. With a constantly enlarging horizon, a raising of ideals, a deepening of culture, and an extension of its sphere of influence, Westtown, backed by six thousand and more loyal old scholars and friends, may yet become one of the great schools of America.

Married.

COGGESHALL—BOND.—Married, Fifth month 30th, at the residence of the bride, at Ware, Mass., by the pastor of the East Congregational Church, Oliver W. Coggeshall and Ellen F. Bond. The bride is the daughter of J. A. and Elizabeth Cummings (the former deceased).

GRANT—CHASE.—Elihu Grant to Almy Chase, on Third-day, Sixth month 6th, at Manchester, New Hampshire.

ROCKWELL—BRANSON.—At the residence of Abner Branson, New Sharon, Iowa, Fifth month 10th, Arthur H. Rockwell to M. Lida Branson. Both are members of New Sharon Monthly Meeting.

Died.

ABBOTT.—Died, at Trinidad, Colorado, Eighth month 31st, 1898, Samuel Abbott, aged 80 years, 6 months and 9 days. Also at the same place, Second month 4th, 1899, Rebecca Abbott, wife of Samuel Abbott, aged 80 years, 9 months and 22 days. They were married Eleventh month 11th, 1838, so that they lived to-

gether almost sixty years, and in death they were not long divided. They were highly esteemed members of Pasadena Monthly Meeting, California. For some months both had been quite feeble. They had gone to visit their son in Colorado only a short time before. They were lifelong members of the Society of Friends, and were always faithful in their attendance of meetings and interest in its work. They were fully ripened for the harvest and peacefully waiting for the angel reaper.

BUNDY.—Charles O. Bundy, son of Daniel W. and Amanda Bundy, drowned Fifth month 8th, 1899, aged 30 years, 3 months and 11 days. He was loved and respected by all, was a regular attender of church and Sabbath School and Christian Endeavor and ever ready to testify to the love of Christ. Although death came in an unexpected hour, the bereaved have the consoling evidence that he has entered the haven of rest.

COOK.—Died at her home at Unity, Maine, Fourth month 14th, 1899, Elizabeth T. Cook, aged 89 years, 5 months and 14 days, a member and elder of Unity Monthly Meeting. Being early endowed with a tender and loving spirit, and realizing the responsibility of spending the life her heavenly Father had given her to His glory, and for the good of those about her, she proved herself worthy of her calling as wife, mother, friend, and Christian, ever ready with words of cheer for the downcast and weary, and a heart overflowing with sympathy for the afflicted and mourning ones. Her memory will long be cherished in the hearts of many who knew her. She passed peacefully on to the mansions of rest.

FORD.—Died suddenly, of heart trouble, Fifth month 22d, 1899, Pauline A. Ford of Spencer, Iowa. She was born in Lewis County, New York in 1835, and came to Iowa in 1866. She has been a Friend for twenty-one years, and was an earnest Christian woman—exemplary and careful in all things. She was also an elder in the church. She leaves a husband, seven children, and two brothers to mourn her loss.

GAUSE.—Rachel H. Gause died at her home in Iowa, Second month 10th, 1899, in her 83d year. She was born in Guilford Co., North Carolina, in 1816. She was a birthright member in the church, and throughout her long life has been an earnest and faithful member. She has served the church as an elder for nearly twenty years, and while not able to always attend church, was counted among the true and faithful. She was a member of Lynngrove Monthly Meeting of Friends at the time of her death. She had often said that while it was good to be with her children, it would be far better for her to depart and be with Christ. She was resting in the arms of her Saviour, who had been her support.

MOON.—Charity J., daughter of David and Asenath Newlin, was born near Plainfield, Ind., September 27th, 1853. She removed to Kansas in 1870, and was married to William Moon, of Emporia, Kansas, August 5th, 1871.

She died suddenly, of heart failure, April 12th, 1899, near Burlington, Kansas. The bereaved family consists of the husband and thirteen children, six boys and seven girls. Clarkson Henshaw preached the funeral sermon, and interment was made in Cottonwood cemetery, in which neighborhood most of her life was spent. She was a member among Friends, and was ready to answer the Master's summons, "Come up higher."

PECK.—On the evening of Second month 1st, at Providence, Joanna Peck, of Coventry, R. I., fell peacefully asleep in her 78th year. The daughter of Perez and Joanna Peck, she was a birthright member of the Society of Friends and an elder of Greenwich Monthly Meeting. There are few lives in which the peaceful fruits of righteousness are so abundantly manifest as they were in hers. She was looked upon by her friends as one of those rare souls who enjoy the "peace which passeth understanding," experienced by those who "abide under the shadow of the Almighty." Although her life was a quiet one, yet the purity and gentleness of her character were such that her influence will remain a living factor in the lives of many who were favored to associate with her.

PETERS.—Arthur Peters, son of Jacob and Emeline Peters, of Friendsville, Tenn., triumphantly passed over on the 24th of Fourth month last. He was just entering the prime of man-

hood, had married a lovely companion, May Hackney, prosperity seemed to be opening before them, when he was stricken with disease. He went to Colorado, where he found a nucleus of Friends who in God's mercy wonderfully helped the soul. But finally feeling that he must succumb returned home to die.

POPE.—Died, Fifth month 4th, 1899, Alfred L. Pope, aged 24 years, son of John L. and Frances E. Pope, of 803 Fairmount Street, Cleveland, Ohio.

PYLE.—Joseph Steddom Pyle, son of David and Esther Pyle, died at the home of his brother, Abijah Pyle, north of Richmond, Indiana, Fifth month 11th, 1899, aged 51 years. He was a birth-right member in the Society of Friends, to which he was greatly attached. Deprived in early manhood of his father, the cherished ambitions of his life were quickly set aside, that he might fill the vacant place to his mother, a younger brother and little sister. Of a modest, retiring disposition, he made no open profession, and only those very near to him knew the depth of his convictions, and the quiet purpose of his life. His last illness was marked by great patience, often during intense suffering, and he was enabled to speak freely to those who lovingly ministered to him of the hope set before him. The twenty-third psalm being a favorite passage of Scripture. He left to his sorrowing wife and daughter Olive, with other dear friends, the comforting assurance that for him all was well.

SHARPLESS.—At his home in Whittier, Cal., Albert F. Sharpless calmly fell asleep in Jesus on Second month 22d, 1899, aged nearly 88 years. He was born in Mercer County, Pa., Fifth month 1st, 1811, and married to Lydia Heald, of Columbiana County, Ohio, the 31st of Third month, 1836, with whom he lived a faithful and devoted companion for the lengthened period of nearly 63 years. He was a lifelong Friend and was devotedly attached to its principles, and adorned his Christian profession by simplicity of life and inflexible uprightness of character, and by a personal experience of and testimony to the saving truth of the Gospel of Christ, and was unfailingly diligent in the attendance at meetings.

WINSLOW.—Stephen R. Winslow passed away at his home in Springfield, Mass., Second month 21st, 1899, aged 75 years and 9 months. He was born in Westbrook, Maine, and was a lifelong member of Falmouth Monthly Meeting, attending the meeting at Deering until his removal from Westbrook in 1895. He left a wife and son and daughter, the last named a teacher in Springfield High School. Our loss is his gain.

News and Events.

The President's civil service order, recently issued, withdraws from the classified service not merely 3,000 or 4,000 places, as was stated in connection with its announcement, but over 10,000 places. A more backward step could hardly be conceived than this, and in the face of the party's declaration in its platform of 1896, the order is positive treachery to the voters upon whose favor the President was dependent for his election. The platform expressly declared that "The civil service law was placed on the statute book by the Republican party, which has always sustained it, and we renew our repeated declarations that it shall be thoroughly and honestly enforced and extended wherever practicable," and President McKinley, in accepting the nomination for this high office, himself said: "The pledge of the Republican National Convention that our civil service laws 'shall be sustained and thoroughly and honestly enforced wherever practicable,' is in keeping with the position of the party for the past twenty-four years, and will be faithfully observed. Our opponents decry these reforms. They appear willing to abandon all the advantages gained after so many years' agitation and effort. They encourage a return to methods of party favoritism, which both parties have often denounced, that experience has condemned, and that the people have repeatedly disapproved. The Republican party earnestly opposes this reactionary and entirely unjustifiable policy. It will take no backward step upon this question. It will seek to improve, but never degrade, the public service." Secretary Gage has twice endeavored to defend the

course of the President in bowing to the spoilsmen, but his apologies are lame and inconsequent. The Civil Service Reform League has unsparingly criticized the action of McKinley, and the lovers of good government and pure business principles apart from petty spoils tactics everywhere, irrespective of party, are decrying his short-sighted policy. He has made for himself a host of enemies, and until he can satisfactorily rectify his blunder he will continue to reap the ill effects of it upon the popular mind.

It looks as though there will be trouble of a serious nature in the Transvaal, unless some unusual event should intervene and prevent it. The negotiations between President Krueger, of the Boers, and Sir Alfred Milner, the British commissioner, have ended in a complete failure to reach any agreement respecting the rights of the Uitlanders, the non-franchised citizens of the Republic. President Krueger declared that he would discuss anything but the independence of his country, and his explanation of his refusal to concede liberal franchise privileges to the Uitlanders would probably be that such a concession would mean the eventful surrender to the Uitlanders, who are mainly British subjects. What few inconsequent concessions that were offered by Krueger were made dependent upon the submission to arbitration of the points now in dispute between the two countries. Sir Alfred Milner refused to entertain such a proposition, and the conference ended. It is hardly to be wondered at that the Boers cling so tenaciously to their powers of government, but it is contrary to justice that so large a proportion of the population should be unrepresented in the state, but must contribute ninety per cent. of all the taxes to support the government.

The insignificance of the recent rioting at the Auteuil races, when President Loubet was struck on the head by an anti-Semite, was well brought out on the 11th, when the chief executive of France attended the Longchamps races and was greeted with applause by thousands of Parisians all along the route as well as at the race-course itself. Cries of "Vive Loubet!" were heard everywhere, and the few hisses that were uttered were drowned by the cheers and shouts of approval generally. The President and his party were surrounded by a large guard of police and troops. Six thousand police, twelve hundred mounted Republican Guards, one hundred gendarmes, and all the troops in Paris were held ready to suppress any hostile outbreak. A repetition of the slight disturbance of the 3d was thoroughly provided against, and had a demonstration occurred it would at once have been quenched. Apropos of the Dreyfus case, it is worth chronicling that Picquart has been released from prison, and thus another chapter in the great conspiracy has been written and another wrong righted.

News comes from The Hague that Dr. Zorn, the German delegate, has spoken against arbitration. This is the part of the program now most prominent in the Conference, and it is discouraging, though not unexpected, to have Emperor William's representative openly antagonize the consummation of any scheme to assist in the arbitration of international difficulties. Dr. Zorn is quoted as saying: "Emperor William would not pledge himself to bow to the decision of judges not appointed by him, on cases that had not yet arisen. These were the objections of principle. The objections of expediency were on the score of expense and the possibility that the tribunal under the rendering of iniquitous decisions might bring the principle of arbitration into discredit."

An aggressive movement against the Filipinos south of Manila was undertaken on the 10th inst. An American force of infantry, cavalry and artillery, under Generals Lawton, Wheaton, and Ovenshine drove the enemy from the isthmus between Manila Bay and Laguna de Bay with heavy losses. The American troops, assisted by the navy, captured Paranaque and Las Pinas. The Filipinos, however displayed their usual tact in withdrawing in time to prevent capture, and thus the Americans have once more found themselves unable to surround the enemy. The rebel losses amounted to about four hundred. The Americans had four killed and thirty wounded. During the action the heat was terrific, and on account of this our troops suffered intense discomfort.

MASTERS MADE SLAVES.

Edward W. Bok, of the "Ladies' Home Journal," says, "One thing that led me to make up my mind never to touch liquor was the ruin which I saw it bring to some of the finest minds with which I have ever come into contact. I have seen, even in my few years of professional life, some of the smartest literary men dethroned from splendid positions, owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars a year come to beggary from drink.

"Only recently there applied to me for any position I could offer him one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and, although he can to-day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. That is only one instance of several I could recite. I do not hold my friend up as a 'terrible example.' He is but one of a type of men who convinced me, and may convince others, that a clear mind and liquor do not go together.

"I know it is said when one brings up such an instance as this: 'Oh! well, that man drank to excess. One glass will not hurt any one.' How do these people know that it will not? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a smoldering spark hidden away where we never thought it existed. The spark may be there and it may not be. Why take the risk? Liquor will never do a healthy boy or young man the least particle of good; it may do him harm. A man who will wittingly tempt a young man whom he knows has a principle

SKILLFUL COOK'S DUTY.

Should Make Food Taste and Look Well.

The true science of cookery is to select proper and nourishing ingredients and then prepare them in such a manner as will please the taste, and incidentally the eye.

The most valuable food will not long agree with a person if its taste is disagreeable. This does not argue that all nice-tasting articles are nutritious and nourishing. However, it is the duty of all food experts to produce delicious food and from the best possible ingredients, and to have a comprehensive knowledge of the laws of digestion and assimilation.

Grape-Nuts, the new food, made by Postum Cereal Co., Lim., Battle Creek, and now on sale at grocers, is thought to be the highest type of scientifically made food thus far produced.

It possesses the delicate sweet of grape-sugar, with a new and peculiar flavor of a most winning character, while the processes of manufacture have brought the food to such a condition that it is absorbed by the system in a most natural and healthful manner.

against liquor is a man for whom a halter is too good.

"Then, as I looked round and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstinence; that is, that the most successful men in America to-day are those who never lift a wine-glass to their lips. Becoming interested in this fact, I had the curiosity to inquire personally into it; I found that of 28 of the leading business men in the country, whose names I selected at random, 22 never touch a drop of wine. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why do not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of the leaders of trade on both sides of the sea, their decisions as to the use of liquor was not apt to be wrong."

AN OBLIGING HERO.

A woman who visited one of the hospitals in the South last summer has been telling a story since she came back to Washington which is good, if true, and just as good, perhaps, if it isn't true. While going through the hospital in question, so she narrates the incident, a busy-looking, duty-loving woman bustled up to one of the wounded soldiers who lay gazing at the ceiling above his cot.

"Can't I do something for you, my poor fellow?" said the woman.

The "poor fellow" looked up languidly. The only thing he really wanted just at that time was his discharge. When he saw the strained and anxious look on the good woman's face, however, he felt sorry for her, and with perfect sang froid he replied:

"Why, yes; you can wash my face if you want to."

"I'd be only too glad to," gasped the visitor, eagerly.

"All right," said the cavalier, gallantly, "go ahead. It's been washed twenty-one times already to-day, but I don't mind going through it again if it'll make you any happier."—Washington Post.

WHY THEY BURNED ROME.

History is all the time having new readings, and some of the best of them come from the mouths of children. "When Rome was burning, the Emperor Nero was playing a fiddle," so the teacher told Robbie. And this is what Robbie told his mother that evening: "The Emperor Nero was playing a fiddle, so they burned Rome."

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Fourth-day, Sixth month 28th, 1899.—2 p.m., Opening Address by Augustine Jones, of Friends' School, Providence; Address by Governor Elisha Dyer, of Rhode Island; President's Address by Isaac Sharpless, of Haverford College, Pa.; Secretary's Report by Rosa E. Lewis, of Penn College, Iowa. 8.00 p.m., An illustrated lecture on American Archaeology by James Wood, of Mt. Kisco, N. Y.

Fifth-day, Sixth month 29th, 1899.—9 a.m., "The Work the College has done for the Church," by President Rosenberger, of Penn College; "What Denominational Influence should our Secondary Schools Exert?" by Carolena M. Wood, of New York; "Education and Modern Business Life," by Thomas K. Brown, of Westtown School. 2 p.m., "The Relation of Friends' Academies to their Colleges," by Robert L. Kelly, of Chicago University; "The Importance of Teaching the Principles of Peace in our Schools, with Suggestions as to Methods," by Richard H. Thomas, of Baltimore; "High Scholarship and Modest Pretensions in College Work," by President L. L. Hobbs, of Guilford College, N. C. 7.30 p.m., "Sociology from a Quaker Standpoint," by Prof. Cyrus H. Hodgin, of Earlham College, Indiana; "Modern Thought in Friends' Educational Work," by Prof. George A. Barton, of Bryn Mawr College, Pa.

Sixth-day, Sixth month 30th, 1899.—9 a.m., "Literature in School and College," by Prof. Francis B. Gummere, of Haverford; "Friends' University," by President Stanley, of Wichita Kansas; "The Bible in School and College," by Rufus M. Jones, of "The American Friend."

Board can be had at the School, beginning with noon on Sixth month 28th. Friends intending to be present should communicate with Augustine Jones, Friends' School, Providence, R. I.

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In the midst of a dinner given once by the Lord Lieutenant of Ireland to a well-known Archbishop of Dublin, the company was startled by seeing the Archbishop rise from his seat, pale and agitated, crying, "It has come, it has come!"

"What has come, your Grace?" eagerly inquired a half-dozen voices from different part of the table.

"What I have been expecting for years, a stroke of paralysis," solemnly answered the Archbishop. "I have been pinching myself for the last ten minutes and find my leg entirely without sensation."

"Pardon me, my dear Archbishop," said the host, looking up to him with a quizzical smile; "pardon me, but it is my leg you have been pinching."—Ex.

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MORE FAITH.

"I hear men everywhere praying for
more faith; but when I listen to them
carefully and get at the real heart of their
prayers, very often it is not more faith
at all that they are wanting, but a change
from faith to sight.

"What shall I do with sorrow that God
has sent me?"

"Take it up and bear it, and get
strength and blessing out of it."

"Ah, if I only knew what blessing
there was in it, if I saw how it would
help me, then I could bear it. What shall
I do with this hard, hateful duty which
Christ has laid in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it
would make me grow."

"In both of these cases you do not see
that what you are begging for is not mere
faith, although you think it is, but sight.
You want to see for yourself the blessing
in the sorrow, the strength in the hard
and hateful task.

"Faith says not, 'I see that it is good
for me, and so God must have sent it,' but,
'God sent it, and so it must be good for
me.'

"Faith, walking in the dark with God,
only prays Him to clasp its hand more
closely; does not even ask Him for the
lighting of the darkness so that the man
may find the way himself."—Phillips
Brooks.

"An ambitious young writer having
asked, 'What magazine will give me the
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ODE TO MAY.

May, lovely May, of all the year the
fairest—

Ah! must thou leave us with thy rosy
train?

Rich flowers are thine, the sweetest and
the rarest,

Gracing with beauty Nature's vast do-
main.

Ah, must thou leave thy votaries sad and
lonely,

Returning not one kind responsive sigh,
As if the heart, so brief thy stay, had
only

Time but to welcome thee and say good-
bye.

Think not that those who love thee can
forget thee;

Hast thou not cheered them even day
by day?

O, no, when thou art gone they must re-
gret thee

And sigh for thee, thou sweet and lovely
May.

Pure was the atmosphere of joy thou gave
us,

So calm and placid was thy every smile.
Ah, must thou, in thy pride and beauty,

leave us,

Nor longer stay to cheer our own Green
Isle.

Sweet May, sweet May, how have we
cull'd thy flowers

And formed a wreath wherewith to deck
our hair,

Long, long ago, in childhood's happy
hours,

'Ere yet our hearts had felt one touch
of care.

Bright birds of passage come with thee to
cheer us,

Sweet songsters of the hedgerow, wood
and dell,

I would that they, with thee, wer't always
near us,

'Tis sad to say an annual farewell.

There are no flowers so fair, so prized, so
cherished,

As those that are early scattered by thy
hand,

We love them even when their bloom has
perished,

Because the first to beautify our land.

From off life's hill-top now I look around
me,

But I can see for me no future May;

Should this be so, why should the thought
astound me,

Or even cast a shadow on life's way?

EPHRAIM ALLEN.

Grange Cottage, Portadown, Ireland.

The heights by great men gained and kept
Were not attained by sudden flight,

But they while their companions slept
Were toiling upward in the night.

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Reduced Rates to Richmond, Va.,
via Pennsylvania Railroad, account
International Convention Baptist
Young People's Union.

On account of the International Con-
vention of the Baptist Young People's Union
of America, to be held at Richmond, Va.,
July 13th to 16th, the Pennsylvania Rail-
road has arranged to sell excursion tickets
from points on its line, to Richmond, at
rate of single fare for the round trip
(tickets via Baltimore and steamboat fifty
cents more than single fare).

Tickets will be sold July 11th to 13th,
and will be good to return until July 31st,
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July 28th, and the payment of fifty cents,
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Stop over at Washington on return trip
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Reduced Rates to Detroit via Pennsyl-
vania Railroad, account Christian
Endeavor Convention.

On account of the Convention of the
Young People's Society of Christian En-
deavor, to be held at Detroit, July 5th to
10th, the Pennsylvania Railroad Company
will sell excursion tickets from points on
its line, to Detroit, at rate of single fare
for the round trip.

Tickets will be sold on July 3d, 4th and
5th, and will be good to return until July
15th, inclusive, except that by depositing
ticket with the Joint Agent at Detroit be-
fore July 12th, and the payment of fifty
cents, the return limit may be extended to
leave Detroit not later than August 15th.

For specific rates and conditions apply
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DRINK A HUNDRED YEARS AGO.

The pulse of pleasure beat more strongly a hundred years ago since than it appears to do in our languid century. There was more amusement and more frolicking, more commerce among mankind; a very great deal more idleness,—so much so, indeed, that one wonders how business was done. I knew a Scotch judge, a famous bon-vivant, who was forced to drink water for two months, and, being asked what was the effect of the régime, owned that he saw the world really as it was for the first time for twenty years. For a quarter of a century he had never been quite sober. The fumes of the last night's three bottles and whiskey toddy inflamed all the day's thought and business. He transacted his business, got up his case, made his speech as an advocate, or delivered his charge as a judge with great volubility and power; but his argument was muzzy with dreams: he never saw the judge before him except through a film of whiskey. I wonder how much claret went to inflame the judgment of the orator and the auditors of the House of Commons which debated the American War? Men dined at three o'clock, and regaled themselves with beer, wine, and quantities of punch after. What business were they good for after such a diet? The best thing they could do was to play at cards, perhaps; and then about ten or eleven, you know, they would be hungry again, and, behold, broiled bones and Madeira, and more punch,—quantities more punch,—and to bed after midnight, and plenty of rest required to sleep off all that feasting; and compute the mere time for pleasure, and there remain but three or four hours for work, with a headache. A lady of little more than my own age has told me that at her father's table—he was a peer of ancient name and large estates in the Midland counties—dinner was served at two or three, the old nobleman sitting with such company as the county afforded; and strong ale went on all dinner-time, then port, then punch, then supper, and so forth. People in those days were continually carried away drunk and put to bed, and I suppose had no shame in meeting their families the next morning. No wonder the pulse of pleasure beat with all this liquor to inflame it.—From Thackeray's Note-Book.

INDEX

To "The American Friend."

Copies of the index to "The American Friend" for 1898 may be had by addressing "The American Friend," 718 Arch Street, Philadelphia. They will be sent promptly upon request.

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BROAD AND CHESTNUT STS.. PHILA.

The Osage "Public Opinion," Kansas, says that a Santa Fe section foreman, working near that town, recently made the following report to the roadmaster: "Mac-Whorter's bull struck at the long siding, and was killed. We found him alongside the track, and as he was not quite dead then, I borrowed a gun and shot him three times, killing him again. Dennis Sullivan

then struck him another blow on the head with a pick, and finished him. The bull is now dead."

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It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

JOTTINGS.

Bellamy Storer, the United States Minister to Spain, arrived in Madrid on the 10th inst., and on the 12th presented his credentials of office to the Queen Regent. It seems a shame our government should have been more than a week behind Spain in the exchange of this diplomatic courtesy on the part of its minister.

The steamship Paris has been practically given up for lost. It remains immovable on the Manacles, and there seems to remain for it only one possible use, that of a light ship. Such a vessel appears to be greatly needed at this point in the sea. The American Line which owns the Paris has decided to build a ship to replace the wrecked vessel.

Preparation is being made for the consolidation of the breweries of the country into a vast trust. Three years is the time stated as necessary for completing the deal, and the amount of capital required is said to be \$1,000,000,000. The distilleries will all be bought up, and also all the 2200 breweries now in operation.

A provisional boundary in Alaska between the territory of the United States and that of Canada has been established in the disputed Dalton trail. This action will make for peace between the two countries, and it is to be hoped that a permanent territorial division satisfactory to both will result from pending negotiations.

It is estimated that the trusts, by their consolidation of interests and reductions of expenses, have thrown out of employment 350,000 commercial travelers. These men are preparing to fight the corporations through politics, and as a body of resourceful and energetic workers they are to be feared by the soulless trusts.

Two Christian scientists have been on trial in Buffalo, N. Y., on the charge of manslaughter in having caused the death of a seven year old boy. The child, who it seems might have been saved by proper medical attention, was placed under the care of these Christian scientists and shortly died. The defence claimed that the accused had committed no crime, but the prosecution took the ground that the child was not able to act for itself, and consequently those who acted as its caretakers were responsible. The decision has not, at this writing, been given.

M. Charpentier, the special reciprocity delegate from France, is now in Washington engaged in preparing active negotiations for a reciprocity treaty between his country and the United States. It is thought that such a treaty will result in better trade relations between the two countries.

Prof. Schurman, the head of the United States Commissioners to the Philippines, is to return to this country in July. He was perhaps more conciliatory than any member of the commission in his dealings with the natives. In commenting on his withdrawal, the "Springfield Republican" says:

"Prof. Schurman's departure from Luzon means this: There will be no one left to do any conciliating. Dewey has gone home, Denby believes in force, Worcester is a zoologist who happened to have traveled that way, and Otis has only one solution, unconditional surrender."

Frank Thomson, president of the Pennsylvania Railroad, died at his home near Merion, Pa., early last week. A. J. Cassatt, a prominent director of the road and an experienced railroad man, was chosen to fill the vacancy.

General Maximó Gomez, in an address to the Cuban people on the 6th, bade farewell to the island which he has loved and worked for so long. Various opinions exist regarding his farewell. His admirers say that the address will rank as one of the greatest in history, his opponents insist that he has no intention to retire for more than a few weeks, and that his real object is to gain public sympathy. The Americans consider the address sincere and expressing the real views of the old patriot.

A LEGACY OF PRETENCE.

Just one hundred years ago the Manhattan Company of New York City was incorporated by Aaron Burr. Its ostensible purpose was to supply the city with water. Its real purpose was to open a bank. The reason for the concealment was because there was a popular prejudice against banks.

A tank was built, hollow logs laid for pipes, and water was distributed until 1840. In order to keep its charter, this great banking company, which still exists, is to-day obliged to pump water from its ancient tank. A pitcherful is always in evidence at its annual meetings, and a committee solemnly reports that no applications for water have been refused.

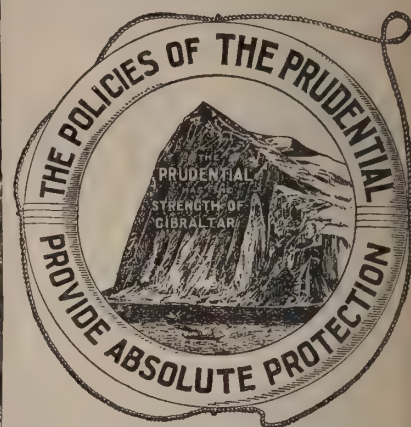
The story has its humorous side, but it illustrates the legacy of pretense and useless effort which roundabout methods always entail. Aaron Burr's mode of seeking one object under cover of another has many followers, but in politics or society or in individual relations it can never be commended and seldom excused. —"Youth's Companion."

Henry Bernard Carpenter once received a request for criticism of the following quatrain—a bit of versification whose vigor of diction and precision of statement cannot be questioned:

"Down by the side of a babbling brook
An elderly gentleman sat.
His hair was all on top of his head:
On top of his hair was his hat."

Carpenter's reply was characteristic, "I should not know how to improve your lines." And the idiotic rhymester wrote in reply, and thanked him for his praise.—"Time and the Hour."

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EMANCIPATED SERFS.

Prince Krapotkin, a Russian nobleman whose detestation of despotism has exiled him from his native land, tells in the "Atlantic" this story to show what the abolition of serfdom meant for the peasants:

One evening our village priest found a middle-aged peasant, Anton Savelieff, reading a book of psalms. He was reading a psalm of which each verse began with the word "Rejoice."

"What are you reading?" he was asked. "Well, father, I will tell you," was his reply. "Fourteen years ago the old prince came here. It was in the winter. I had just returned home, almost frozen. A snow-storm was raging. I had just begun undressing when we heard a knock at the window; it was the elder, who was shouting:

"Go to the prince; he wants you."

"We all—my wife and our children—were thunderstruck. 'What may he want from you?' my wife began to cry. I signed myself with the cross and went; the snow-storm was blinding me as I crossed the bridge.

"Well, it ended all right. The old prince was taking his afternoon sleep, and when he woke up he asked me if I knew plastering work, and only told me: 'Come to-morrow to repair the plaster in that room.' So I went home quite happy, and when I came to the bridge I found my wife standing there. She had stood there all the time, with the baby in her arms, in the snow-storm, waiting for me.

"What has happened, Savelieff?" she cried.

"Well," I said, 'no harm; he only asked me to make some repairs.'

What Recent Bible Study has done for the Christian Believer

By DR. RICHARD H. THOMAS

An Address delivered before the Annual Meeting of Friends' First-day School Association, held at Twelfth Street Meeting House, Philadelphia, during the Session of Philadelphia Yearly Meeting, Fourth month 18, 1899.

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—Mr. E. P. Edwards, in "Painters' Magazine."
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"That was, father, under the old prince. And now, the young prince came here the other day. I went to see him, and found him in the garden, at the tea-table, in the shadow of the house; you, father, sat with him, and the elder of the canton, with his mayor's chain upon his breast. 'Will you have tea, Savelieff?' he asks me; 'take a chair.' 'Peter Grigorieff,'—he says that to the old one, 'give us one more chair.'

"And Peter Grigorieff—you know what a terror he was for us when he was manager of the old prince—brought the chair, and we all sat round the tea-table, talking, and he poured out tea for all of us. Well, now, father, the evening is so beautiful, the balm comes from the prairies, and I sit and read, 'Rejoice! Rejoice!'"

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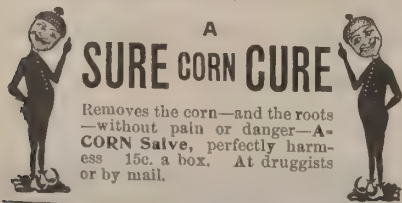
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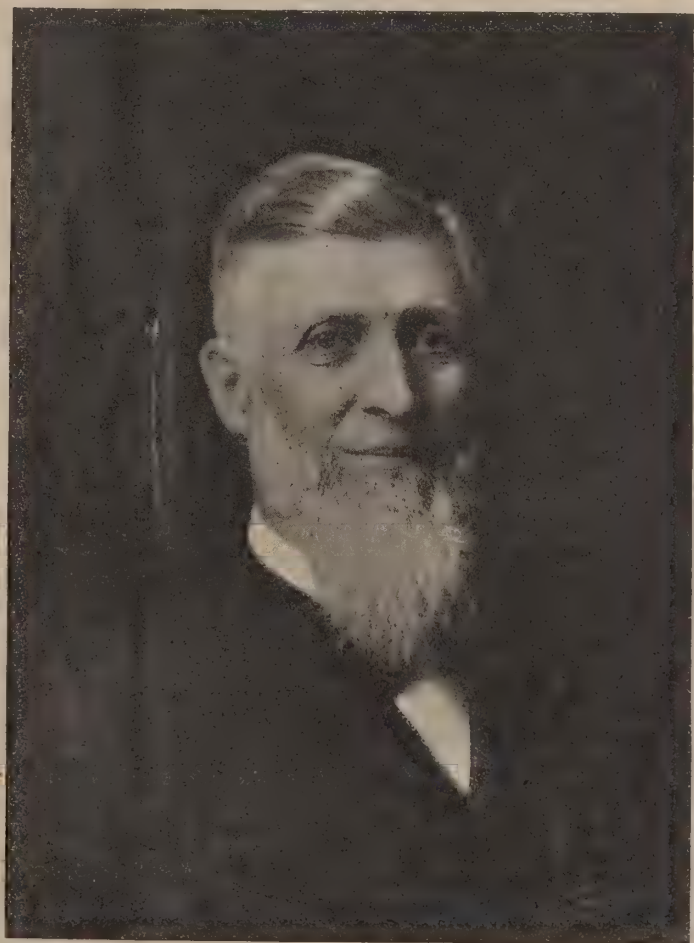
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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. VI.

PHILADELPHIA, SIXTH MONTH 22, 1899.

No. 25.

PUBLISHED WEEKLY BY

THE AMERICAN FRIEND PUBLISHING COMPANY,

718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.

Single Copies, - - - - Five Cents each.

For THE AMERICAN FRIEND.

NIGHT AND DAY.

'Twas a leaflet rain-bespattered,
But the words I read thereon
Of the paper torn and battered
Made a diadem that shone.

Simple, say you, were the verses?
Ay, but so we all should be,—
Learning from the little grasses
And the breezes mild and free.

We should see as that fond mother
Of whose tender faith I read,
Who, when all the dark did smother
World and sky, and think them dead.

When the room reeled thick with fancies,
And her child with fear did cling,—
Said, "Why fear when right advances?
'Tis the shadow of God's wing."

Grant us faith that sees through shadows
God's kind hand stretched forth to bless,
And beyond the desert, meadows
Of his own full righteousness.

If the night means God's wing o'er us,
Hiding from the things we fear,
Then the day is God before us
With his face brought very near.

CHARLES H. BATTEY.

Providence, R. I.

CHRISTIAN OUTLOOK FOR THE TWENTIETH CENTURY.

WE recently heard George Dana Boardman say the following words as his prophecy for the new century, and we asked him for his hopeful words to print in *THE AMERICAN FRIEND*. They will seem too full of hope for some, but it is a good thing occasionally to listen to the optimism of our old men who see visions or, at least, dream dreams—and we believe that it is better to cherish an outlook which is too hopeful than to dwell on pictures that are too dark. It is a

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E.C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

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serious mistake in any case to prophesy about the future without a careful knowledge of the past. These are his words :

"The Christian outlook for the twentieth century seems to be very bright. Of course, there will be occasional retrogrades, and, it may be, grave catastrophes; for it is the very nature of life to be subject to crises. Nevertheless, I feel sure that the general trend of the next century will be onward and upward—and this because I feel that the Lord of the Centuries has not lived and died and risen in vain. Accordingly, I believe that the spirit of Jesus Christ will be the dominant force in the coming century. I believe, for instance, that His Mountain Sermon will become more and more the supreme constitution for mankind; that as the church understands more and more His mission and character and teaching and work, her conceptions of God will be more heightened, and her conception of man will be more and more broadened; that the instincts of animalism will be lost in the sense of divine sonship; that agnosticism will melt in the heat of personal Christian experiences; that anarchy against man will flee before loyalty to God; that the kingdom of God will be less in word and more in power; that sectarianism will be swallowed in catholicity; that ecclesiasticism will wane and that Christianity will wax; that character rather than opinion will be the test of orthodoxy; that church and state will dissolve partnership; that church and academy will join hands in glad bridal—the church acknowledging the Bible of Nature and the academy acknowledging the Bible of Scripture; that the standard of

ethics—personal, domestic, social, educational, commercial, national, international, Christian—will grow higher and higher; that heredity will gain Christian momentum; that environment will undergo transfiguration; that the sense of individual responsibility, and also of corporate community, will alike deepen; that society will agree that chastity shall be as binding on man as on woman; that life-imprisonment will supplant death penalty; that legislation, whether mandatory or prohibitory, will make way for intelligent and cheerful self-regimen; that office will soar from ambition into service; that wealth and work, instead of quarreling, will co-operate; that culture will become more conscious of accountability to God and to man; that society will tend towards equilibrium of forces and of functions; that egotistic insularity will be merged into altruistic terrestrialism; that the Jew will regain the blessing promised in Aoranam; that Christendom will disarm; that the whole world will become one neighborhood; that human units will grow into human unity—men into Man; that the Golden Rule will become more and more the law of society; that faith, hope, and love will be acknowledged the human trinity—in brief, that the twentieth century will be in very truth a century of Christocracy.”

LONDON YEARLY MEETING.

THERE were this year three main concerns of vital importance before London Yearly Meeting. We can only outline them in brief, though they deserve much more adequate presentation. They were on the following subjects: The relation of the Society of Friends to “Attenders,” the character of the ministry in Friends’ Meetings, and the condition of meetings for worship. Two years ago the Yearly Meeting requested the Home Mission Committee (this corresponds somewhat to our Pastoral and Evangelistic Committees) to consider and report upon some means of bringing about a closer association between the Society of Friends and the “attenders at Friends’ Meetings, of whom there are about 7,000, and also the members of the adult and other First-day schools of whom there are about 45,000. This committee submitted to the Yearly Meeting this year an elaborate report which was adopted by the meeting. This report discusses at length the complexity of the situation, and it considers the advisability of “preliminary”

membership, but it does not find that preliminary—i. e., associate membership—can be regarded as a general solution of the problem, since it frequently creates two classes of members, and proves a halting-place rather than a stepping-stone to full membership, though in some meetings this may be the only course open, and in such cases is recommended. The report, however, concludes that in many meetings the best course will be to give to attenders, who have experienced a change of heart and given evidence in their lives that they appreciate our religious principles, full membership and to maintain over them “an efficient pastoral oversight,” so that those who are young in faith and immature in their views may be developed and expanded. Still further, Monthly and Preparative Meetings are empowered to affiliate to themselves such “Christian Societies” as shall in their judgment “tend to promote a closer fellowship of Christian faith and work between such bodies and the Society of Friends.” The report is a very wise one, and opens the way for a gradual solution of the problem in the right direction and along existing lines of movement.

Two sessions were almost entirely devoted to a consideration of the efficiency of the present day ministry among Friends. It is widely felt in England that the ministry to-day fails to speak to the conditions of the time, or at least that it only partially does so. The Friends who spoke dealt mainly with the quality of ministry needed, its distribution to the proper centres, and the way to develop an efficient ministry. It was well pointed out that the young and the more cultured members need a ministry which takes account of their lines of thought and their intellectual difficulties, as well as one which is fresh and virile and persuasive, and that all classes of members need a ministry which leads and teaches as well as illuminates. The day for crystallized phrases has gone by. It was further shown that the helpful minister must steadily grow himself, and be better able at seventy than ever before to help and lead the young people of twenty. The thing we miss, however, in these interesting discussions is an answer to the question how are such ministers, as we need and want, to be developed and brought forward? The same difficulty presents itself in reference to the third important matter which was weightily before the Yearly Meeting, viz., the establishment and development of meetings for worship which shall be of such an attractive and helpful character that they will continually draw persons to the Society of Friends. It is true that “our meetings for worship are our principal organized Christian work, and upon their spiritual attractiveness depends the spiritual attractiveness of the Society,” but how to

bring about this condition is a leading question. There is much in the discussions of London Yearly Meeting which is valuable on both these points, but it is not easy to put one's finger on anything which points us to a definite practical solution of these supremely vital questions.

TIMOTHY B. HUSSEY.

FOR over forty years Timothy B. Hussey, whose picture is on our front page this week, has been among the foremost workers of New England Yearly Meeting in its many lines of activity. He is an active and successful business man, and he has put the same earnestness, good sense and faithfulness into his Christian work that has made him succeed in business. He has served the causes of education by giving for twenty years much of his time and thought to the committee work of both the educational institutions of New England Yearly Meeting. He went to Jamaica at the beginning of the mission work there, and he helped materially in laying the foundation of the Jamaica mission. When New England took up the important work at Ramallah, in Palestine, he threw himself into it with a zeal which inspired others, and as soon as Eli Jones was removed from the field of service Timothy Hussey and his wife took up the burden which the former had faithfully carried. Three times they have been to Palestine, and for the last two years and a half they have been at Ramallah, engaged in building a new building and in putting the mission on a substantial and permanent basis, so that it is now one of the most carefully organized and firmly established missions in any country. Timothy B. Hussey was for some years Clerk of New England Yearly Meeting.

CHURCH NOTES.

The annual meeting of the German Baptist Brethren (Dunkers) was held this year at Roanoke, Va., about 6,000 delegates being present. A large part of the sessions seem to have been taken up with the consideration of specific questions from seventeen districts. These concerned conformity to the usages of the Brotherhood in giving shape to the clothing, hair and beard and the non-use of tobacco; whether the sisters should not be required to remove weather clothing (extra wraps), and have their heads covered according to 1 Cor., 11: 5-10; whether all advertisements (except religious) should be excluded from the "Gospel Messenger," the church paper; whether schools under the supervision of the brethren should teach instrumental music; what is meant by "fashionable hats and neckties;" whether members should engage in Sunday work, or in any work requiring a uni-

form; whether a man who raises tobacco or has tobacco raised is eligible to the place of a delegate, etc. The General Missionary and Tract Committee reported receipts for building meeting houses, \$2,281; the World-Wide Fund, \$24,211; Book and Tract Fund, \$2,359; India Mission, \$3,204; Asia Minor Fund, \$3,466; India Orphanage Home, \$1,355. Total assets of all funds, \$409,748.

It is interesting to note that the discussion of the McGiffert case which came up in the late Presbyterian General Assembly at Minneapolis, is still continued in the press of the denominations. This heresy case bids fair to rival the Briggs controversy of six years ago. Dr. Arthur P. McGiffert is professor of church history in the Union Theological Seminary, and is therefore a colleague of Dr. Charles A. Briggs. He refuses to withdraw the views put forth in his book, "History of Christianity in the Apostolic Age," and likewise considers himself too good a Presbyterian to leave that church. His denial that the Lord's supper was instituted as an everlasting memorial is one of the most important points to which his opponents take exception.

Dr. William Garden Blaikie, a distinguished member of the Free Church of Scotland, and a principal promoter of the pan-Presbyterian alliance, died at North Berwick, Scot., on the 11th, in his 80th year. He was a native of Aberdeen, and was minister at Drumblade in 1843, when the "disruption" in the Established Church of Scotland occurred, and he and his congregation went with the Free Church wing. His life work had been in Edinburgh, where he had received many honors. In 1868 he was appointed professor of apologetics and pastoral theology in New College.

About 10,000 members were present at the recent annual meeting of the Christian Scientists in this country and Europe, held at Boston. At communion service 2,550 new names were added to the roll and received into the church. The organization now reports 304 branch churches, and 111 additional regularly established First-day services in the United States and in several foreign countries, with a total membership of 70,000, while the church attendants number more than 300,000. During 1898 there was an increase of 75 churches against an increase of 44 in the previous year.

Dr. W. H. P. Faunce, pastor of the Fifth Avenue Baptist Church in New York, has resigned his pastorate to accept the presidency of Brown University. Ministers of religion are frequently in demand to fill such positions, and their qualifications not seldom render them particularly desirable as educational leaders. The Fifth Avenue Church is the place where John D. Rockefeller worships. He is in fact the wealthiest and one of the leading members in the congregation.

The municipal authorities of Odessa, in southern Russia, have decided to found three Sunday Schools to commemorate the Czar's peace manifesto.

FOR THE AMERICAN FRIEND.

OUR FATHER IN HEAVEN.

BY F. D. HUNTINGDON, D.D., BISHOP OF CENTRAL NEW YORK.

A child is crying alone in the night. Precisely what it wants it does not know. Something is wanting, and just now it is the one thing that is everything.

Two longings at least are in it, one for a touch, one for a voice. The touch means protection, safety. The voice means tenderness, i. e., reassuring affection.

In the cry there is fear. The child does not really know of what it is afraid. It is afraid of the dark. Even if there is no pain in any part of its body, it is afraid of what shapes or sounds there may be in the strange dark chamber of the night, haunted with possible harms and griefs. It is afraid of being alone.

This crying infant in the dark is Humanity, not sure of its God, in God's world. For our purpose now the Father stands for and includes father and mother both, as in fact in the divine parentage He does.

Some day—some night, more likely—this child, getting older, coming to a conscious personality, finds that he is an orphan. There is no answer to the cry but a stillness, a hard sinking wonder, a distressing question that makes the little cheek pale, and the room stiller than before. Other children have a joy scarcely understood. Perhaps there is also the more pathetic perplexity of a foster or adopting parentage, faithless, and heartless.

In a brilliant book I read almost a lifetime ago, I remember it was written, "Orphanage is spiritual panoply." The writer meant that, among Christian people, to be an orphan clothes the compassionated child in a defence of pity and awe, so sacred that no temper is cruel enough to break through it.

We know too well that our Christendom is not quite so Christian as that. But taking the world as it is there are these two kinds of spiritually fatherless—those who do not know that they have no father, and those who, living as though they had none, cannot kill in themselves the dream, or quite stifle the waking cry.

We are here to think, as children of the Kingdom, of these two shadows of desolation. Who are the fatherless? Both of them are put in contrast with the first two words of the Lord's Prayer, which begins, as the Christian Creed begins, with a confession of faith. Consistently we cannot pray without believing that we speak to a living Person. The International Dictionary defines hypocrisy as a feigning to be what one is not, or to feel what one does not feel, and especially assuming a false appearance in religion. On the other hand, one cannot consistently say the first article of the Creed without praying. If that false word were spoken with a pledge, or an oath, it would be perjury.

What is the *rationale* of prayer? We want something that we cannot give ourselves, and something we know that no fellow-creature can give us. We cannot buy it, or earn, or borrow, or beg, or even steal it. We go for it where only it can be got, above ourselves and the world. As we have a sense of right

and wrong, this is a moral necessity. When a fugitive slave was held by his master's certificate of ownership in a Northern city, and there was no hope of deliverance for him in court or army, a minister not orthodox and not Catholic, but intensely in earnest, exclaimed: "If there is no God, there ought to be one. Let us pray!"

In what way or words Christ, the Son of God, prayed, we do not know except in a few special emergencies. But He told all His followers by what pattern and in what spirit to come to their Father. "After this manner pray ye." His true followers took it up from His lips, and have never dropped it, never forgotten it, never altered it. We cannot as Christians speak that name "Father" without some thought of the profound and central truth of our religion, that the idea of Fatherhood and Sonship is rooted and grounded in God, in the divine and eternal relation between the Father and the Son.

The prayer itself is thus suited for all nations and all ages, for every family, for all languages and conditions of men. So it has gone up from churches and conventicles, cathedrals and chapels, from legislatures, courts of law, camps, armies, thrones of kings and galleys of slaves, from ships' decks, caverns, prisoners' cells and sick-beds, from the faint lips of the dying, from the joyful parents of the new-born, from altars and fonts and bridal, from closets, from open fields and deserts and mountain tops, as the earth's shadow has moved morning and evening in the brightest day and in the blackest night.

It is the cry of the children—those who know who their Father is "Abba," and those who "feel after Him if haply they may find Him." These have long ago and to this day, discovered that all the literatures and libraries, all the genius, invention, wisdom and aspiration of mankind, have provided for them nothing like this. Some phrases of it were known to Hebrews while yet the veil was on their hearts and the sky was dim. They recalled the old comfort in Genesis, old even to them. They did not forget the heart-broken sob of their Hagar, with the baby pressed to her breast in the wilderness, the bottle of water and the loaf spent, who had learned the appeal, "Thou God seest me." Their prophets, Jeremiah and Hosea, Isaiah and Malachi, had taught them that without presumption they might use the paternal name. Jewish liturgies ventured to repeat it, though the Rabbis went far to bury it out of sight and mind under their vain repetition.

In the order of the world's religious progress this Fatherhood does not come first. First is the crude, faint varying, but tenacious, and, in fact, universal sense of a Power—not only, as Matthew Arnold puts it, "a power not ourselves," but stronger than ourselves, and in that sense at least above ourselves. The ethnologists and travelers and linguists have told us, over and over again, that in all tribes and tongues the glimmering idea of such a power and some word and sign of it are in every corner of the earth.

Polytheism is only the splitting up of this idea of God into a multitude of special providences, each one

accommodating it to mortal convenience. The account of the East Indian boy stolen from his mother in Hindustan and brought up by wolves with their own cubs, and so becoming like a wolf, caring for nothing but his animal appetites and sleeping when not feeding, is no exception to the rule, because the environment was utterly exceptional.

The case of Casper Hauser, the German child kept solitary in a cage, as a brutal educational experiment, was equally inconclusive.

When culture comes and men of science avow atheism, that they think there is no God, as a sharp critic of their method says, they really do not think it, but rather think that they think it—their slips of the tongue are their most telling confutation.

Some of us remember the grotesque peroration of the brilliant Parisian eulogist at the funeral of Madam Barron, who, in the presence of an anti-Christian coterie at Pere la Chaise, concluded an eloquent eulogy, which was an argument for pantheism at the grave, by snatching a handful of roses and casting them on the coffin, exclaiming, "Pass on, fair spirit! God is waiting in heaven to receive thee."

Is not the revelation of Him "Good Tidings?" Do you not wonder with me what there is in this one faith that any human heart should discredit or any reason deny? Would it be much less than monstrous to think of mending the bad world by putting Him away from it, or to crucify the Christ who came to reveal Him? Is it strange that when He came from the Father and went to the Father the heavens were opened?

Under those opened heavens we live. Ours is not an unknown God. Now are we the Sons of God. It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him, our Father, as He is.

Syracuse, N. Y.

SONNET.

Written for the Westtown Centennial, 1899.

BY LLOYD MIFFLIN.

Let me, though least of those who sing to-day,—
Whose father trod these floors and held them dear,—
Let me, in this memorable year,
Upon his well-loved Alma Mater lay
My veneration as a wreath of bay
About the feet of Learning. We revere
Her groves illustrious, and her halls austere,—
Oh, that her principles had wider sway:
That Nations, like to brothers, might embrace;
That war be banished from the thoughts of men,
And ignorance, with all its evils, cease;
That right and mercy guide the human race,
And through the world th' angelic spirit, Peace,
Reign in all hearts, as was the dream of Penn!

Our country cannot be for Christ until we are for Christ. We are to win the nation for Jesus by winning individual hearts for him. Only as he reigns over the lives of the people can he reign over the country as a whole. So we see that patriotism's problem is one with the missionary problem—the conversion of our brethren to Christ.

NEW ENGLAND YEARLY MEETING.

BY RUFUS M. JONES.

IN the year 1661, fifteen years after George Fox began his ministry in England, a general meeting was held at Newport, R. I., which was the origin of what is now New England Yearly Meeting. In 1672 George Fox himself was present at the annual gathering at Newport, and the low-roofed house in which he preached to his followers is still standing as a part of the present Newport Meeting House. The Yearly Meeting has been held every year since, though for twenty years it has been at Newport, only once in two years being held on the alternate years at Portland, Maine. The Yearly Meeting this year was held at Portland from the 8th of Sixth month to the 14th, inclusive, the entire first day being occupied with the meeting on Ministry and Oversight. At no Yearly Meeting in recent years have there been so few visiting ministers. Usually there is a long line of "Friends with minutes" from other Yearly Meetings, but this year only three minutes or certificates for ministers were read at the opening.

The attendance of New England Friends was large, the majority being from the State of Maine, as is generally the case when the meeting is at Portland. The sessions are all held "jointly," that is to say the men and women come together in united meeting and the business is transacted without distinction of sex; men and women participating in perfect freedom, and on an absolute equality, though the Clerks are still spoken of as "men's Clerks" and "women's Clerks," which is a curious relic of the past.

EDUCATIONAL WORK.

One entire session of the Yearly Meeting and a public meeting in the evening, were devoted to education. Reports are read from the two schools of the Yearly Meeting—Friends' School at Providence, R. I., and Oak Grove Seminary at Vassalboro, Maine. The report shows an attendance of 165 pupils at the former, and 105 at the latter, with an expenditure respectively of \$51,000 and \$7,000. These two institutions have exerted a great influence upon the Yearly Meeting, and it is hoped that in coming time they may reach and mould the children of the entire membership. Friends in New England are apparently beginning to realize more clearly than ever before the importance of putting every child at his very best, and of allowing no powers of mind or soul to run to waste for lack of training and development. If this could be impressed upon every family the future power of the Yearly Meeting would be assured. The public meeting on education drew out a large audience which filled the house, and the interest was most gratifying. The reports of the two boarding schools brought out a hearty response, and a good amount of encouragement was given to the work of these two institutions.

FOREIGN MISSION WORK.

It is doubtful if the interest in foreign missions was ever before as great as this year. After nearly three years' absence from home, laboring and superintend-

ing the work in Palestine, Timothy and Anna Hussey, were once more in attendance at the Yearly Meeting. Their graphic description of the institution and its work in the historic land of the Bible gave a clear idea of the field and of the work. In fact we have never before heard any mission work presented in such a vivid and luminous manner. Too seldom those who are asked to contribute their money are unable to get any definite or adequate conception of what the mission has done or is doing to meet the situation. Ramallah is ten miles from Jerusalem in "the hill country of Benjamin." The people are ignorant and superstitious to a sad degree. Here in their village New England Friends have built an institution for training the girls of the country round about. They have built up a strong Friends' meeting which sends a valuable epistle to the Yearly Meeting each year. They have a medical department which is an untold blessing to the community for miles about, and the silent influences of Christianity and civilization go into every home which has a child in the mission home. The day schools under the care of Friends reach a large number of boys and girls. It is universally acknowledged that the mission building now completed is the best institution for religious and educational training in the whole of Palestine. The annual expense for the entire work aggregates about \$3,700 dollars.

EVANGELISTIC WORK.

The evangelistic work of the Yearly Meeting is under the care of a large committee, of which Charles H. Jones is superintendent. Series of special meetings are held where way opens, families are visited, personal work is done, and there are many indications of definite results upon the lives of those who come under these influences. It is to be feared that many Friends of the Yearly Meeting, perhaps most of them, do not realize the place the church should take, nor the place the individual Christian should take in the evangelization of the communities in which meetings are located. Most country communities in New England are woefully in need of more positive, transforming Christianity, and the "open door" for Friends was never more apparent. This subject was earnestly laid upon the meeting, and we trust there may be a steady increase in the work of evangelizing.

INDIANS AND COLORED PEOPLE.

New England Yearly Meeting has been one of the foremost in mission and educational work among the two dark-skinned races of America. The Indian work is now largely in conjunction with the Associated Executive Committee on Indian Affairs. The work for the colored race consists in the maintenance of a Normal School at Maryville, Tenn. Here teachers are trained, and the little children are brought in for the prospective teachers to have opportunities for practical work. The children are taught, and the teachers trained at the same time.

REFORMS.

An effort is made through special committees to carry on a work in behalf of Peace and Arbitration,

and against the saloon. This work is often a discouraging one, and does not show as much fruit or as definite results as one could wish, but it is nevertheless a most important concern of the Yearly Meeting, and it appeals to nearly the entire membership. The time has really come when both these subjects require almost expert knowledge, and the practical worker needs a definite training in his field to be effective. It is much to be feared that neither subject receives sufficient thought or an adequate study of methods.

STATE OF THE MEETING.

There has been a small decrease in membership during the past year, and the list of deaths includes a number of elders who have for more than three score years been honored members of the Society. There is general harmony in the church, a good degree of love and unity, and a fair degree of well-directed activity in the work of the church. There are many men and women who see the needs of the times, and who realize what the mission of the church properly is, though it must be confessed that the number of such is smaller than it ought to be. The real problems of the church and of society are not studied enough, and too much that is said is scattering and indefinite, though we believe that the situation is improving.

The meetings for worship during the Yearly Meeting were weighty and solid occasions and much of the ministry was vital, spiritual and edifying. It was generally felt that the meeting had left a strong and formative influence upon those who attended it.

LORD SPEAK TO ME.

Lord, speak to me, that I may speak,
In loving echoes of thy tone;
As thou has sought, so let me seek,
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing thy words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing pow'r
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

F. R. HAVERGAL.

The International Lesson.

Lesson I.

THIRD QUARTER.

Seventh month 2, 1899.

GRACIOUS INVITATIONS.

Hosea 14: 1-9.

GOLDEN TEXT.—Come and let us return unto the Lord. Hos 6: 1.

DAILY READINGS.

Second-day, Sixth mo. 26.—Gracious invitations. Hos. 14.

Third-day, Sixth mo. 27.—Precious Promises. Hos. 2: 16-23

Fourth-day, Sixth mo. 28.—“Come now.” Isa. 1: 10-20.

Fifth-day, Sixth mo. 29.—Proclamation of pardon. Jer. 3: 12-19.

Sixth-day, Sixth mo. 30.—Turning with the heart. Joel 2: 12-19.

Seventh-day, Seventh mo. 1.—The Saviour's invitation. Matt. 11: 25-30.

First-day, Seventh mo. 2.—Confession and pardon. 1 Jno. 1.

The lessons of the second half of the year are in the Prophets and historical books of the Old Testament. In studying this portion of the Bible it is essential to remember that those days were before the full revelation of the Father and his purposes and will, as given by and through the Lord Jesus Christ. On the one hand, we must not attribute to the Old Testament heroes and Prophets and people a light and knowledge which they did not, and could not, possess; and on the other hand, we must read their words and their teachings, so far as they are applicable to us, in the light of the New Testament. No precept of the Old Dispensation can have for us the same force as a precept of the New Dispensation; if the two agree, the New has additional weight from the agreement; if they disagree, the Old is not for us. “God, who in time past spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son.”

As is well known, the Old Testament has been the field in which much criticism of the Bible has appeared. It is wholly without the scope of these notes to enter into any discussion of these criticisms, but this much may be said—that questions of date, of authorship, or of text, do not affect inspiration; do not modify the teachings for us; do not lessen the value or authority of Holy Scripture. “The Truth is mighty and will prevail,” because it speaks to the heart and to that inner spiritual consciousness with a weight and force which bears conviction to the soul.

The exact date of the Prophet Hosea is uncertain; it is probable that he prophesied from B. C. 743 to about B. C. 726, or about seventeen years. He was a contemporary of Amos and Isaiah. He was a dweller in the kingdom of Israel, or Northern kingdom. Jerusalem is not mentioned in his book. It will be noticed that he was contemporary with the early kings of Rome.

We have no information as to his outward surroundings, though we have some details as to his private life, if the early chapters represent actual fact, and not allegory, as some suppose.

The kingdom of Israel reached its height under Jereboam II., and after his reign began rapidly to decay, especially in morality. It was at this time that Hosea began to prophesy, and, taking his own household as an illustration, poured forth a strain of prophecy describing what the result of immorality and turning away from the Lord must be.

More, perhaps, than any other prophet he dwells on the love of Jehovah and the necessity of repentance, which, we might say, is New Testament in its character, and like that of the “Prodigal Son. Hosea differs much from his great contemporary, Amos. Amos says, “Come back and live”; Hosea says, “Come back to God, for he is love.” Amos says, “Turn, for in front of you is destruction”; Hosea says, “Turn, for behind you is God.”

As might be expected, Hosea is frequently quoted in the New Testament: compare Hos. 1: 10 with Rom. 9: 26; Hos. 2: 11, 23 with Rom. 9: 25, 1 Pet. 2: 10; Hos. 6: 6 with Matt 9: 13, 12: 17; Hos. 13: 14 with 1 Cor. 15: 55, etc.

Chapter 14, which is our lesson, seems rather to belong to itself, and some have thought that the prophecy closed with chapter 13, and chapter 14 was spoken earlier, before Hosea uttered the closing words of chapter 13, which were fulfilled a few years afterwards. Chapter 14 is in the nature of a dialogue, and has been arranged in the following manner: verses 1-3, the Prophet; verses 4-6, the Lord; verse 7, the Prophet; verse 8, the Lord; verse 9, the conclusion, probably by another hand, as pointing the lesson of the whole prophecy.

1. “Return.” As the Prodigal Son. “Fallen.” “Experience has shown what an evil, bitter thing it is to forsake Jehovah.” Jer. 2: 19.

2. “Take with you words.” Words of true repentance—do not be satisfied with outward ceremonials. “Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips.” This rendering of the Revised Version gives the probable meaning of this rather difficult verse. The words of true repentance and of praise take the place of outward offering. Psal. 50: 13, 14; 69: 30, 31.

3. “Ashur.” Assyria. “Horses.” Thebes, as coming from Egypt, typify the Egyptian power. “Work of our hands.” Idols. Hosea is very severe against idolatry in any shape. Compare Hosea 5: 13; 7: 11; 10: 13. “Fatherless.” John 14: 18.

4. The Lord now speaks. “Backsliding.” The inquiry which their backsliding has brought upon them. “Love them freely.” Spontaneously. The only gifts the Lord desires are those mentioned in verse 2, and more fully in chapter 6:6, the first half of which is twice quoted by Christ (Matt. 9: 13; 12: 7).

5. “As the dew.” Rather, “the night-mist,” that which comes from off the Mediterranean. It is this damp, misty night wind which preserves the vegetation of Palestine during the summer. “Grow.” “Blossom.” Revised Version. “Cast forth his roots.” Probably referring to the spurs of the mountain range. Compare Job 28: 9.

6. “As the olive tree.” Perhaps referring to its usefulness rather than its eternal beauty. “Smell.” The piney, balsamic odor with which the pure mountain air is laden.

7. The Prophet speaks: the blessings which accompany true repentance are stated under various

types. "Grow." Blossom, as in verse 5. It should be stated that "by Lebanon here, and almost always in the Old Testament, we must understand not the Western range now called Lebanon, . . . but Hermon, the southmost and highest summits of Anti-Lebanon."

8. The Lord speaks: "What have I to do any more with idols?" They are renounced. "I have heard," etc. "I have answered and will regard him; . I, the Lord, will do my part." To "regard" means to look upon one with favor. Compare Psa. 84: 9. "I am like a green fir tree." The comparison of the Lord to a tree is so unusual that some would assign these words to Ephraim as representing Israel. "From me is thy fruit found." All blessings come from the Lord.

9. An injunction relating to the whole book, addressed to us as well as to the Israelites of old.

PRACTICAL THOUGHTS.

1. "I desire mercy and not sacrifice.
2. "Repent—change your attitude of soul—and believe the Gospel.
3. "Let us know, let us follow on to know the Lord." Hos. 6: 3. Revised Version.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SEVENTH MONTH 2d, 1899.

OUR COUNTRY FOR CHRIST.

Ps. 33: 10-22.

Christian-Citizenship Meeting.

Second-day, Sixth mo. 26.—A blessed nation. Ps. 144: 1-15.
 Third-day, Sixth mo. 27.—A victorious nation. 2 Chron. 20: 1-30.
 Fourth-day, Sixth mo. 28.—Penitence for sin. Dan 9: 3-19.
 Fifth-day, Sixth mo. 29.—Praise for blessings. Ps. 147: 12-20.
 Sixth-day, Sixth mo. 30.—Praise for victories. Ps. 44: 1-8.
 Seventh-day, Seventh mo. 1.—The nation for Christ. Luke 14: 15-24.

The patriotism required to-day is not so much the patriotism that will fight a foreign foe as it is the patriotism that will face the truth about our country.

America's real foes are within. They are stronger and more to be feared than any enemy from without. Their existence is a menace to our national life and integrity.

Who will dare to go against them? The demand of the hour is for thoughtful, devoted patriots, whose courage is as patient as it is strong, and who are willing to sacrifice personal prosperity for the sake of the country's welfare. There is no lack of patriotic, high-souled, and fearless young people in America, and once they are aroused to the nation's peril—may God hasten the coming of a prophet to arouse us!—their might will be irresistible and the country will be saved.

What are the alarming foes, against whom the American spirit is summoned to arise? They are two, and yet so closely allied as to be almost one. The first is machine and party politics, and behind it is the second—the unscrupulous greed of great corporations.

In name, this is a democracy. The people are sup-

posed to rule. America is pointed to as the crowning success of a system of government, "Of the people, for the people, by the people." The truth is—and patriotism forbids that we should longer shut our eyes to the truth—that national politics, the politics of most States and large cities, and of hundreds of counties and towns, are dominated absolutely by party machines, which consult not the welfare of the governed, but the gain of the governing.

No patriot need be ignorant of this. The truth has been exposed times without number. Again and again the will of the people has been defied with impunity. The political "boss" is the uncrowned king of America. Through him corporations make and unmake laws only that they may fill their own coffers. disregarding the will or welfare of the people.

Party politics in America to-day is supported on the one hand by the bribes of great aggregations of capital, and on the other hand by the mistaken party loyalty of citizens who shut their eyes to the truth that in these days parties stand for no abiding principles, but are merely the tools of designing men. Party platforms are changed almost every four years. The principles that a party affirms at one election it may repudiate at the next. Thoughtful men are beginning to perceive that loyalty to a party is merely loyalty to a name and to an organization of schemers who desire control of public offices for private ends.

Here is the duty of new patriots: The rescue of our beloved country from the grasp of corporate greed and political "rings." May we enumerate a few ways in which this great duty is to be accomplished by true patriots?

First, believe in the people. The heart of America is right. The pure patriotism of the common people may be counted on. Let them see the truth, and the doom of political machines and business monopolies is sealed.

Second, understand the situation. Find out the real condition of things in the politics of your own community and of the nation. Get convictions based on intelligence.

Third, be patient. Do nothing hastily. Begin at the bottom and work for the permanent overthrow of the evils. Expect defeat—a dozen defeats, it may be. But expect also ultimate victory.

Fourth, embrace every means of enlightening your fellow-citizens. Be a leaven. By tongue and pen and example preach the message of personal and political independence. Dare to be singular, but beware of alienating from your cause any but the corrupt.

Fifth, fight the enemy at every point. In your own division, ward, district, or county work as one who is working for the salvation of his country against these twin evils. Be the wisest, strongest, and most industrious patriot that you can by any means become.

Only the self-sacrificing labors of devoted Americans can avail in this crisis. And the duty pointed out is more glorious than the scaling of the heights of San Juan or the entering of the flaming mouth of Santiago Harbor.

COMMENCEMENT WEEK AT HAVERFORD COLLEGE.

The exercises of Commencement Week at Haverford College opened, on Sixth month 12th and 13th, 1899, with the entrance examinations for the incoming Freshman Class.

At 8 p.m. on the evening of Second-day, the 12th inst., Dr. Francis E. Clark, founder of the Christian Endeavor Society, delivered an interesting address to the students and their friends in Alumni Hall.

The Alumni Association of the College held its forty-third annual business meeting in Alumni Hall on the afternoon of Fourth-day, the 14th, Edward P. Allinson presiding.

The election of officers for next year resulted as follows: President, E. P. Allinson, '74; Vice Presidents, William M. Coates, '63; David S. Bispham, '76, and J. S. Stokes, '89; Treasurer, Jonathan M. Steer, '90; Secretary, Nathaniel B. Crenshaw, '67; Orator, John C. Winston, '81; Alternate, Parker S. Williams, '94; Executive Committee, E. T. Comfort, '78; J. W. Sharp, Jr., '88; Franklin B. Kirkbride, '89; John W. Muir, '92; Charles J. Rhoads, '93; J. Henry Scattergood, '96; and A. M. Shipley, '99.

At 7 o'clock refreshments were served on the campus in front of Founder's Hall. In the afternoon there were two cricket matches between the first and second college elevens and two alumni teams.

At 8 p.m. there was another meeting of the Alumni, when Barker Newhall, '87, delivered an address on "Socrates and Christ."

The Class of '99 held their class day exercises in Alumni Hall on the evening of the 15th at 8 o'clock. After the exercises the presentation of the large wooden spoon to the most popular man in the class took place. The man who received this mark of honor was Joseph Paul Morris.

The Commencement Day exercises attracted a large number of visitors. The exercises, which were held in Alumni Hall, were presided over by President Isaac Sharpless. Seated on the platform were members of the corporation and the faculty, and the graduating class, wearing caps and gowns.

After the reading of the Thirty-third Psalm by T. Wistar Brown, President of the Corporation, President Sharpless delivered his annual address:

"The year which closes to-day has been one of general quiet and prosperity. We have apparently found at Haverford a mode of living satisfactory in the main to officers and students, which on the one hand secures a reasonable degree of decorum, a high condition of actual morality, and a fair standard of scholarship, and on the other a large individual liberty of action, much freedom from petty restraint, a scope for high-grade athletics of various sorts, and a large amount of the joy and development of student sociability which enables college life to go on with as little friction as can be reasonably expected.

"Various factors have contributed to bring this about—the willingness of officers to enter into the idea that their functions are social and athletic as well as intellectual, and that the latter extend outside the class room; the willingness of the students to take a manly view of college problems and difficulties, and to enter into conferences with officers in order to solve them—the growing feeling on the part of all that to be a successful member of the Haverford community demands college patriotism of a high order, and a general recognition of college duties, which embrace the destruction of cliques and societies with partial aims and separatist tendencies—and, as much as any, the new life installed by the knowledge of increased endowment and an enlarged and improved future.

"Yet what has been so built up may be easily defaced—a little unwisdom among managers or faculty, a growth of demagoguery among students, and the old alienation will return and the strength of harmonious effort will disappear.

"Faculty changes are not frequent at Haverford. We have found a corps of men of unquestionable scholarship and of the peculiar type our conditions require, and, so far, we have been able to protect them from the insidious advances of unscrupulous universities. They leave us, but after a year abroad they return, better Haverfordians than ever. This summer Dr. Hall begins his first year of vacation and study away from the college, and

all who know his work in the chemical laboratory and the wisdom and strength of his general character during the past eighteen years will give him their best wishes for a prosperous and profitable sojourn. His place will be filled by Dr. Baxter, now an instructor at Harvard. There has been added, also, to our Faculty of next year, Dr. Saunders, of Toronto and Johns Hopkins Universities, in the Department of Physics.

"One year ago we sat here in the old Alumni Hall, awaiting the passing of the activities of Commencement Week to begin our new building. Practically all that is left of the old one is the north wing. Something of the hall was to have remained, but it could not be. The south wing, equal in size to the north, but greatly improved in structure and furnishing, is an addition to our library space, which has daily proved its utility. Library and reading room facilities will each year become more and more indispensable to college work, and the generous thought and liberal hand which granted these well-considered advantages—advantages which will always constitute the core and marrow of Haverford opportunities—will receive the thanks of every coming generation of students. A dollar in one place is worth more than ten in others, and nowhere will it count more than in well-selected books and conveniences for using them. The work of re-cataloguing is going on rapidly, but additional funds for this purpose would be especially appreciated.

"During the winter the movement arose among our younger alumni to procure for the college a new gymnasium. It began in true alumni fashion, with a series of dinners which nerved the participants up to vigorous and successful efforts. They surprised themselves by getting together from themselves about \$5,000 in comparatively small subscriptions. To meet their ideas \$50,000 would be needed, and they would not consider less than \$40,000. They, therefore, extended their operations to parents and neighbors, and modestly hinted that older alumni might also stir themselves. Dinners did not succeed so well with these, but still hopeful results followed. More than half the amount is promised and the field is not fully canvassed. Six architects, four of them Haverfordians, are competing for the best plans, but the actual building must be delayed till at least the smaller sum mentioned is secured. It is needless to say how desirable it is to complete this enterprise so happily started. Our old building is so utterly inadequate as to hardly justify the name.

"In the meantime another building secured the right of way. When the choice of rooms for next year was made by the older classes, owing to an influx of day students and a number of admissions to advanced standing, the chances for Freshmen seemed to filter down to a paltry half-dozen. The rest would have to be declined or farmed out among private dwellings. Either alternative seemed fatal, and the Board of Managers found nothing else possible than to begin immediately the erection of a new dormitory. The architects who have had practically a monopoly of college dormitory construction in this locality were set to work. The sectional plan was adopted as being the most comfortable and quiet for students, and capable of being added to as the needs demand. Here will arise during the summer months, to be completed, we trust, at or very soon after the opening of next college year, on the ground north of the senior dining-room, two sections of a two-story Colonial structure for sixteen students. The whole building will be T-shaped, and will contain rooms for fifty to sixty students, with all conveniences for a most comfortable existence of four years. In accordance with its architecture, it may be appropriate to name the hall after the first of Pennsylvania's governors under Penn, the University graduate, minister of the gospel, and wisest of early legislators, a fitting representative of the Welsh settlers who so largely gave their names to the neighborhood—Henry Lloyd.

"We now begin this year to receive students only after examination, a change desirable on various accounts, but made almost necessary to prevent the entrance of a mass of rejected candidates from other colleges.

"We believe our score of graduates of this year are up to the usual Haverford standard. It is said that the president of a neighboring institution, by accident or design, congratulated the College upon the approaching graduation and consequent departure of the senior class. No one feels like doing this with reference to the class that leaves us this year. They are a body

of good students and pleasant associates. They have adopted a policy of comradeship and yet of discipline in all their relations to the Faculty. They are and will be loyal to the College up to the measure of their ability. I feel some assurance of this, for I think I know two things—first, that they are going to be true to the honest, modest, solid scholarship for which our College tries to stand, and, second, because we have in the main been true to them and never filled their minds with notions that they have had all that the world could give in their four years here.

"The very best of success in any school is the state of mind of its scholars as to future study. The highest praise is due when all have an unsatisfied desire for more. The greatest condemnation is the existence of a belief that the world holds no more intellectual conquests worth making. To excite action, and keep it excited, is a sure indication of good teaching, and the school that feeds a college or the college that feeds the graduate courses of a university with boys and men alert and expectant is probably doing its full intellectual duty.

"A recent clerical commencement address contained this remarkable assertion: 'I don't think it is possible for a man to go through college without having his religious feelings in some way shocked or destroyed.' If this refers to the crude ideas of boyhood, it may be true, but if the better, deeper feelings, which are dependent upon a conception of spiritual realities, I doubt if it is true as a general statement, and feel quite sure that no member of this class will so assert in his own experience. The honesty, simplicity and validity of the religious life of most Haverford students is, I believe, a matter so easily verified by observation that no one would attempt to deny it. It is hard to find a case to justify the sweeping assertion of the zealous divine.

"I do not care to repeat in public what has already been said in private in the form of farewell advice: what has been indicated during four years of intercourse more intimate than usually falls to the lot of college Faculties and students. The best of all that has been said during these years goes with the diplomas which the College now grants as its last official function."

President Sharpless announced the following prizes:

The Haverford Fellowship (\$500) for 1899-1900, to prosecute university studies, to John Darlington Carter.

The Alumni Prize in Composition and Oratory (\$50) to William John Bawden.

The Everett Society Medal for Oratory for Sophomores and Freshmen, to George John Walenta.

The John B. Garrett Prizes for Systematic Reading for Juniors, first prize (\$60), to Walter Swaim Hinchman; second prize, (\$40), Frank Eugene Lutz.

The Class of 1896 Prizes in Latin and Mathematics for Sophomores and Freshmen: Latin (\$10), Howard Valentine Bullinger; honorable mention, Ellis Yarnall Brown, Jr., Clarence W. Bankard; mathematics (\$10), Walter Hallock Wood; honorable mention, Howard Valentine Bullinger.

The Philip C. Garrett Prizes: For Senior mathematics (\$10), John Howard Redfield, Jr.; for Senior or Junior biology (\$10), Elisha Roberts Richie; for Freshman Latin (\$10), Richard Mott Gummere; for Freshman Greek (\$10), Richard Mott Gummere; for Freshman themes (\$10), Alexander Cooper Wood, Jr.

The Class of 1898 Prize in Chemistry (\$10 in books) for Seniors or Juniors, to John Darlington Carter.

Honors.—Seniors elected to the Phi Beta Kappa Society, John Darlington Carter and Frank Keller Walter; general honors, John Darlington Carter; honors in chemistry, John Darlington Carter; honors in English and German, Frank Keller Walter.

The following degrees were then conferred:

Bachelor of Arts.—William John Bawden, Walter Elihu Blair, William Bode, Royal Jenkins Davis, Francis Algernon Evans, Rufus Horton Jones, Howard Haines Lowry, Edward Hough Lycett, Joseph Paul Morris, Herbert Clinton Petty, Malcolm Augustus Shipley, Jr., Frank Keller Walter, and Arthur Clement Wild.

Bachelor of Science.—William Aldrich Battey, John Darlington Carter, Edward B. Conklin, Benjamin Satterthwait DeCou, Alfred Collins Maule, Ralph Mellor, John Howard Redfield, Jr., Elisha Roberts Richie.

Master of Arts.—William Walter Cadbury, Arthur Fernandez Coca, and Ira Isbon Sterner.

The address to the graduates was delivered by Professor Edward Howard Griggs, of Leland Stanford, Jr., University staff, lecturer for the American Society for the Extension of University Teaching, who spoke, among other things, of the importance of striving to do all things with the highest effort. Any action, he said, may be made noble by doing it well. No work is worth doing that is not worth doing well. The commonplace is transfigured by great devotion. It is not only growth, but sanity, that comes to us through earnest work. Even when we fail in our ideal, we keep our faith. Hardly a single pessimist had to earn his living by the work of his hand. If we are idle we cannot believe. If we work we come so close to the hard, yet beneficent laws of nature that we cannot doubt. If you trust to the stars of God that are over the sea of life you will find that you can give to the world the greatest of all works of art—a well-known human life.

PENN COLLEGE COMMENCEMENT.

The close of the year—a year marked by the largest attendance in the history of the college—brought out an exceptionally good series of literary entertainments.

The Annual Musical Recital this year was separated a little from the other entertainments, occurring on the evening of the 6th inst. The Freshman Class gave an entertainment on Friday evening following.

At the Baccalaureate, on Sabbath, the 11th inst., Levi Rees gave an address of much interest before a crowded house. He presented the topic: "Christianity, the Greatest Permanent Force in the Moral Universe," as based upon John 3:16 and Romans 1: 16. Added interest was given the baccalaureate exercises by the singing of four choruses from Handel's "Messiah." The chorus was composed of forty voices from the city and the college, under the direction of Professor Preston, who is the college instructor in vocal music.

At the preparatory exercises, on Monday afternoon, a class of twelve were graduated. Irving C. Johnson, of Class '92, gave the address, on the topic, "Our Privileges," an earnest and practical discussion of some of the more important features of good citizenship.

A crowded house again in the evening greeted the Alcmian and Alethian societies in their joint program. A unique feature in the program was a "business meeting," in which fines, calls to order, appeals and the like, were more than usually prominent.

Tuesday forenoon the many visitors were entertained at the Alumni and Undergraduate base ball game.

Class Day, in the afternoon, was observed for the most part with a program of a substantial character.

At 4 o'clock the annual meeting of the Alumni occurred in Alcmian Hall. A good showing was made in the increase of the "Alumni Fund," started a year ago.

Boyd Bode, of Class '96, who has since graduation spent a year at Michigan University and two years at Cornell, gave the Alumni Address, on the subject, "The Relation of Philosophy to Science." It was generally regarded as one of the best addresses ever given before the Alumni.

Fully nine hundred people were crowded in and about the college chapel early on Commencement Day. Professor John B. De Motte gave the address, on "Your Point of View." Professor De Motte is one of the best-known and best-liked men who have lectured here, and the audience gave him their intense interest throughout his address.

The following were admitted to degrees: Bachelor of Arts, Eva Mildred Coggeshall, Charles Chawner Haworth, Rosella Meredith, Mildred Byrene Seever; Bachelor of Philosophy, Mary Lena Shunate; Bachelor of Science, Francis William Briggs, Charles Wesley George, Walter Scott Hadley, Simon Newlin Hester, Wilfred Wallace White; Master of Arts, William Bode, '98; Gilbert Bowles, '98; Florence Nightingale Hanson, '97; Charles Almet Kent, '95; Sebern Sylvester McVey, '97; Alvah Negus, '90; Gil-

bert Jeremiah Roberts, '92. Master of Science, Edwin McGrew, Barclay Carey Winslow.

Announcement was made of the awarding of the Bryn Mawr Scholarship to Rosella Meredith, and of the Haverford Scholarship to Wilfred Wallace White.

The Ladies' Auxiliary of the College Christian Association served dinner at the close of the exercises. Toasts followed, by Alumni and friends of the college, closing with an excellent address by Professor De Motte, on the subject, "The Smaller Colleges."

News from the Field.

Phebe R. Gifford, of Providence, passed her 96th birthday at Portland, Maine, during New England Yearly Meeting.

Joshua L. Baily, of Philadelphia, is visiting the cities of Maine, studying the workings of the prohibitory law. He spoke at the temperance meeting at Portland on the 13th inst. He took a hopeful view of the situation.

Arthur M. Charles, of Richmond, Indiana, who has been teaching in the Friends' School at Germantown, has been elected principal of Oak Grove Seminary, at Vassalboro, Maine.

William P. Pinkham, of Cleveland, Ohio, was in attendance at New England Yearly Meeting, where his membership still is.

Benjamin F. Trueblood, who has been at The Hague during the Peace Conference, was at London Yearly Meeting. He spoke wisely and well on the subject of the ministry.

The name of the new Clerk of London Yearly Meeting is John Morland—not Charles, as was stated in our issue last week.

Caleb R. Kemp, retiring Clerk of London Yearly Meeting, has been at the Clerk's table since 1872, being assistant from 1872 until 1890, when he became Clerk.

Samuel Rogers, of Canada, was in attendance at London Yearly Meeting. He spoke touchingly of the loss of John R. Harris.

Samuel Miles, of New York, and Eli Parker and wife, of Iowa, were at New England Yearly Meeting and took part in the religious exercises of the meetings.

J. Walter and Emma B. Malone have for some time been deprived of their usual health, and Walter Malone has been obliged to cancel all his engagements for the summer.

New England Yearly Meeting sent a vigorous protest against the seating of Brigham Roberts, polygamist, in the House of Representatives.

John Wilhelm Rowntree and Alfred Neave Brayshaw, after having attended the Yearly Meeting at Portland, are visiting some of the particular meetings in Maine and Massachusetts. They will stay in the East until after the Educational Conference, after which they go to Chicago.

Nathan Douglas, of Durham, Maine, was one of the most striking figures and most interesting personalities in the Yearly Meeting at Portland. He said the only word his deaf ears could hear was "love." Since the death of Eli Jones, he has been "father" of the Yearly Meeting.

At a recent voting contest in England to select a list of the ten women of this century who had most helped humanity, Queen Victoria stood first and Elizabeth Fry third.

The Friends' Freedmen's Association of Philadelphia has adopted the following minute on the death of Captain Charles S. Schaeffer, a devoted worker in the cause of the colored race:

It has pleased our Father in heaven to call unto himself our much-loved friend, Captain Charles S. Schaeffer. Impressed in early manhood with the Gospel message, he in turn sought to deliver it to others. Moved by the wrongs of the negroes, he en-

listed in the war which gave them freedom. This service completed he entered the Freedmen's Bureau, and having been detailed to southwestern Virginia, established himself at Christiansburg. As an officer of the Bureau he gave legal sanctity to the relations of many thousand liberated slaves by recording them as married. He spent his life in preaching among and caring for these people, and became their leader and revered authority. His affections were toward them, his home and family not far from them. They made him Secretary of the Negro Baptist Conference of Southwestern Virginia, containing over six score congregations.

To the Friends' Freedmen's Association he has been a constant support and ally. He gave it the ground on which the Christiansburg school house stands. The school has always enjoyed his deep interest, and we have often relied on his judgment regarding it.

His work when he began was a lonely one. Men looked at it askance, and avoided him. But so devoted was he, so sweetly patient, that all came to admire both him and his doings. He walked in all kindly ways, and so closely walked that he grew in the knowledge of the power of gentleness, and is known to have said that he could not again put his hand to war. Such is the friend of whom we affectionately record to have been a brave and wise gentleman, who loved his fellow-men, and humbly served his God.

Captain Charles S. Schaeffer was born November 10th, 1830; entered the volunteer service of the United States September 28th, 1861; entered the Veteran Reserve Corps, October 4th, 1864; was appointed to the Freedmen's Bureau, April 12th, 1866; was married November 28th, 1872; died May 5th, 1899.

IOWA YEARLY MEETING.

Salem, Iowa.—We, at this place, are rejoicing in the wonderful uplift of souls the Lord has sent us through His servants, Dr. Bunce, of Nevada, Iowa, and Lewis I. Hadley, of Camby, Ind., who came to us on the evening of Fifth month 29th, remaining until after the evening service the Sabbath following. As these brothers, in their plain, convincing way, talked to us of how under this, the Holy Ghost dispensation, He wants to come into each one of our hearts to abide, souls were made hungry for Him, and many were led to consecrate their lives to God and ask for Him to come in and take possession of them. His presence and power was wonderfully felt in every session, to the convicting and converting of sinners and the sanctifying of believers. Especially would we speak of the Sabbath morning service, when many souls sought their way to the altar, among which were some who had passed their eightieth mile-stone, who were convinced of their need of, asked for, and received the Holy Ghost. Conviction was deep with all those who did not wholly yield to God. Praise God for the gift of the Holy Ghost, and for those whom He has sent to us that we might know how to know Him better. Our church has been much strengthened.

ALLEN H. BRIGGS.

NEW YORK YEARLY MEETING.

Glen's Falls.—The monthly business meeting held Sixth month 7th was one of vital importance, and those who attended were reminded anew of the privilege and duty as regards members of the church of Christ, in the fervent thoughts brought out by our pastor, H. R. Keates, as he read and commented upon the sixty-second chapter of Isaiah. After songs of praise, brief prayers and testimonies the attention of the congregation was called to the business session. The special committee appointed by the meeting to confer with the pastor, Harry R. Keates, in regard to remaining with us another year reported favorably, which was heartily approved by the meeting. He has been acceptably with us the past three years, and surely our hearts are filled with gratitude and praise to our heavenly Father for this renewed manifestation of His love towards us. We enter the new year with a fervent prayer that the prophecies of Isaiah in every truth may be fulfilled in our midst, that the church may be "A crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," and the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

The church has been strengthened by accessions from time to time both by letter and confession of faith.

A public reception was given the new members at the last Quarterly Meeting.

The church is in a thrifty condition financially, as attested by the amount they have been enabled to accomplish the past year. An approximate summary of expenditure is reported as being very little below \$2,000, not including a very comfortable and commodious parsonage now completed on corner of church property, with all modern conveniences.

The Christian Endeavor Society and Ladies' Aid have done much to promote a social spirit among the members, as well as to render financial assistance. J. L. H.

NORTH CAROLINA YEARLY MEETING.

Deep River Quarterly Meeting was held on Second- and Third-days of this month. Albert Peele and James R. Jones, of New Garden Quarter, were in attendance, and had acceptable service in the ministry. In the business meeting quite an interest was manifest in the work of our missionary in India, and a collection of ten dollars was taken for her work. A communication from the meeting on ministry and oversight was received and read on the necessity of the maintenance of sound doctrine. The paper especially referred to higher criticism as a danger now threatening the church, and elicited much discussion. Prof. J. Franklin Davis explained the meaning of higher criticism, saying, "that he thought the name rather unfortunate, and to some extent misleading. He condemned the methods of Ingersoll and others who are attacking the Scriptures, saying that Ingersoll would not be listened to by learned men and higher critics, and that he, Davis, had been benefitted by the thorough study of Scriptures and by reading the higher critics, and that his faith in the Scriptures had been strengthened. His address was satisfactory to many Friends present. Others spoke on the same line. Mead A. Kelsey spoke in favor of the paper, which was finally ordered sent down to the subordinate meetings. J. Franklin Davis and others were appointed representatives to the Yearly Meeting. It was said by one, not a member of that quarter, that it would be well for ministers to preach the Gospel as they understand it, and not denounce "higher criticism," which they do not understand. The best way to combat error is to preach the truth. On First-day a large company was present, and the Gospel was preached with power.

JAMES R. JONES.

INDIANA YEARLY MEETING.

At Spiceland Quarterly Meeting, Indiana, held from the 9th to the 11th of this month our souls were refreshed by the ministry of William Manly of Richmond, William Harvey of Fairmount, and Sara Hadley of Wilmington, Ohio. William Manly said, "Ye must be born again to know Christ the Son of God, who tasted death and hell for us, and ascended unto the Father with his humanity. All glory is but dross, save the glory of God. We can only know the Father by knowing the Son. Therefore honor Father by honoring the Son. Let your testimony and confession of faith be, thou art the Christ the son of the living God. Sara Hadley closed the service with a feeling prayer. Her desire and prayer to God was for Israel—that they might be saved; commending to God the work of his grace, able to build up and give inheritance to all sanctified.

Knightstown, Ind.—Last week our aged friend and minister, Thomas Miller, of Ohio, made his semi-annual visit to meetings and families through these parts. It ought to be an inspiration to every lover of Christ and his gospel to see the zeal and Holy Ghost fire of that old pilgrim and veteran of the cross, full of faith and the Holy Ghost traveling thousands of miles with horse and carriage through all kinds of weather, confirming the word, telling of the goodness of God, visiting the sick, and so fulfilling the commission God gave him. Let us all breathe a prayer that our Heavenly Father may be pleased to add a few more years to his useful life, that he may fill his century serving his Master.

Samuel Mills has charge of Friends' Meeting at Knightstown. This is largely a mission church where God, in times past, wrought many wondrous miracles of grace, with a church where much labor has been bestowed. Martha A. Fulghum gathered many souls for Christ here. John Pennington garnered a large harvest for the Master. Here Emma Garretson, Frances Reeves, Mary Moan,

and Minnie Bassett have reaped rich harvests, and been greatly blessed of God. Later, J. O. Binford, Mary Nichols, Daisy Barr, Charles Staiker, and others have entered into their work; and whether thirty or sixty or a hundred-fold, the appreciation will be according to our capacity, and whether reaper or gleaner, our reward is sure if faithful. We would not exalt the creature, but our Creator, by saying of Brother Mills that he is a faithful servant of God and minister and apostle of Jesus Christ. His messages are rich and full of gospel truth, rightly dividing the word. His message on the 11th was to children: Obey your parents, for this is right in the Lord. A large number received a blessing.

A. M. Kenworthy gave a list of his ministerial labors in Ohio at our last Monthly Meeting. He was taken sick at Cleveland, and was not able to finish concern. He was granted extension of minute and encouraged to proceed when able. His health is now so much improved that he attended his Quarterly Meeting at Spiceland from the 9th to the 10th.

Oliver Coggshele and wife of Kansas City, while on their wedding trip from the east, stopped off at Raysville, Indiana, to visit some old Earlham friends. They were acceptably at our meeting on the 4th.

George N. Heartley, evangelist and missionary, who has charge of all mission work under Friends in Oklahoma, attended Friends' Meeting at Knightstown on the 4th, as he journeyed to Philadelphia. His message was full of instruction, "Bear much fruit and be Christ's disciples; allow the Master to prune and dig about you so that your fruit will be good."

At the session of Marion Quarterly Meeting held on the 11th inst, a committee appointed for the purpose submitted the following protest against immoral advertisements and theatrical performances in the city of Marion:

We emphatically condemn all schemes of advertising that are of a doubtful or immoral character, wherein the name of Friends or a caricature of the founder of our principles is used, such as is being used for the advertisement of tobacco; we also desire to protest against the pushing of the use of tobacco upon the public by men going from house to house leaving sample packages of the same, and likewise the indecent theatricals that have been enacted in our city from time to time, as well as the unclean advertisements upon bill-boards and in street cars, and we desire to place ourselves on record as a Christian body in protesting against all things that ruin the health and morals of humanity.

On behalf of the committee,

MATTIE O. CAMMACK, Chairman.

Barclay Jones, pastor of Traverse City Meeting, has been quite ill this spring, but is slowly regaining strength.

Howard and Mary Moore, of Ypsilanti, have removed to Manton, where they own a home. They will continue to labor as ministers, although Mary Moore's health is so poor as to prevent much active work.

Long Lake Quarterly Meeting will be held at Traverse City in Seventh month. A spiritual feast is being prayed for. Friends from other parts of the Yearly Meeting may be in attendance. Friends who can do so are invited to come and make the acquaintance of this beautiful northern bay region, which is doubly attractive in the summer.

Muncie Monthly Meeting was held at McCowans, six miles south of Muncie, on the evening of the 15th inst. A good number were present and the Master richly blessed our meeting. Several were received into the church and several requests for membership presented.

The Lord is blessing the work in both of the preparative meetings composing this monthly meeting. A spirit of unity prevails, and an united effort is being made to advance the Master's kingdom.

Would not our monthly meetings become much stronger in Christian unity and fellowship if all the workers in the different preparative meetings, who could do so, would visit occasionally as a delegation each other's business sessions, exchange Christian greetings and cheer each other on the way? It would be Quakerly and often prove to be a tonic to our business meetings, which they need.

To this end, should not our preparative and monthly meetings be held at an hour most convenient for the largest number composing them?

W. P. A.

KANSAS YEARLY MEETING.

Bethel Monthly Meeting (Sterling Quarter), Kansas.—In Fifth month 28th we were favored with the company of John and Ella Jessup, and Mollie Sibbet, of Hoisington, Kansas. Ella Jessup is Superintendent of Bible School work for Sterling Quarterly Meeting, and Mollie Sibbet is Superintendent of the Temperance Work, and also one of the state corps of W. C. T. U.

Both departments of the church work represented were much strengthened in a time of need by these faithful messengers. At Bethel in the morning meeting, Mollie Sibbet was favored in gospel ministry to speak much to the needs of the church. At Mt. Zion at 3.00 p.m., the usual hour of worship was given her for a temperance lecture. She also gave another lecture at Bethel at night. These sterling appeals for right and reformation were listened to with intense interest and quickened consciences, and some have since quit the use of tobacco. We trust much good fruit may yet be borne for the Master by this earnest seed-sowing, and we will gladly welcome these friends amongst us again.

D. GIDLEY, Pastor.

Stella Quarterly Meeting was held in the Stella Academy building, in Woods County, Oklahoma, on the 2d, 3d and 4th of Sixth month, 1899. The meeting throughout was under the precious favor of our loving Shepherd. Owing to heavy rains, high waters and absent bridges, the attendance was smaller than it would otherwise have been.

Ministers from beyond the limits of Stella were: Josiah Dillon, from Iowa; Wm. Neal, from Emporia, Kansas; Andrew Wooton, from Washington, Kansas, and J. Edwin Jay, of Friends' University, Wichita, Kansas. They all, as well as several of our own workers, had acceptable service in the meeting. Josiah Dillon and Wm. Neal propose to spend some time in gospel work during the summer in Oklahoma.

On Seventh-day evening, at the Christian Endeavor Convention, J. E. Jay gave us a masterly discourse on "War Against War," proving the statement that war has no apology, no excuse, for its existence.

The most important part of the business meeting was the granting of a request for a monthly meeting at Cleo, which is in the extreme western part of the Quarterly Meeting territory. There are now nine monthly meetings in this quarter. Oklahoma Friends are expansionists as regards the kingdom of the Prince of Peace.

In going to quarterly meeting the writer traveled one hundred and twenty-five miles and return, holding two meetings among Indians on the way. I passed through one new town in which I could not find that there is one saved soul; and not a building of any kind in which meetings might be held, and no outward means of grace within eleven miles. Still there are hungry souls in the place. The town is called Bliss. What a paradox in the name!

The quarterly meeting in Ninth month will be held at Cleo, a new point for Friends. The most convenient railroad station is Kiowa, Kansas, a good day's drive from Cleo.

Consecrated men, and especially women, and means are greatly needed in the work in Oklahoma. "Pray ye the Lord of the harvest that He will send forth laborers into the harvest."

WM. F. LEWIS.

CALIFORNIA YEARLY MEETING.

Whittier Notes.—On First-day evening, Sixth month 4th, the annual sermon of Whittier College was preached in the college auditorium by Prof. Andrew F. Mitchell. The text of the discourse was taken from Proverbs: "A man's gift maketh room for him and bringeth him before great men."

The subject was very ably and helpfully presented. Numerous illustrations were taken from ancient and modern history, sacred and profane, to show that any one desirous of achieving the highest aims of life might do so by untiring and conscientious effort, and that only by dependence upon Him who grants the

endowments, can their highest development be acquired and their most efficient employment be realized.

The entire program of commencement week was very successfully carried out; in such a manner, in fact, as to be of much satisfaction and encouragement to all friends of the institution. The program was as follows: Annual Sermon, Rev. A. F. Mitchell, First-day, Sixth-month 4th, 8 p.m.; Annual Exhibition by Athenæum Society, Fourth-day, Sixth month 8th, 8 p.m.; Graduating Exercises, Fifth-day, Sixth month 8th, 10.30 a.m.; Art Reception, in Art Room, Fifth-day, Sixth month 8th, 9.30 a.m. to 1. p.m.

The year just closed has been in many ways the most successful in the history of the school.

As an index of the unanimity of sentiment in Whittier in regard to the school, reference might be made to the fact that a deficiency fund of one thousand dollars a year for five years has just been raised in this place alone. This, however, must be materially increased from other sources before the school can do the work it should and be upon a substantial basis with added equipment.

Children's Day was duly observed at Whittier College and a beautiful program was rendered.

The work of the Sabbath School the past year has been quite successful. One feature of the work has been the interest taken in raising money for the Sabbath School library. Birthday contributions have been made. Each member contributes one cent for each year of his age on the Sabbath following his birthday. This is done with as little ostentation as possible and entered into enthusiastically by all. We hope to raise forty or fifty dollars per year by this method, and have already added some twenty volumes since January 1st. Other schools might do well to adopt the custom if they do not already pursue it.

Birth.

PENNINGTON.—Sixth month 6th, to Bertha M. and Levi T. Pennington, of Traverse City, Mich., Friends' Meeting, a daughter, Minnie Esther Pennington.

Married.

TYLER—MARTIN.—Married, at Downers' Grove, Ill., Sixth month 6th, Joseph Sparkes Tyler and Beatrice May Martin, both of Downers Grove.

HEARD—WILSON.—At the residence of the pastor of Bethel Monthly Meeting, near Clafin, Kansas, Thomas J. Heard, Jr., and Bertha J. Wilson, both are members of Bethel Monthly Meeting.

D. G.

PATTERSON—PARKER.—Married at Lynnvile, Iowa, on the 21st of Ninth month, 1898. George S. Patterson, son of James and Elizabeth Patterson, and Marietta Parker, daughter of Eli G. and Mary M. Parker.

Dead.

BEDELL.—Eva Bedell, wife of J. Howard Spear, passed away at the home of her parents, Ewin and Mary H. Bedell, Poughkeepsie, N. Y., Fifth month, 30th, 1899. She is survived by her husband and three children, the eldest of whom is a daughter fourteen years of age.

During her last illness, which lasted from the first of First month, she maintained a Christian fortitude, and manifested a faith which impressed all who saw her. At one time, only a few hours before her death, she remarked, "If this is death, it is sweet to die." The sense of loss and bereavement on the part of those who so dearly loved her, is wonderfully sweetened by the full assurance that she has entered into the joy of the Lord.

HADLEY.—Tempty D. Hadley, daughter of William and Mary Tulbert was born in Surry County, N. C., the 27th of Sixth

month, 1836, came to Salem, Iowa in 1851, and soon after joined Friends. She then came to Harden County about 1852, and was married to Henry M. Hadley the 15th of Third month, 1860. Died Fifth month 16th, 1899, aged 62 years, 10 months, 19 days.

STANLEY.—Jonathan Stanley died First month 29th, 1899, in the eightieth year of his age. He was a birthright member of Salem Monthly Meeting at Salem, Ohio, and remained a member till his death. His was a consistent life of active interest in the cause of Christ and the church to which he belonged. He frequently testified to the saving grace of God; and died in the triumphs of living faith.

TOHEE.—Mary, wife of David Tohee, died at Otoe, Oklahoma, Third month 20th, 1899, after an illness of three days. She was a daughter of Pipestem, who was a member of the royal family of the Otoe nation. She was married to David Tohee, of the Iowa tribe, fifteen years ago. To them two children were born, one of whom died in infancy. A son, with her husband, remain to mourn for her. She was converted when a child and lived a devoted Christian life. Her husband told the writer that "she was a good woman, always talking about Jesus and praying to Him. She would pray to Jesus before she lay down to sleep at night, and when she woke in the morning she pray to Him before she cook." She was a member of Iowa Monthly Meeting, having joined with her husband soon after their marriage.

WEBB.—In Windham, Maine, First month 29th, 1899, Olive Stevens Webb, adopted daughter of Stephen H. and Ellen F. Webb. She was a child of unusual promise who had early made the Saviour her choice.

"The light in one of earth's sweet homes,
Grew in a moment strangely dim;
Yet went not out, it was but veiled
By wings of Cherubim."

WEBB.—At Unity, Maine, Second month 7th, 1899, Mary Webb, a member of Unity Monthly Meeting, after enduring a long and painful sickness, with Christian resignation, peacefully departed this life, aged 83 years. In early life she found her Saviour, to the joy of her soul, and believed him to be the Saviour of all who call upon him. She was the mother of a large family of children, and as she watched over these with a mother's tenderness, her prayers were earnest at the throne of grace that they might all be brought to a saving knowledge of the Lord Jesus Christ. Her voice was often heard in the assembly of the people in prayer and testimony. "Blessed are the dead that die in the Lord, yea saith the spirit, that they may rest from their labors, and their works do follow them."

WHEELER.—In Uxbridge, at the residence of her son, Fourth month 2d, 1899, Abigail Wheeler, in the seventy-ninth year of her age. An elder and valued member of Uxbridge Monthly Meeting of Friends.

News and Events.

The French Ministry resigned on the 12th inst. The fall came as the result of the refusal of the Chamber of Deputies to support the motion demanded by Premier Dupuy as the order of the day. There had been much dissatisfaction expressed on account of the great numbers of soldiers brought out on the 11th to suppress any possible disorders of the populace. In the Chamber, in defending the action that had been taken, the Premier pointed out that the maintenance of the government was impossible without public order. M. Saumande offered a motion approving the course of the government. It was for this motion that priority was demanded by the Premier and refused. This dissatisfaction with the government really appears to have its actual origin in the Dreyfus case. Dupuy, it is said, was not Dreyfusite enough for the Dreyfusards, and too Dreyfusite for the anti-revisionists. His fall was recognized after its event as inevitable.

The position of Premier had been held by Dupuy since October 30th, 1898. Some difficulty is being experienced in forming a new cabinet. The status of Premier is a delicate one, and, recognizing the instability of the honor and the barriers to choosing suitable ministers, several men have refused the task of rebuilding the cabinet. It is now understood that M. Waldeck-Rousseau has assumed the burden at the urgent request of President Loubet, though upon the condition that M. Casimir-Perier and certain sections of the Chamber of Deputies will co-operate with him.

The city of Cleveland, Ohio, during the past week and longer, has been in the throes of a strike of the conductors and motormen of the trolley companies. Traffic on the lines of the big Consolidated Street Railroad Company has been pretty completely held up, while the running of cars is now gradually being resumed much active opposition is placed in the way by the strikers and their sympathizers. The bone of contention is the refusal of the railroad company to recognize the union and its dictation in the question of hiring and discharging employees. The company states that it "does not attempt nor will it attempt to dictate to its employees whether they shall belong to a union or not." "The company reserves to itself the right to treat directly with its own men, to hire new ones as the needs of its service require, and to discharge inefficient men without accounting to anybody except to its directors." The State Arbitration Commissioners have offered to lend their services in the dispute. The strikers are willing to submit to arbitration, but the company refuses to be bound down in this way to an outside mediator. Many new men are being added to the force. Every new employee means an old one thrown out, for while the company holds itself ready to take back as many of its old employees as possible when they quit the strike, the new men are promised steady employment and will not be removed to give way for the strikers. The odds are now decidedly in favor of the company, but the strikers are planning to appeal to the law, and should they secure the sympathy of councils they may win their case.

A fierce engagement took place at a point south of Las Pinas in the Philippines on the 13th. On the night of the 12th, an insurgent cannon was fired three times at the Americans on the outskirts of Las Pinas. The force which General Lawton took out to locate the battery was surprised and nearly overpowered. Re-enforcements, however, came to the rescue, and after one of the hardest conflicts of the campaign, the rebels were routed with considerable loss. A despatch says that this Filipino force was the largest and best organized which has yet met our troops. Other news of interest from the East is the taking of Bacoor by United States troops; the evacuation of Imus with heavy loss by the Filipinos; an unsuccessful attack by the latter on San Fernando; and the unconfirmed, but generally accepted report of the assassination of General Luna, one of the first commanders in the insurgents' army. The Filipinos appear bolder and more aggressive than at any time heretofore. This is probably due to the fact that the rainy season is on and they desire to profit by the advantage it gives them over an unacclimatized enemy. The need of additional troops for General Otis was never more marked. A much larger body of men will be needed than he now has if the towns once taken are to be garrisoned and retained. As a matter of fact, four battalions of the 24th and 25th regiments have been ordered to assemble at San Francisco, prepared to sail to Manila, and it is declared that the President is likely soon to exercise the power conferred upon him by the last Congress, and call for 35,000 volunteers. Thus far he has desisted from this action lest he be misunderstood as following an extreme imperialistic policy.

Secretary Alger has received many reports from army officers in reply to his recent inquiry regarding the value of the army canteen. These reports pretty unanimously favor the institution as promoting temperance and good order. It is not surprising that Alger should find it so easy to get such reports as he may desire. He has had far more difficult cases than this to whitewash, and he has always succeeded admirably. Nevertheless, the people have demanded the abolition of the canteen, and neither the nullification of the law by the Attorney-General, nor the biased reports or army officials, can prevent the exit of the evil.

Kaiser Wilhelm has a recruit in his First Foot Guards who would have delighted his ancestor, King Frederick William I. The man is a Rheinlander, seven feet, four and a half inches tall, and is the tallest man the regiment has had since 1850.

OLD SAWS.

Old Proverbs Don't Always Hold Good.

"Old saws are sometimes broken. A man convinced against his will is of his own opinion still." I have seen that badly smashed. A friend came in to see me some time ago while I was in bed with nervous prostration.

The physician had strictly forbidden me to use coffee, and I had tried a little Postum Cereal Food Coffee, but the way it was served, it tasted so flat that I broke the rules of the doctor and occasionally drank a cup of coffee, although each time I suffered for it. During her conversation, she asked me why I didn't try Postum. "Oh," I said, "I have tried that, but it's no use, I can't drink it." She laughed out loud and said, "Why, my dear, you have been imposed upon. If you once have Postum made right, you will be in love with it from that time on." I listened to her with little interest and much incredulity, but she kept on insisting.

Shortly after, when I recovered a little, I was visiting a friend's house, who asked me if I would like a cup of Postum, and when it was served, it tasted no better than mine had, so you see I had, apparently, a most thorough experience with the taste of Postum and I knew its taste to be decidedly flat and insipid.

However, I found for the good of my health, I must drink it, and so when I got home and was a little stronger, I determined to see if it could not be made to taste better. I looked at the package carefully and found that the directions were very plain, and that the Postum must be allowed actual boiling of at least fifteen minutes. I put it on in cold water. It took about fifteen minutes before it commenced to boil, then I allowed it to bubble and boil fifteen minutes more, and after it had settled, I poured out a cup which certainly was as rich a dark brown cup of coffee as I ever saw in my life, and when cream and sugar were added, I was amazed at the taste. "Eureka," I had found what I wanted. From that time on you can imagine I knew to a certainty when it was served at the table, whether Postum had been boiled long enough or not. There is as much difference as between night and day. Postum underboiled is flat, and boiled as it should be, is one of the most delicious beverages a woman ever tasted. It is strange that people try and try again, and make Postum in so slovenly a manner that they fail to get the delicious flavor from it. I, of course, have no temptation to go back to common coffee, for I have the finest coffee twice a day, and find it safe, pleasant, healthful, and strengthening to the nerves.

Mrs. M. E. Love, Whitinsville, Mass.

INCIDENTS IN A GREAT MAN'S LIFE.

Booker T. Washington was born in Franklin County, Virginia, but he does not know when—no record having been kept of colored children's birth in the days of slavery.

His first memory is of clinging to his mother's skirts while she shouted hallelujah for her freedom. Whether it was under this mother's instruction or that of his teachers in the colored schools, or both, the boy evidently grew up with a conscience and an idea of doing things well.

He worked in a coal-mine after he was old enough to earn his living, but his hunger for knowledge drove him to study whenever and wherever he could get at a book.

Dr. John F. Cowan, in the "Christian Endeavor World," tells how Booker heard of a place where students worked for their education, and how he finally entered Hampton Normal Institute.

He arrived there afoot, shabby, and covered with dust. The faculty did not know what to think of him, and doubted whether they could offer him anything beyond a meal of victuals and a chance to wash himself. But at last they concluded to give him a room to sweep, and accordingly a broom was put into his hands.

He swept the floor once, and looked at his work. It did not satisfy him. He went over it a second time, carefully brushing out all the corners; but another inspection did not convince him that he had done a perfect job. He swept that room a third time, and then he concluded he had done the best he could.

Soon after one of the lady teachers came in and took note of his performance. A quick survey showed her that at least the floor was clean. She touched the walls and chairs with her white handkerchief in search of dust, but if she found any she did not say so. The next day he was admitted as a student at Hampton Institute. His broom was his certificate.

Booker continued to use the broom, and pay his way with it, when not handling the hoe and spade to the same purpose on the school farm, climbing at the same time in his studies till he became the representative man in his class. Every task he undertook, whether in learning or labor, was as carefully finished as his first.

And when, in 1881, General Armstrong sent him to teach school in a Tuskegee shanty, he faced, and felt, as he had never felt before, the helpless ignorance of his race, and resolved that he would try to sweep some of it away. The story of his thoroughness and his success is now part of our national history.—"Youth's Companion."

"What answer did the quartermaster make to the charge that he had fed the regiment for an entire week on nothing but sawdust?"

"Why he said that he had always understood that sawdust was very fine board."—*Harper's Bazaar.*

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It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

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WHIP-DOG DAY.

The custom of whipping dogs out of church on St. Luke's day is of very ancient origin; indeed, some have tried to make out that it dates from the time of the Romans, a contention with which Drake does not agree. In the History of York the traditional account of the origin is given, to the effect that at a time long prior to the Reformation a priest, while celebrating mass on some festival in some church in York, dropped the pyx after consecration, and the wafer was promptly snatched up and devoured by a dog which had been lying concealed under the altar. The profanation of this high mystery occasioned the death of the dog. A persecution began, and has since continued on St. Luke's day. Unfortunately, the date is not given on which the priest dropped the pyx, but it must have been in the very remote past, as in the middle of the sixteenth century whipping dogs out of church was a recognized function and the dog-whipper a recognized official. Richard Dovey, of Farmcote, Cloverley, granted in August, 1659, certain premises to John Sanders on certain conditions, one being that he would pay yearly the sum of eight shillings to a poor man of that parish who would undertake to awaken sleepers and to whip out dogs from the church of Cloverley during divine service. Here and there lands have been devised for the endowment of the dog-whipper's office, one instance being near Chislet, in Kent.

It is well known that the custom of tak-

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ing dogs to church is a very old one; some of the Dutch artists, in reproducing the interior of a church, invariably introduced a dog, while in Landseer's picture, The Free Church, dogs are in evidence. In Peterborough Cathedral there is, or was, a life-size likeness of Scarlett, who was sexton, and in his waistbelt is thrust his dog-whip, while in a church near Blake-well a dog-whip is preserved. The thong is about three feet long; the short stock is of ash, around the handle of which is a band of twisted leather.—"London Field."

LITTLE BROWN BABY.

Little brown baby wif spa'klin' eyes,
Come to yo' pappy an' set on his knee.
What you been doin', suh—makin' san' pies?
Look at dat bib—you's ez du'ty ez me.
Look at dat mouf—dat's merlasses, I bet;
Come hyeah, Maria, an' wipe off his han's.
Bees gwine to ketch you an' eat you up yit,
Bein' so sticky and sweet—goodness lan's!

Little brown baby wif spa'klin' eyes,
Who's pappy's darlin' an' who's pappy's chile?
Who is it all de day nevah once tries
Fu' to be cross, er once loses dat smile?
Whah did you get dem teef? My, you's a scamp!
Whah did dat dimple come f'om in yo' chin?
Pappy do' know yo—I b'lieves you's a tramp;
Mammy, dis hyeah's some ol' straggler got in!

Let's th'ow him outen de do' in de san',
We do' want stragglers a-layin' 'roun' hyeah;
Let's gin him 'way to de big buggah-man;

I know he's hidin' erroun' hyeah right neah,
Buggah-man, buggah-man, come in de do',
Hyeh's a bad boy you kin have fu' to eat.
Mammy an' pappy do' want him no mo',
Swaller him down f'om his head to his feet!

Dah, now, I t'ought dat you'd hug me up close.
Go back, ol' buggah, you shan't have dis boy.
He ain't no tramp, ner no straggler, of co'se;
He's pappy's pa'dner an' playmate an' joy.
Come to yo' pallet now—go to yo' res;
Wisht you could allus know ease an' cleah skies;
Wisht you could stay jes' a chile on my breas'—
Little brown baby, wif spa'klin' eyes!
—Paul Laurence Dunbar.

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For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

PENNSYLVANIA CHAUTAUQUA.

Reduced Rates to Mt. Gretna via Pennsylvania Railroad.

For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., July 4 to August 10, 1899, the Pennsylvania Railroad Company will sell special excursion tickets to Mt. Gretna from New York, Washington, Baltimore, Frederick, Md., Canandaigua, and intermediate points, including all stations on its line in the State of Pennsylvania.

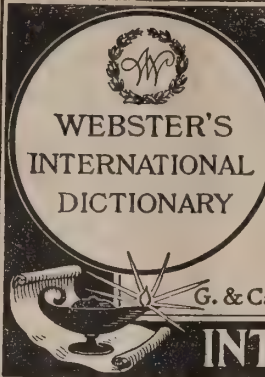
Tickets will be sold June 25 to August 10, inclusive, and will be good to return until August 15, inclusive.

A new style of roller-skate has been designed by a Frenchman, with an arrangement which prevents the wheel from turning backward when a stroke is taken with the other foot.

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INTERNATIONAL DICTIONARY

THE NIGHT-HAWK.

When frogs make merry the pools of May,
A sweet, oh sweet,
Through the twilight dim
Is the vesper hymn

Their myriad mellow pipes repeat
As the rose-dusk hid away.

Then hark, the night-hawk!
(For now is the elfin hour.)

With melting skies o'er him,
All summer before him,
His wild brown mate to adore him,
By the spell of his power
He summons the apples in flower.

In the high pale heaven he flits and calls;
Then swift, oh swift,
On sounding wing
That hums like a string,
To the quiet glades where the gnat-clouds drift

And the night-moths flicker, he falls.
Then hark, the night-hawk!
(For now is the elfin hour.)

With melting skies o'er him,
All summer before him,
His wild brown mate to adore him,
By the spell of his power
He summons the apples in flower.

—Charles G. D. Roberts.

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New Guide to Rose Culture, free. The Conrad and Jones Co., West Grove, Pa.

Reduced Rates to Richmond, Va., via Pennsylvania Railroad, account International Convention Baptist Young People's Union.

On account of the International Convention of the Baptist Young People's Union of America, to be held at Richmond, Va., July 13th to 16th, the Pennsylvania Railroad has arranged to sell excursion tickets from points on its line, to Richmond, at rate of single fare for the round trip (tickets via Baltimore and steamboat fifty cents more than single fare).

Tickets will be sold July 11th to 13th, and will be good to return until July 31st, inclusive, except that on deposit of ticket with the Joint Agent at Richmond before July 28th, and the payment of fifty cents, the return limit may be extended to leave Richmond not later than August 15th, 1899.

Stop over at Washington on return trip for ten days, not to exceed final limit of ticket.

For specific rates and conditions apply to Ticket Agents.

Reduced Rates to Detroit via Pennsylvania Railroad, account Christian Endeavor Convention.

On account of the Convention of the Young People's Society of Christian Endeavor, to be held at Detroit, July 5th to 10th, the Pennsylvania Railroad Company will sell excursion tickets from points on its line, to Detroit, at rate of single fare for the round trip.

Tickets will be sold on July 3d, 4th and 5th, and will be good to return until July 15th, inclusive, except that by depositing ticket with the Joint Agent at Detroit before July 12th, and the payment of fifty cents, the return limit may be extended to leave Detroit not later than August 15th.

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The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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HARMSWORTH'S YOUNG AIDS.

Alfred Harmsworth, the London newspaper publisher, whose companies and properties declared several millions of dollars in dividends last year, is thirty-one years old, and was an office-boy not many years ago. He now controls more than thirty publications. Mr. Harmsworth thoroughly believes in the value of youth as an aid to business. Of the four thousand and odd editors and clerks in his employ, it is said not one of them is more than forty years of age. His brother Cecil, to whom he recently gave the full credit for the success of his latest monthly magazine, is only nineteen years old.—"Saturday Evening Post."

INDEX

To "The American Friend."

Copies of the index to "The American Friend" for 1898 may be had by addressing "The American Friend," 718 Arch Street, Philadelphia. They will be sent promptly upon request.

Please mention THE AMERICAN FRIEND when answering our advertisements.

Poet Laureate Alfred Austin has really done himself credit in his birthday ode for Queen Victoria upon the occasion of the eightieth anniversary of her birthday. The ode is entitled "An Indian Summer"—the title is American, by the way—and draws the parallel of the processes of nature toward the Indian Summer period, and the Queen's progression to the Indian Summer of her life. Two verses of the poem, which is given in the New York "Herald," are as follows:

"Through life's successive labors, one by one,
Still moving on to-day, no more you roam,
Seeking fresh tasks, but fruit of harvest home;
Fruit blent with flowers, warmed by October's sun,
Are round your throne entwined and harvest hymns begun.
"Long may the Indian Summer of your days
Yet linger in the land you love so well,
And long may we, who no less love you, dwell
In the reposeful radiance of your gaze,
A golden sunset seen through Autumn's silvery haze."

WOE TO THE DISCOVERER OF THE NORTH POLE.

"The Nautical Magazine" has been speculating on the embarrassments of the navigator who finally reaches the pole. At that point, the north would be found to coincide with the line of the zenith, that is, would be a point exactly above the observer, and the opposite point, the nadir, would be found to coincide with the direction of the south. Both the longitudinal circles and the circles of latitude, and hence also the meridians of the locality, would coincide, while the equator would coincide with the horizon. The compass, too, will fail, because its horizontal intensity is so slight as to preclude the possibility of its action.

One will not be able to count the passing hours there. There is no criterion for determining the time of day. For six months the sun will neither rise nor set, hence "The Nautical Magazine" concludes that life will be a never-ending torment, and a new meaning will be given to the hymn.

DICKENS TO THE LANDLORD.

Charles Dickens obtained the material for writing "Martin Chuzzlewit" and "American Notes" during his first visit to this country. But there was one incident of his sojourn at Louisville that he did not get into either of these books. A writer in the Chicago "Times-Herald" relates it:

He was a guest at the Galt House, then owned and conducted by Major Throckmorton, a gallant and courtly gentleman of high blood. Thinking to give his distinguished guest an unexpected pleasure, he caused to be spread in a private refectory an exquisite little dinner, to which

Pond's Extract

(Avoid Substitutes)

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Catarrh and**

Relieves Pain

he had invited George D. Prentice, Tom Marshall, Dr. Theodore Bell, Chancellor Pirtle, and a few other prominent men of that day and city to meet Mr. Dickens.

After all the guests had been seated at the table by Major Throckmorton in his blandest and most cordial way, Dickens, who had not learned the difference between the proprietor of a great hotel in America and an inn-keeper in a provincial town of England, remarked to Major Throckmorton:

"There, that will do, landlord. You may retire now."

It was all that the remainder of the assembled company could do to prevent the irate Throckmorton from throwing the mistaken Mr. Dickens out of the third-story window, and the banquet became a somewhat strained affair.

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Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in the excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

JOTTINGS.

America's new cup defender, the Columbia, which was launched at Bristol, R. I., on the 10th inst., is said to be a model of perfect workmanship. It is designed to be a worthy rival for the boat which England is to send over to compete for the cup which has been so long on this side of the Atlantic.

The War Department has published statistics for the period from February 4th, the beginning of the insurrection in the Philippines, to June 6th, which show that during that time 226 men were killed in action, 69 died of their wounds, a total of 295, while 364 died of disease. It is further stated that 1366 men were wounded during the same time.

Commissioner Robert P. Porter, who has lately returned from Europe, states that the "embalmed beef" controversy in this country has injured the American meat business in Germany to the extent of \$20,000,000 or \$30,000,000 per year.

In a small boat only twelve feet in length, Captain William A. Andrews set sail from Atlantic City, on the 18th, for Land's End, England. He has already crossed the Atlantic three times in small crafts, and he expects to accomplish the present voyage in three months.

The first reciprocity treaty to be framed under the Dingley tariff law was signed on the 16th. It is with the British Colony of the Barbadoes, and is enacted for the term of five years.

George Beauregard Barrow, the principal in the kidnapping of Marion Clarke, has been sentenced to fourteen years and ten months' imprisonment. The nurse, Carrie Jones, who pleaded guilty and turned State's evidence, was sentenced to four years' imprisonment. The trial of Mrs. Barrow will follow shortly.

It is reported that Admiral Dewey has declined the gift of a house which it is proposed to purchase for him in Washington. It is intimated that the Admiral would devote the money which might be given to him for such a purpose to the building of a home for sick and disabled seamen of the navy. Thus far something over \$7000 has been received by the treasurer of the fund.

On the 15th inst. a statue of Benjamin Franklin was unveiled in Philadelphia. This was the gift of Justus C. Strawbridge, a member of the Society of Friends, and is the best statue of Franklin that has yet been made. It cost \$12,000 and was designed by the sculptor, John J. Boyle. Benjamin Franklin was the first Postmaster General of the colonies, and as such his statue was very appropriately placed in front of the post-office building.

A terrific tornado, accompanied by a rain storm, swept over a portion of Wisconsin on the night of the 12th. The town of New Richmond suffered most, but fearful damage was also wrought to many other towns along the route of the storm. At least 200 persons were killed, twice as many more were injured. In New Richmond hardly a single building escaped destruction. Herman, Nebraska, was almost entirely destroyed by a tornado of nearly equal force that swept the city and country surrounding.

The movements of the Peace Commissioners at The Hague appear to be waiting upon the decision of the Emperor of Germany as to the action which he will take regarding the arbitration scheme which has been submitted to that body. If he finds it consistent with his hobby of "Divine right of kings," he will probably yield. Dr. Zorn,

his representative at The Hague, is at this writing in conference with the Emperor, and it is hoped that Germany will fall in with the other nations on this very important subject.

The first session of the High Commission which is to try the Venezuelan boundary dispute between Venezuela and England met in Paris on the 15th inst.

A BOY'S COMPOSITION ON WATER.

Water is found everywhere, especially when it rains, as it did the other day, when our cellar was half full. Jane had to wear father's rubber boots to get the onions for dinner. Onions make your eyes water, and so does horse radish, when you eat too much. There is a good many kinds of water in the world; rain-water, soda-water and brine. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ships couldn't float, and they would have to stay ashore. Water is a good thing to fire at boys with a squirt, and to catch fishes in. My father caught a big one the other day, and when he pulled it out it was an eel. Nobody could be saved from drowning if there wasn't any water to pull them out of. Water is first-rate to put fires out with. I love to go to the fire, and see the men work at the engines. This is all I can think of about water—except the flood.

NEW ENGLAND NOT DECLINING

Says Professor L. H. Bailey, of Cornell, in an article on "A New England Country Road," in "The Outlook": "The common notion that the agriculture of New England is on the decline is a myth. The agriculture is only changing. Rural New England is prosperous. The highway from Springfield to Hartford and Portland runs through as thrifty a country as one could hope to see, and the one industry is farming. It is not a district of summer boarders, nor of suburban residence. The clean, well-tilled fields, snug barns, ample and cozy houses, all bespeak a happy and prosperous people. These homes have been paid for from the land, and they are replete with comfort. No other country can show such kingly farm homes, in such numbers, as America. There is a flavor

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about these New England farmsteads which suggests thrift, frugality, stability, contentment. Economic conditions have drawn people together in the last two generations. Cities have grown. Conditions are slowly changing. People are desiring to extricate themselves from the city. There is a perceptible movement countryward. The country is improving and civilizing. The readjustment must come."

At the sessions of the approaching yearly meetings there will be visitors from every section of the country. These Friends will need accommodations, and in deciding upon places where they can board it will benefit them materially if they can refer at once to the names of those whose houses will be open for such guests. All who propose receiving Friends to board at such times would do well to advertise in our department of "Subscribers' Wants." A notice in this column costs only 25c. for five lines See page 597.

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POEM.

Written for the Centennial Anniversary at
Westtown, Sixth month 10th, 1899.

BY FRANCIS B. GUMMERE, PH.D.

"Let us now praise famous men, and our
fathers that begat us."—Ecclesiastes,
44: 1.

Not these the faces, and not these the
forms,

Sought by an inward eye, though this
the scene;

Across a century of suns and storms

Another throng behold, with other mien.

Midway they stand between the old and
new,

Too near for hero, and too far for friend.
In the long journey of their lives, how few
Chasm and peak, perils of chance that
lend

Color and outline to each human tale!

How few the jocund words, the voice of
cheer—

Not their's the pilgrim's visage, stern and
pale,

Not their's the boon laugh of the cava-
lier.

No Endicott, with that uplifted sword,
To bar their way and wrest the word of
might,

Calling up terrors of his vengeful Lord
Upon the simple children of the Light.

Not their's the martyrdom of mob and jail,
Stripes, anguish, fever, death: not their's
to prove

In shock of battle faith's celestial mail
And smite whole armies with the sword
of love.

No cry of Fox rang down those peaceful
days,

No Barclay's wrong to make their pulses
leap;

How see them, know them, as they went
their ways,

A simple folk, to plant and till and reap?

Faces that watch us from no canvas still,
And hands that fashioned no memorial
stone,

And feet that lingered on no muses' hill,
Nor wandered on those strenuous paths
and lone

Of old philosophy; no bud, no spray

Of shade or color; hard and pitiless
noon!

So this the pit from which was digged our
day,

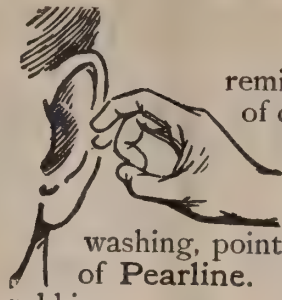
And here the rock from which our lives
were hewn!

Nay, strong old fathers of our Quaker
breed,

Not this we leave you! Let the higher
mood

Bring keener vision, that our eyes may
read

That noblest of all records: They were
good.



A fillip

remind you that it's time to listen to the voice
of common sense. It isn't reasonable to do
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Full many a life has won its martyr crown
Unscourg'd of mobs and in no prison
hurl'd,
That fought the tyrants of his own heart
down,
And kept itself unspotted from the
world.

And such were they! And here by hall
and grove

The peace, the memories of that spirit
brood;

And yonder youth still hear those words
of love:

"Obey the still, small voice: hold fast
the good."

Hold fast the good! When time shall turn
its page

A century hence the record new to write,
Be said of us: "They kept their heritage,
And lived not all unworthy of the
Light."

*In ordering goods, or in making
inquiry concerning anything adver-
tised in this paper, you will oblige
the publishers, as well as the adver-
tiser, by stating that you saw the
advertisement in THE AMERICAN
FRIEND.*

It is the function of faith, when we have
done what he can to put all into the di-
vine hands, giving ourselves no anxiety,
while we go forward in peace and confi-
dence to the next duty that waits.—
"Presbyterian Observer."

What Recent Bible Study has done for the Christian Believer

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The American Friend

Vol. VI

SIXTH MONTH 29, 1899

No. 26

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A HOPE FOR THE FUTURE.

O golden age, whose light is of the dawn,
And not of sunset, forward not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of Prophecy!
Let Justice hold her scale and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At nature's table, feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And lending life to the dead form of faith,
Give human nature reverence for the sake
Of one who bore it, making it divine
With the ineffable tenderness of God.
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate unto whom all things
Should minister as outward type and sign
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of earth and heaven!

—Whittier, "Among the Hills."

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. VI.

PHILADELPHIA, SIXTH MONTH 29, 1899.

No. 26.

PUBLISHED WEEKLY BY
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718 Arch Street, Philadelphia, Penna.

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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

THE GIFT OF LISTENING TO GOD.

DEAF children are always dumb. It is not possible for a child to speak human language until he has heard it spoken. We speak *because* we have heard. The same law is true in spiritual things. It is not possible to communicate until we have heard. The great voices that "cry" to our generation, or to any other generation, the men that are reaching the ears and the hearts of the people, the message-bearers of our time, or of any other time, must first have listened and heard. The word "prophet" means one who "speaks for" God. A prophet is dumb until he hears God; he opens his lips only when he hears.

These are very old truths, and probably everybody agrees that they are true *in the abstract*, but yet they are very much ignored and neglected *in fact*. It seems to us that one of the supreme gifts conferred upon man is the gift of listening to God, but it is a gift which is sadly neglected, and through this neglect the spiritual life of the individual and of the church suffers loss.

There has been among Friends a strong reaction from: "silent meetings" because they proved lifeless and profitless to most persons. They seemed dead and formal to all but an elect few, and meetings where there were no vital messages slowly diminished until they ceased to be. The result was that the pendulum swung to the opposite extreme, as so often happens, and silence became "a byword and a hissing," and a synonym for deadness and conservatism. Then, too, there was a practical difficulty. The times of silence gave occasion for all the unbalanced and undesirable speakers "to free their minds" at the expense of the patient congregation. The easy remedy seemed to be to have the time "filled" either with singing or with "profitable speaking." The result is that "the

meeting for worship" which our fathers knew is going out of existence, and in its place we are getting "preaching meetings," "prayer meetings," "praise meetings" and "testimony meetings." The great fact remains that there is no greater gift than the gift of listening to God, and that there is no greater spiritual power than that which comes when a whole congregation is fused and melted in silent waiting and soul worship before the living God, when God's presence can be felt and His voice heard so distinctly that no audible words are needed.

There is nothing the Christian Church more needs than such living, convincing worship, and such times of holy hush before the Father of spirits, but it is apparently becoming a "lost gift," and there are many Friends who do not believe there is anything in silence. Of course there is not anything in empty silence, nor is there anything in empty speaking, but it is certain that we shall never get prophets until we learn to listen, and we shall never get mighty, convincing messages which make the congregation vibrate like "harps of God" until we learn to worship together in living silence. Nobody wants to see formal silent meetings. Every congregation needs ministry, teaching, exhortation, interpretation; but the speaker should speak because he has heard, and he should make his hearers realize that he has *listened* before his lips moved. We have an abundance of prayers in our meetings, and we have much that is properly called worship, but we believe that a new power would come in most of our congregations if we could increase in every member the gift of listening to God, and if every meeting could have seasons of hush and of united worship undisturbed by human voices. While we are eager to cultivate the gifts of utterance, as is fitting, let us by no means neglect the gift of listening to God.

TEMPERANCE SPEECHES.

It is always difficult to keep reform movements up to date. The methods that worked well at the beginning of the movement are continued long after they have fossilized, and "the sling and stone" which the Lord blessed in the first battle with the giant are used long after the giant himself has resorted to gunpowder and dynamite. This is very apparent in the general run of temperance speeches and addresses. They are cut on the old pattern. The speakers go to work much as Charles Dudley Warner did when he tried to kill the bear,—“he aimed at him all over,” and “fired at him in general.” We get a sad picture of drunkenness, a harrowing tale of some particular drunkard, a funny story to relieve the strain, a few statistics, a burst of moral indignation against brewers and rum-sellers, some poetical figures about the “upas tree,” or the “devouring minotaur” who threatens our children, and an appeal to vote as we pray, and to be faithful in fighting this devastating evil that threatens our fair land. Now this is all very well as far as it goes, but the general public has been regaled with this sort of a thing until it is tired of it. People often wonder why temperance meetings are not more popular, and why there is a sigh when a temperance meeting is announced. They are tired of this way of killing the giant, for it never seems really to kill him! Even little children demand change and variety in the stories that are told them, and they will not listen unless they are interested, and we must realize that “men are only lads grown tall.”

The time has come to study the liquor problem, to study it critically, scientifically, and to deal with it with modern weapons. Our temperance speakers ought to be thoroughly familiar with all temperance legislation the world over. They ought to know the latest conclusions of the men who study social economics. They ought to know, not imagine, what place the saloon fills in politics, in the slums and in the higher circles of society. They ought to know what effect the different laws to regulate or prohibit the traffic have had upon the traffic itself, and upon the condition of society where the law is in effect. The moral talk to stimulate public sentiment, the attempt to aim at the giant all over, and the humorous and pathetic descriptions have their place, but they can never get beyond a certain point; they fail to produce practical results.

The question is a larger one than we used to realize, and the evil is so thoroughly entrenched that it must be treated with all the intelligence which can be commanded. There are men now at work who

have studied the liquor problem as profoundly and as critically as the great scientific doctor studies the causes and remedies of diseases. When these men speak they are listened to. They have no lack for an audience, and their hearers go home with some “new ideas.” We need some men of this sort for our Yearly Meetings and for work all through the year. It is a field into which our young men should be called. We have passed good temperance resolutions for years, and our sentiments are good and our tracts are readable, but we need now to come up with the advancing procession, and to do this we need some speakers who have modern reform methods, and who know the giant they are fighting, and who know the spot at which he is *mortal*, and aim for that.

CHURCH NOTES.

A movement has been started to reach the scattered English-speaking population in India with the gospel. Because of the insularity of these people, of whom there are over 5,000,000, the ordinary methods of missionary labor are ineffectual. It is therefore proposed to distribute broadcast thousands of books, which will be selected with a design to reach those in want of gospel truths. There is a great need for the development of a real religious sentiment in India, and as the native must copy largely from the superior race it is particularly necessary that the latter should present a truer form of Christianity than is now exhibited. Sin is rampant, and for the few that profess Christianity there are unnumbered others who have no religion. Feeling sure of a hearty response to an appeal to the public for means to carry on the work, the chief instigator of the movement, D. L. Moody, has already ordered sent on 5,000 books. Contributions in any amount are solicited, which may be sent to D. L. Moody, East Northfield, Mass.

Dr. W. H. Whitsitt, of the Southern Baptist Theological Seminary, at Louisville, has been forced to resign his position as president of that institution. Contrary to the usual doctrine of this denomination, Dr. Whitsitt holds that in the early days of his church the Baptists practised sprinkling. Such teaching is highly offensive to most Baptists, and the trustees of the Southern Seminary have taken special offense on account of it.

The receipts of the American Board of Missions for last month show an encouraging increase, though they are behind 1898. The total amount received up to the close of May was \$401,449, against \$455,313 for the same month last year.

There is still a murmur of dissent in the Episcopal Church over the ordination of Professor Briggs. Bishop F. D. Huntingdon has taken a decided aggressive stand, and in an open letter to Bishop Potter

has severely denounced his colleague for admitting Professor Briggs to the episcopacy.

A free church cathedral is to be erected in Brighton, England, capable of seating 2,000 people. The church will be under the charge of R. J. Campbell, who has suddenly come to the front as one of the great ministers of our time. He is little over thirty years of age, but has already made for himself a remarkable record in the pulpit.

The "Guardian," of London, the largest and ablest Anglican paper in the world, has suggested that at the approaching Church Congress in England some representative Nonconformist should be invited to take part in the proceedings and set forth the Nonconformist situation. This display of kindly feeling is as pleasing as it is surprising.

The books of Charles M. Sheldon still have a remarkably large sale. In England this preacher-author is particularly popular, no less than 6,000,000 of his works having been sold.

"The American Hebrew" says that the latest news from Palestine seems to indicate that the Turkish Government is "backing down" from its attitude concerning the admission of Jews into Jerusalem.

It has been stated that Prof. McGiffert will leave the Presbyterian Church without standing trial for heresy. It is well known that he is a peace-loving, non-combative person, and dislikes the bitterness and notoriety which a heresy trial would bring him. It is said he will join the Congregational Church.

THE FRIENDS' RALLY AT DETROIT.

At Trumbull Avenue Presbyterian Church, Fifth-day afternoon, Seventh month 5th, 2.30 to 4.30 p.m. Morton L. Pearson, Sabina, Ohio, Chairman.

1. Devotional exercises, conducted by the chairman.

2. Secretary's annual report, Myrtle Lightner, Sabina, Ohio.

3. President's annual address, Charles Sweet, Des Moines, Iowa.

4. Business session, F. I. C. E. U.

5. Christian Endeavor and Missions, Gilbert Bowles, Oskaloosa, Iowa.

6. Christian Endeavor a Spiritual Force, Richard Haworth, Marion, Ind.

7. Open Discussions on Junior Work, Quiet Hour, Proportionate Giving, Bible Study, etc., conducted by the President of the Union.

All one's life is a music, if one touches the notes rightly, and in time. . . . There's no music in a "rest," that I know of, but there's the making of music in it. And people are always missing that part of the life-melody, and scrambling on without counting—not that it's easy to count; but nothing on which so much depends ever is easy.—Ruskin.

FOR THE AMERICAN FRIEND.

INDIVIDUAL WORK FOR PEACE.

BY JOHN D. CARTER.

It would certainly be needless for me to address this audience with the intention of convincing any one that peace is desirable. Nor need I quote Scripture to show that war is utterly opposed to Christianity. Nor do you need to be told that peace is practicable. The Quaker control of colonial Pennsylvania and other "holy experiments" have proved this conclusively. On these points I am sure we all agree. The question is: What can we do to make everyone accept our position? How can we forward the cause of peace? It is not my intention to propose methods to this association. I would not do so if I could. Yet I have thought that some of its members might be musing on this wise:

"What can I do for peace? I cannot call a conference like the Czar. I am not sent to reason with the Sultan. I am not appointed to prepare memorials to Congress, nor petitions to Governors and Presidents. I am simply a quiet, inconspicuous person, fully occupied with cares of business or household. All my near friends desire peace as much as I do. I do not see how I can do anything for peace." It is to such as these, if there be any among you, that I desire to extend whatever encouragement I can.

I think we will all agree that the spirit of war and the spirit of love are absolutely antagonistic. Whatever one is the other is not, and cannot be. Not that I mean to say that a man may not fight with some people, and at the same time truly love others. What I mean is that whoever is thoroughly imbued with universal love cannot fight, nor can an habitual warrior be filled with love. War and love are then mutually exclusive.

We often find that the best way to drive out something is to do it indirectly; that is, by letting in its opposite. In such cases we are not concerned at all with expelling the objectionable thing; we leave that to the newly introduced opposite. For example: To dispel darkness we introduce light; to remove ignorance we infuse learning. To make a sour-tempered child more pleasant we do not, or, as I believe, should not, say don't quarrel, don't get angry, and don't do this, that and the other, so much as, do as you would be done by; do respect the rights of others; do what you know to be right. We make our teaching positive, not negative. So then, as I apprehend, one of the best ways to combat war and advance the cause of peace, is to spread the spirit of love, and let it work in its own way.

With this restatement of the problem, it may be more apparent what I mean by "individual work for peace." I believe that before we try to inform others, we should examine ourselves. Few things are more discouraging than to see a man's practice fall far short of his precept. If, then, we desire to spread the spirit of love, let us look within. Many of us, myself certainly included, will find enough there to furnish us with abundant employment. But again a

question arises: "How can I make myself love anyone? Love does not come by force! There may be some of our acquaintances—I hope but few—whom we have so far found it impossible to love. I cannot presume to prescribe for such cases, yet I think we often have unpleasant feelings toward others because we fail to distinguish between a person's actions and the person himself. True it is that a man's actions are usually the index of himself, yet Christ could love and does love the sinner, while we cannot suppose that he loves the sinner's evil deeds.

Some years ago (it seems many to me) I saw or heard somewhere a simple statement about those we love. I have often thought of it, and tried to see whether or not it is true. I have decided that it is partially true, but is by no means the whole truth. It is this: "We love those most for whom we do the most." Notice it is not those who do most for us, but those for whom we do the most. May not this explain why the love of a mother for her wayward son so far exceeds his affection for her? May it not show why the negro slave, beaten every day, and enduring the utmost hardships, could often love his master far more than his master loved him?

It is a familiar fact that any piece of work to which we have devoted much time and attention, is dearer to us than one, perhaps really much more important, with which we have not so identified ourselves. By putting our own personality into a thing, that thing becomes, as it were, part of our very being. Any destruction of our cherished work seems to touch us closely; it even seems to be the amputation of part of ourselves. It appears to me that it is an extension of this same principle in a different field which makes us tend to love those for whom we make sacrifice. Certain it is that we grow by exercise, physically, mentally and morally. Therefore, if we wish our love to grow, give it work to do; let it take concrete form in doing something for others. Thus labor for the good of our fellows becomes both the expression of and the means of increasing our love. Those on whom it is bestowed are more likely to regard it in the former aspect, and in some measure to respond; for love is contagious. We have the best authority for the statement that "even sinners love those that love them." If then we can show others that we love them and all men, the chances are that their love will also be increased.

We need scarcely inquire concerning how our love is to be shown. It spontaneously expresses itself. The Apostle Paul's summary is probably the best: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth (or covereth) all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Beside these characteristic manifestations, others doubtless are familiar to us all. A person does not need wealth, nor social position, nor wide influence,

to spread the spirit of love. We all know people from whom it seems to emanate as light from the sun, even amid the most commonplace duties. Charity in judging others, slowness to take offence, anticipation of the desires of those about us, the kind word, the cheerful smile, patience under wrong, sympathy with the afflicted, love for all; we are familiar with the effect upon ourselves of seeing these things in others, and we know that it is good. I believe that the law of the conservation of energy applies in other realms beside that of physics, and that the kind word or cheerful look given to the bootblack or newsboy, the willingness to assist the poor old woman with her burden, and the thousand deeds, good though small, which we may do if we are on the watch for them; in short, all such expressions of love never lose their reward.

This, then, is the work which each one of us, no matter what our circumstances are, may do for peace; we may strive to increase in ourselves and those with whom we come in contact, love for our fellow-men, love for all things, good and true, and love for God and His Son, the Prince of Peace.

Haoverford College.

OUR PLACES KEPT.

BY ALIX.

Nellie and Ruth had been looking forward with much pleasure to an entertainment where beautiful stereoscopic views were to be shown; but just as they were about to start they were unavoidably detained, until, to their dismay, they realized that it would be almost impossible to reach the hall where the entertainment was to be given in time. "We may as well stay at home," cried Ruth, disconsolately. "The hall will be so crowded that it will be impossible to get seats."

"Do not take such a gloomy view," said her uncle, cheerily; "Did I not tell you that I bought reserved seats for you?"

"Then we are all right," cried Nellie. "Come on, Ruth, do not let us waste any more time."

When they returned, a few hours afterwards, their mother asked them "if they had any difficulty about their seats."

"Why, of course not," said Nellie, laughing; "Ruth fretted all the way for fear we should be late, and when we got near the hall and saw the great crowd about the door, and people being turned away, she wanted to come home, for she said that it was useless for us to attempt to get in. But I told her that I did not feel at all anxious, for if uncle had paid for our reserved seats they would be kept for us, and there would be a way made for us to get to them."

"And when we got near the door," cried Ruth, "there was a little cleared path for us to go through the crowd, and we just walked up the hall and took the seats that we had paid for, and that had our numbers on them."

"But you did not pay for them," answered her mother.

"No, but uncle did, and that was the same thing," said Nellie.

"I hope this night's experience will teach you a most important lesson," said their mother. "Do you remember that in our morning reading I called your attention to the beautiful verse in which Jesus says, 'In my Father's house there are many mansions; I go to prepare a place for you.' Now the only right we have to one of these 'many mansions' is, that our Saviour paid the price for it by his death upon the cross. For those who are his own, he had bought the right to enter in. So if you are truly his little followers you can rest confidently in the thought, 'My place is kept for me, and moreover, a way will be made for me, so that I may enter in.'"

"To-night you saw many being turned away from the door of the hall. They were like the people who say, 'I will take my chance for heaven; I am just as likely to get in as a great many others that I know.' Alas, when it is too late, they may find that the door is shut. But to those who came by the way that Christ has opened up to them, no one has the right to deny entrance."

"Oh, mother," cried Ruth, "how plain you have made it. I understand perfectly. Nellie and I had no money to pay for our seats to-night, and it was uncle's love for us and wish to make us happy that made him secure them for us, and so it is the love that Jesus has for us that has made him pay the price for those beautiful homes above, so that we can be happy forever."—From "Advocate and Guardian."

FOR THE AMERICAN FRIEND.

A HOME FOR GIRLS

BY ROSA E. BROWN.

A jester once upon a time,
When asked what meant that word sublime,
Seen everywhere in book and press—
Four letters, W. H. M. S.—
Responded wiser than he knew,
And from his lips this sentence flew—
"Woman's Help Means Something."

A happy thought! a truth well told!
Worthy of being wrought in gold;
For this old world—sad to relate—
Has had six thousand years to wait
For woman's help, as God designed,
In saving man and womankind.

Yes, woman's help means something!

It is a very common saying, and often heard after the commission of some crime, "There was a woman at the bottom of it." We are forced to admit that this is too often the truth, and yet, if the case was investigated and the whole truth known, it would often be found that the woman in the case was the innocent victim of some designing man, who had through her love, innocency, and confiding faith, fallen a victim to his wiles. Some of course, err from pure wilfulness, but others are often taken in their ignorance by some wolf in sheep's clothing. Others

are left motherless, and perhaps friendless, at an early age, are thrown upon the world and forced to make their own living as best they can. Housework in the country commands very low wages, so she naturally betakes herself to the city to find employment, perhaps secures a place in some factory at starvation wages. Then she has her board, washing, and clothing to provide for out of the small pittance paid her. She is forced to dress decently, even tidily, and in order to make her money reach around her wants, or rather her needs, she is forced to secure a second or third-rate boarding place. Here she is furnished poor, ill-cooked, unhealthy, and often scantily provided meals. She sleeps in a stuffy, ill-ventilated, barely furnished, and poorly heated bedroom, with none of the dainty appurtenances so dear to every young girl's heart. When she goes to the dining-room she meets all sorts and conditions of people (except the better class) from the poor, ignorant, rough Irishman to the jolly bartender of some saloon. We will acknowledge that our associations and environments have almost everything to do with our conduct through life; so from being shocked at the rude conduct or the coarse jest, she in time begins to hear it with indifference, and because of her loneliness and lack of companionship, she sooner or later begins to join in, furnishing her part of the amusement. This dulls her sense of modesty, and she naturally grows coarse and vulgar, exerting an evil influence on all around her.

Who is to blame? Should her condition be charged to herself? Would we have done any better with her environments? With no mother to advise, and no father to provide the necessities of life, the wonder to me often is that so few girls fall as do under the circumstances in which they find themselves placed.

Then, there is a vast majority of girls, who have good homes, perhaps good parents, but who are unable to support their daughters in idleness. These girls go to the city to find some employment. Honest, honorable, upright business girls with only one desire in life, and that to make an honorable living, and to make of themselves useful members of society and good workers in the world's great bee-hive—to such as these every manly heart turns with wonder and admiration, and every womanly heart goes out to them in deep love and sympathy, and a desire to be helpful to them.

It was such girls as these two last classes spoken of whom the women of Western Yearly Meeting had in mind when they conceived and carried to completion the thought that Friends would be doing a good work to furnish a homelike home for business girls in the city of Indianapolis, Indiana, where these young women could find all the comforts of a real home—yes, even the dainty little belongings so necessary to their happiness, where they could read good books, enjoy the use of a piano, have good comfortable beds and sleeping rooms, a nice parlor in which to receive their company, and suitable associates to whom they might be introduced; where an intelligent, cultured, motherly matron presides in the dining-room,

over a table surrounded by from twenty to twenty-five bright, happy, enthusiastic girls, all intent on making the most of themselves in their particular line of work; where the conversation is not only cheery and bright, but elevating in its character.

Such a home is Friends' Boarding Home for Girls, provided by the women of Western Yearly Meeting, at the low rate of \$3 and \$3.50 per week. Our rent is high, our living expenses heavy. Aid in some cases has been extended to the needy girls. It is needless to say that under these circumstances our home is not self-supporting. It could not be so at the low rate before mentioned.

So far as I know it is the only home of the kind entirely under the care of the Friends in existence, and I feel very sure were it known among Friends how much good is being done, they would gladly help by sending their one, five or ten dollars, and so increase its usefulness. If the women who read this article could visit the home, could see the girls, and talk to them, could sit down at the table with them, could hear them express themselves regarding the benefits of such a home, I feel sure they would help in the good work.

I claim that all the good work being done in the world originates with the young women. Is that claiming too much? I will convince you such is the case. She is the prime mover and the source of all good deeds. She slings the pebble into the filthy waters of politics which causes the ripple that increases into the great ocean wave of public sentiment against some great evil. Who were the quiet, but determined workers in the great reforms of the world? Who kept up the agitation against slavery, intemperance, impurity; against war with all its attendant evils? Of course we all know it was the mothers of our land who were the mothers of our good men. Do we ever hear of a truly good and useful man who had an evil mother?

We are trying to inspire the lofty motives in these young women that will fit them for the great duties of life; that they may bring forth good sons and daughters; that they may all help in the work of overcoming the evils and abuses of this world. So, you see, women are the spring from which flows the living desire for the world's betterment. If she be a good and right-minded young woman, we will always find her helping in some good work.

This brings me to the opening stanza of this article. Woman's help does mean something, and when she attacks an evil something has to give way, for she never gives up while that evil stares her in the face or impedes her progress. Though often weary and discouraged, she is not despairing. She only collects her forces for a renewal of the onslaught. Women are now working for peace and arbitration, and for the gradual disarmament of the world. Witness the call for a mass meeting of women published in all the Indianapolis papers last week to consider this subject. Witness, also, the able sermons preached upon the subject from so many pulpits, all at the request of the women. "Women's help means something." She

is marching on. The world will finally fall in line. When the young women of our land are trained in good citizenship, and become good mothers, they will produce good sons, who will make good laws for us.

Do you not all see the necessity for a good home for young women? Remember, some of these young women have no homes, such as we are enjoying. Will you help in providing one for them? If so, send in some money to the Treasurer, Elva Witt Hadley, 2111 Broadway, Indianapolis, Indiana. She will duly acknowledge the receipt of it, and the Board will be grateful to all men or women who will aid in the sheltering of young women, who are determined that women's help shall mean something in the reformation of the world. Is there not some one in all this beautiful land of ours, among Friends, whom God has blessed with a good home and with means, whose heart perhaps is mourning over the departure of a loved daughter, who has gone to her eternal home—is there not such an one, I say, who would, after investigating the work, be willing and glad to endow such a home, naming it after this loved one gone, in this way building a lasting, ever-living monument to her memory? Would not such a monument be worth much more than any marble shaft, seen only by the casual visitor? The other one would be erected in the hearts of scores or hundreds of grateful young women.

We have had young women from England, France, and from almost every state in the Union. So, you see, the influence of this home is widespread. It was opened in 1890, and since that time has sheltered thousands of young girls. We hear from some of them occasionally. Most of them are engaged in some good business, or are the keepers of good homes. "A virtuous woman is a crown to her husband. A virtuous woman—her price is above rubies; her husband is known in the gates when he sitteth among the elders of the land; her children rise up and call her blessed; she openeth her mouth with wisdom, and in her tongue is the law of kindness." So, if woman is at the bottom of some of the evil of the land, she is always first in every good word and work, and the world is beginning to tardily acknowledge that man cannot do this work alone, that women are their helpmeets, and that "woman's help means something," as God designed it should when He said, "it is not good for man to be alone."

If woman's influence and help is so valuable to the world, let us all unite in giving those who have not our advantages, the needed sympathy, and the means to surround themselves with good influences and associations.

This appeal is sent on its way with an earnest prayer that it may meet a response in many hearts.

Address, Rosa E. Brown, President Board of Managers, 615 N. New Jersey Street, Indianapolis, Ind.

Blessed is the man who has the gift of making friends. It is one of God's best gifts. It involves the power of going out of one's self, and seeing whatever is noble and loving in others.—Thomas Hughes.

The International Lesson.

Lesson II.

THIRD QUARTER.

Seventh month 9, 1899.

DANIEL IN BABYLON.

Dan. 1: 8-21.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself.—Dan. 1: 8.

DAILY READINGS.

Second-day, Seventh mo. 3.—Captivity. Dan. 1: 1-7.

Third-day, Seventh mo. 4.—Daniel in Babylon. Dan. 1: 8-21.

Fourth-day, Seventh mo. 5.—Prosperity from God. Gen. 34: 1-6.

Fifth-day, Seventh mo. 6.—The Safe Way. Psa. 1.

Sixth-day, Seventh mo. 7.—The Upright Way. Prov. 16: 1-9.

Seventh-day, Seventh mo. 8.—Temperate in all Things. 1 Cor. 9: 19-27.

First-day, Seventh mo. 9.—The Rechabites Honored. Jer. 35: 12-19.

Few books of the Bible have had so much written about them as the book of Daniel, and it might be added that no book of the Bible has had so much written about it that is unprofitable, and of little value. Too often its valuable moral and religious teaching has been greatly obscured, if not seriously injured by endless speculations, which in themselves have been far from beneficial.

In these notes the effort will be made to avoid all doubtful points and to dwell upon that which is practical and helpful. "The book has exercised a powerful influence over Christian conduct and Christian thought." This is specially true of the six opening chapters from which our lessons are chosen. The date and authorship of the book have been questioned. As regards the former, scholars generally ascribe it to a date later than was formerly supposed; while, among other things, the use of the third person in chapters 1-6, and of the first person in chapters 7-12, rather points to different authors.

The book has come down to us written partly in Hebrew and partly in Aramaic, a peculiarity it shares with the book of Ezra.

The author does not claim to be a prophet; and we never find in it the words, "thus saith the Lord." It is also noteworthy that the Jews did not include Daniel among the prophets, but placed it among the "other writings," along with Ezra, Esther and Nehemiah.

It is a striking fact that Daniel is not mentioned in Ezra, Nehemiah or Haggai, where we should most expect a reference.

It has been well said that "The lesson that the author wanted to teach the people was that God is always in His world, watching over His own; that it is safe to trust in Him; that no earthly power can withstand His might; that the gates of hell shall not prevail against Him." All through the book God is presented as a God of righteousness, and it is emphasized that "He always wins who sides with God."

Verses 1-7 of the chapter should be read.

8. "Purposed." He believed it to be wrong, and therefore he would not partake. The animals might not have been properly killed, or they might have been ceremonially unclean—forbidden by the Law.

"Requested." Ashpenaz, see verse 3. They acted orderly about the matter.

9. We are not told how Daniel found favor and

compassion in the eyes of the prince, but it was undoubtedly by his upright life and pleasant manners.

10. "I fear the king," etc. It was no easy or safe thing to refuse to carry out the commands of an eastern monarch. "Children." Youths. Revised Version. "Sort." Own age. Revised Version.

11. "Melzar." Not a proper name, but probably the steward, and so rendered in the Revised Version.

12. "Pulse." A vegetable diet, with water instead of wine.

14. "Consented to them." Harkened unto. Revised Version. The prince or steward connived at the practice. Ten days was as short a time as would show the effect of the proposed diet.

15. The result was all that the young men claimed.

16. "Melzar." Steward, as above. He did not give them meat, but let them keep on with their vegetable diet.

17. "Children." Rather youths, and also elsewhere where "children" occurs. The development of their intellectual powers went along with that of their physical powers. "Learning." This meant much, for the Chaldeans were considered to be the most learned men of their age. "Wisdom." Power to apply knowledge. "Visions and dreams." Great attention was paid to these in antiquity. Note the resemblance between these youths, particularly Daniel and Joseph and Moses.

18. "At the end of the days." Three years. See verse 5. From Xenophon's *Cyropædia* we learn that seventeen was the age at which young men entered the service of an eastern monarch. "Nebuchadnezzar." The correct spelling of this name is undoubtedly Nebuchadnezzar. See Ezekiel 26: 7; 29: 18, etc.

19. "Communed." Conversed. "Stood before the king." That is, became his personal attendants,—a position of great honor and influence.

20. These young men stood the test of time; they were found on every occasion not only better, but "ten times better than all the magicians and enchanters" that were in the king's realm. It is possible that the magicians were the priestly class, and the enchanters or astrologers the scientific men.

PRACTICAL THOUGHTS.

1. "Amid innumerable false, unmoved, unshaken, unseduced, unterrified, their loyalty they kept, their faith, their love."

2. They were total abstainers from wine, and all excess. They were altogether pure in life.

3. They lived as in God's sight.

4. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Let the soul be turned as strenuously toward good as it usually is toward evil, and you will find that the simple love of goodness will give incredible resources to the spirit in the search after truth. Love with little intellect will perform miracles.—Fénelon.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SEVENTH MONTH 9th, 1899.

A GOOD VACATION.

Mark 6: 7, 12, 13, 30-32.

Second-day, Seventh mo. 3.—Rest. Gen. 2: 1-3; Num. 9: 18-23.

Third-day, Seventh mo. 4.—Ministry. John 4: 1-10, 25, 26.

Fourth-day, Seventh mo. 5.—Revelation of God. Ps. 19: 1-14.

Fifth-day, Seventh mo. 6.—Communion with God. Mark 1: 28-35.

Sixth-day, Seventh mo. 7.—Christian Fellowship. Luke 24: 13-32.

Seventh-day, Seventh mo. 8.—Renewed Strength. Isa. 40: 28-31.

A vacation may be defined as a well-earned rest. A man cannot rest until he is weary. Idleness is not by any means synonymous with a vacation, though one has a right to be idle on a vacation.

Nature takes a vacation. The trees rest during the winter; even in the tropics they have their rest seasons. Even the palm or the rubber plant in your house takes its annual rest. A student must not study twelve months in a year, nor even seven days in a week. He can do better work in six days than in seven, in ten months than in twelve. An exceptional man can now and then break this law with seeming impunity, but you and I are not exceptional men.

What a vacation is depends on what your work is. A farmer's vacation may well be occupied with intellectual pursuits, but he does not need athletics. But a brain worker cannot rest if he fills up his summer with summer schools, Chautauquas and conferences. He had far better play croquet or golf. The American—and I may say the religious—tendency to incessant strain and stress on one line, is destructive to healthful life, both of body and soul. Then rest, to the glory of God. Unstring the bow, relieve the tension, fill up the drained cup of life with nature's restoratives of open air, rest and freedom from care. The vacation is not a time for idle dissipation. Going away from home into a crowd is not a vacation. The discomforts of most summer hotels are notorious. The rest which Jesus offered His disciples was a quiet place apart from the crowds. It was a vacation from giving out to others that they might be filled again with Him. Most of all was it a vacation where He went along. It has been perhaps too true that many people leave their religion at home when they go on a vacation, but cessation from regular Christian work may be the best thing for that work in the future. It is well for us to go apart with the Master for a time, to learn anew His Spirit and His methods.

But the writer cannot forget that he is writing these lines for many who cannot drop their daily toil for even a week; for many who cannot afford to go away from home, even if they could cease from toil. He can only say to these, "Come ye yourselves apart and rest awhile" with the Master, in a closer fellowship with Him than possibly you have known of late with your cares resting more on your own shoulders than on His. It is blessed to find how truly He carries, not only our burden, but ourselves as well.

Come aside and rest from regrets over the past and fears for the future. Forget yourselves in the new revelations of Himself.

CORRESPONDENCE.

To the Editor of THE AMERICAN FRIEND:

San Antonio, Texas, Fifth month 23d, 1899.

Dear Friend.—My attention is called to an article in THE AMERICAN FRIEND of Fifth month 4th, 1899, page 414, under the heading, "A Soldier's Temptation," that I think is calculated to make a wrong impression regarding a class of men who are just now attracting a large share of public attention—the United States soldiers. For a number of years the military post at San Antonio, Texas, has had no post chaplain, and some of the citizens have felt a concern to hold religious services with the soldiers in some convenient room in the barracks. I have been closely connected with this work for nearly seven years, and have made the acquaintance of many soldiers, both officers and privates. The statement in the article noted as made by one of the men, "I am, at home, a church member and a Christian, but a soldier has no business in church; a man cannot live a Christian life and be a soldier; there is not one in a hundred that does not get drunk every three or four days," etc., etc., is too palpable a mis-statement to need contradiction. There are rough characters in all large gatherings of men, but the openly hard cases are the exception rather than the rule among the troops that have been quartered at Fort Sam Houston. The Sixth United States Infantry, who have just left us to go to Manila, had a regimental Y. M. C. A. doing not only a preventive, but an evangelistic, work; and the attendance at the meetings on First-day afternoons and Third-day nights was only limited by the accommodations.

The churches nearest the garrison were also largely attended by soldiers. Just before the departure of the Sixth more than one hundred copies of the New Testament were distributed to men who wanted the Scriptures in easily portable form, and they were very thankfully accepted. In regard to the statement that the troops were generally drunk, I would say that the post canteen never did sell spiritous liquors, and as soon as the "Army Bill" passed Congress the canteen was closed and the furniture sold. Our religious work has had the cordial endorsement of the post commanders, among whom are names made famous in recent days—Generals Stanley, Wheaton, Wade, Copping, and others. General Guy Henry, late military governor of Porto Rico, was a very constant attender at our meetings, and by both example and precept gave assurance of his interest. The soldier has a place in the church; he can live a moral life; he is not a drunkard; he is a man among men.

EDW. B. KAIGHN.

Godliness is gain to a nation as to an individual.

News from the Field.

During the Seventh month the library at 142 North Sixteenth Street, Philadelphia, will be open on the afternoons of the 3d, 6th, 10th, 13th, 17th, 20th, 24th, 27th and 31st days, between 3 and 6 p.m.

The commencement exercises of the "Institute for Colored Youth" in Philadelphia were held yesterday. This school, which is under the care of a number of Friends, is doing excellent work in assisting to uplift the colored race.

Thomas Whitson, of Malvern, Pa., has been engaged during some time past in religious service in certain parts of Philadelphia Yearly Meeting.

Wm. Evans, of Philadelphia Yearly Meeting, in company with Joseph Elkinton, is visiting the colony of Doukhobors in Manitoba.

London Yearly Meeting sent a delegation to The Hague Conference, which delegation was remarkably favored in the execution of this important appointment. We can well believe that the influence of this delegation will not be lost. They presented the following carefully prepared address.

"We desire to express our profound sympathy with the work of the Conference initiated by the Emperor of Russia, and having for its object the extension among the nations of the blessings of durable peace. For more than two centuries the Society of Friends has felt bound to oppose the whole system and practice of war, and to plead against the spirit that leads to war, as utterly opposed to the Spirit of Christ and to the rule, simple and practical, that we should do unto others as we would they should do unto us. We therefore greatly desire that your deliberations should be guided by that wisdom which is the gift of God, so that practical and lasting results may attend your labors. That these labors may not be in vain, but may be abundantly crowned with success, and be followed by the blessing pronounced upon Peacemakers, is our earnest prayer."

Aquilla H. Pickering, of Chicago, was suddenly killed by a railroad train at a crossing in Swampscott, Mass., on the 20th inst. He was planning to spend most of the summer at South China, Maine, and he was at the time of his death visiting his daughter, Mary Crosman. He had just returned from Portland, where he attended New England Yearly Meeting. He spoke several times during the meetings, and always sweetly and impressively. He was closely connected with the publication of the "Christian Worker," and he was foremost in the planting of the Friends' colony at Whittier, Cal., which has since become one of the most important centres of Quakerism in the far west. He was a solid and valuable Friend, and he will be much missed by those who knew him. The news will come as a sad shock to many, and the bereaved family will have the sympathy of a wide circle.

NEW ENGLAND YEARLY MEETING.

As previously mentioned in these columns, the two hundredth anniversary of the establishment of Dartmouth Monthly Meeting, Massachusetts, will be observed at Apponegansett, in Dartmouth, Mass., on Seventh month 5th next.

A general invitation is extended to Friends, and all who may be interested, to be present.

Friends of Westport, Dartmouth and New Bedford Monthly Meetings will carry lunch sufficient to meet the needs of those who may attend from a distance.

The hour is fixed at 11.30 a.m. Visitors from away are requested to come to New Bedford, and proceed to Friends' Meeting House, from which point barges will leave at 10.30 a.m., the expense to be borne by each individual.

Lunch will occur after the conclusion of the adjourned Monthly Meeting, and the exercises will begin in the early afternoon.

Dr. E. T. Tucker, of New Bedford, will give an historical address, and the principal address will be made by John H. Dillingham, of Philadelphia. Other speakers will contribute to the occasion.

T.

China Monthly Meeting, held at China Neck on the 21st, was an interesting occasion. A goodly company gathered and worshipped together.

Rufus M. Jones was present, and delivered a gospel message. Alfred H. Jones, who has for many years been a very useful and valuable member of this meeting, ready for service in many lines, was at the meeting, though in feeble health. He has been very far from well for some months.

Eli G. Parker and Mary M. Parker attended the meeting at Westbury, Long Island, on First-day, Sixth month 4th. Their company and services were truly acceptable.

Amesbury, Mass.—At the close of our morning meeting on the 18th, the Friends that had the privilege of attending the recent Yearly Meeting at Portland, Maine, gave an account of the meeting to those that were not able to be present, each one taking up two or three minutes in giving some interesting incident of the Yearly Meeting. It was a profitable occasion.

On the 19th Alfred Neave Brayshaw, from York School, England, spent a few hours visiting the birthplace, home and grave of the poet Whittier.

D. C. MAXFIELD.

INDIANA YEARLY MEETING.

Marion Quarterly Meeting was held Sixth month 9th, 10th and 11th. On Sixth-day we had our usual meeting of ministers and elders, with no ministers present except those of our own Quarter. Seventh-day we had the acceptable company of R. W. Douglass, of Versailles, Ohio; Allen Jay and E. O. Ellis, of Richmond, Ind., and Henry Rush, of Jonesboro, Ind.

Meeting opened with song service as usual, after which Brother Ellis read the 60th chapter of Isaiah, with a few comments, and followed with prayer.

R. W. Douglass based his remarks on 1 Corinthians 16: 13-14, exhorting us to be charitable toward those that do not see eye to eye with us.

E. O. Ellis: "Except ye eat flesh and drink the blood," etc., showing that we are weakened or strengthened by what we eat and drink.

Allen Jay was present for the purpose of stirring us up on the indebtedness of our Yearly Meeting. A portion of what he expected of our Quarter was subscribed, and two were appointed from each subordinate meeting to take the matter home and see what can be raised.

The committee appointed three months ago in regard to assisting in the management of Fairmount Academy, made a favorable report, and a committee of four was then appointed to co-operate with similar committees from Fairmount and Wabash Quarterly Meetings—if Wabash should report favorably—to formulate plans.

Sabbath morning, "All Hail the Power of Jesus' Name" and "What a Friend We Have in Jesus," were sung, followed by reading the 5th chapter of Romans, by Richard Haworth, after which he offered prayer.

Brother Douglass then spoke from Romans 14: 17. We grow our experiences unconsciously, as much so as a child grows physically day by day, with no perceptible consciousness of the fact; some are saying former days are better than these days, thereby forming their opinion that we have more trials than formerly.

Sabbath afternoon we had our usual temperance address, this time delivered by Brother Reed, President of Taylor University, Upland, Ind. It was a very able production, representing intemperance as a great tree of the forest, known as the tree of intemperance or dram drinking.

In the evening Allen Jay used the text, 2 Timothy 1: 12. After telling Timothy how he had been persecuted and many of his trials, he says: "For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed," etc.

The services, we believe, were all owned and blessed of the Lord.

J. R. S.

WESTERN YEARLY MEETING.

Bloomington, Ind.—Bloomington Monthly Meeting was held on the 14th inst. Among other matters of business, the subject of pastor for the coming year was discussed.

Our present pastor, Alice A. Mendenhall, was recorded a minister of the gospel. She has faithfully served us the past year, but goes to Oakwood Seminary, New York, the coming year.

If any feel called of the Lord to fill her place, please correspond with Joseph Parker, Chairman Pastoral Committee, Bloomington, Ind.

N. D. Baldwin, of Westfield, Ind., has taken pastoral charge of the meeting at Greentown for a time.

Westfield Monthly and Quarterly Meetings, which have just been held, were times of blessings. At the former Charles H. Stalker returned his former minute, and obtained another for religious work on the Pacific coast, where he, with his father, are going for the latter's health. Nathan D. Baldwin also obtained a minute for service in the limits of Kokomo and New Garden Monthly Meetings, where he anticipates spending most of his time this summer. The meeting also gave Mary Doan a minute, showing her standing as a member while she spends a short time in the limits of London and Dublin Yearly Meetings in the interests of education.

At the Quarterly Meeting we had the most acceptable presence of John Henry Douglas, of Oregon; Levi Mills, of Wilmington, and John Holding, ministers of the gospel of Christ, all of which had good service at the meeting. John Henry Douglas was largely led out in the ministry of the word with his old-time fervor both on Seventh- and First-days. Twenty-four years ago he and our beloved brother, D. B. Updegraph, held one of the most powerful revivals that has ever been held here, and two years following John Henry Douglas held another one not much less so. Though twenty-two years have elapsed since, yet his presence now has revived in the minds of many yet living those blessed times of refreshing, which gives him a large place in our hearts, and we bid him go on in the blessed work whereunto he is truly called.

N. D. BALDWIN.

IOWA YEARLY MEETING.

Hiawatha, Neb.—Hiawatha Quarterly Meeting was held at this place from the 16th to 18th of Sixth month, and was a season of refreshing from the presence of the Lord. Brother A. L. Knight, of Alda, Neb., was present and gave us precious messages from our God. We pray God to bless him and make him a blessing wherever he may go.

ALFRED W. NEVILL.

COMMENCEMENT EXERCISES AT PACIFIC COLLEGE, OREGON.

The eighth year of Pacific College has just closed, and without doubt it has been one of the most successful in the history of the institution.

The exercises of commencement week began on Seventh-day evening, Sixth month 10th, with a reception given the graduating class by the Young Men's and Young Women's Christian Associations. This was the last social function of the student body, and their friends and everyone seemed to have had a pleasant evening.

On Sabbath morning, Sixth month 11th, the Friends' church was well taxed to seat the people who assembled to hear the baccalaureate sermon, preached by President Newlin. Taking as his text, Rom. 1: 14, "I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise," he showed most clearly how much we have gained from past generations, and that we can ill afford to be ignorant of what they said and did if we would best serve the people about us. But perhaps more strongly did he emphasize the fact that we must be thoroughly alive to current history and current thought even if it be of those "without" who are to us as Greeks and barbarians, for only by such knowledge can we pay the debt we owe our own generation.

Sabbath afternoon the Christian Associations held their farewell meetings. Both of these were seasons in which the members came in very close touch with one another, and felt very sensibly the bond of Christian love which has bound us together during the year. In the evening H. W. Stone, Y. M. C. A. Secretary, of Portland, gave a very practical sermon, setting forth the needs of Christian young men and women in this great movement in which they have given their hearts.

Sixth month 12th, at 2 p.m., a large company assembled to enjoy the Class Day exercises. These, of course, consisted largely of class jokes and much which only those intimately connected with the college could appreciate.

Sixth month 13th was a full day. In the morning and afternoon were given Sections I and II of the graduating exercises of the twenty-one members of the Senior Class of the Academy Department. In the evening the Alumni held their public meeting. At this H. S. Britt, a member of the Class of '97, produced an interesting and instructive paper on "The Race Problem," and Sadie (Bond) Cash, of the same class, gave a study of "Tennyson's Men and Women." A third paper was given by O. K. Edwards, of the Class of '96, entitled, "The Function of a College Education." All of these were very good.

Sixth month 14th, Commencement Day, was ideal so far as sunshine and heat were concerned. At ten o'clock a class of nine presented themselves to the audience, and acquitted themselves in a very creditable manner. This class is remarkable in that it contains more young women than have graduated from the college in all the seven preceding years.

From four to six in the afternoon President and Mrs. Newlin gave a reception to the graduating class. This was a very pleasant feature of Commencement Day, and during the interval a host of friends and patrons, as well as the students, showed their interest in the institution, and especially in him who stands at its head.

The Alumni banquet in the evening was interesting as usual, affording a happy reunion to the old students, bringing them again in touch with college life.

Having completed a year in which we have enrolled a larger number of pupils than ever before, we can but believe that the influence of the college is being more widely felt throughout the section. We rejoice day by day that this institution has been placed in our midst, and that its work is proving a benefit to the community.

BIBLE SCHOOL ASSEMBLY OF WESTERN YEARLY MEETING.

The Thirteenth Annual Bible School Assembly of Western Yearly Meeting met at Thorntown, Ind., Fifth month 30th to Sixth month 1st.

The first session of the assembly was opened by singing "All Hail the Power of Jesus' Name," followed by Bible reading and prayer by John Henry Douglas of Oregon.

He impressed upon our hearts the need of coming before the Lord in a spirit of humility and true devotion in order that we may receive a spiritual uplift. Such an assembly as this is a place where it is so easy to backslide if we are content with the simple pleasures of the occasion, and do not come before God in an attitude to receive the deeper spiritual blessings He has in store for us.

Albert J. Brown, pastor of Friends' Church in Indianapolis, preached the Assembly Sermon from Phil. 1: 27. Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel.

The word manner means movement of the hand. So Paul exhorts that the movements of our hands be worthy of the gospel, and as the hand is directed by a mind willing to do God's will, its movements will be worthy of the gospel. Paul wished to hear of the state of the Philippians that they were worthy, stable, standing intelligently on the doctrines of Christ. He wished them to be as the house built upon the rock. He emphasized the necessity of unity of spirit and unity of action. The word striving implies individual action. It lays great responsibility on each one. Each must go forward singing and shouting victory in Christ's name. If we fall by the way others will take up the work. It is our business to let the world know that we are one great army marching up to God, led by His banners and clad in the whole armor. Paul wished to find the church in a state of peace, and not of turmoil. There is especial need now for prayer for universal peace.

In time of trouble God's hand is extended to us. Let us not

ask Him too often to do the things for us which we can do for ourselves. When He says to take up any work let us go at it with child-like faith, and if we fall it will be without harm. Let us stand fast and give God the glory as we see the fruits of our toil. Let us ever look unto Him who will ever sustain us and lead us to immortal glory.

A greeting of welcome was given by Dr. J. M. Doan of Thorn-town. Lewis E. Stout of Azalia, responded.

He said every good in life is the result of sacrifice. We have come here at a sacrifice, but we expect the blessing we receive to far exceed the sacrifice. There is not a child in Western Yearly Meeting who would not belong to the Bible School if we wanted them to badly enough. The children are such a blessing to us in every way—let us save them whatever the cost. Don't drive them away by lack of tact and bluntness.

Prof. Elbert Russell, of Earlham College, gave an address on "Why Use the Revised Version." He said that King James' Version was a revision of other revisions of the Bible. Between 1534 and 1604 there were twelve editions of the Bible published, all of which were partially revisions. Only three of these were authorized, and only two translated from the original Greek and Hebrew. In 1611 King James Version appeared as a translation from the original tongues, with the former translations diligently compared and revised. It was never authorized by the Church of England, and for fifty years was a very unpopular edition. The Revised Version is more popular now after a lapse of twenty years than the King James Version was after a test of twenty years.

There are two Revised Versions published now—the English and the American. The latter, which was not published until fourteen years after the English Version appeared, is more nearly a correct translation of the Bible into English as used by Americans. Soon an edition of the American Revision will be published in America.

The English language has changed greatly in the last 300 years, and God's word is obscured by our not understanding the language in which it is presented in the King James Version. Many words which are now obsolete are used, and many others have undergone changes in meaning which entirely change the sense of the passages in which they are found.

In 1,700 whole or partial manuscripts of the Bible 150,000 differences are found, but most of them are not serious. Only 400 of these are such as affect the sense of the text, and none of them affect any of the cardinal doctrines of the Bible.

The Revised Version represents more accurately the Word of God. Scholars have made so much research, and other original manuscripts have been found in the last three hundred years. Increased knowledge of Greek and Hebrew, and of the geography and customs of Bible lands has aided in making the Revised Version more correct than any other version has been. Chapter and verse divisions are an innovation of the Middle Ages, and the Revised Version omits them.

In the discussion which followed several spoke of having received great help from the use of the Revised Version.

In the next exercise of the day John Henry Douglas said, "We ought to be thankful for all the revisions of the Bible, for they all shed light on the Word of God."

Every Bible School teacher should be a pastor feeding the flock. Parents should be pastors in the homes. The necessity of Pentecost as the foundation of the true church was dwelt upon, and the history of the church traced, showing how it has been successful only in proportion as the members were spirit-filled. Paul in his work hunted up the disciples in a place, and ascertained first if they had been baptized with the Holy Ghost, and when they received this baptism they began to lead other souls to the same experience, and there were great revivals in the churches lasting for months or even years. Later grievous wolves entered into the flock and destroyed many souls. When church and state were united all spirituality seemed lost, until Luther broke the fetters and gave back the Bible to the people, and Fox renounced ecclesiasticism and became the founder of Quakerism or "ancient Christianity revived." Later divisions have come in the church because God's spirit has been rejected by parts of the church.

"Be aroused and keep aroused,
Be revived and keep revived."

On Fourth-day afternoon, an address was read by Alice A. Mendenhall, pastor of Friends' Church at Bloomingdale, on "A General View of the Exile Period." This subject is of especial interest as an introduction to the Sabbath School Lessons of the coming quarter. She sketched a brief history of the causes of the exile. There were two principal deportations of captives to Babylon, the first during the reign of Nebuchadnezzar in 589 B.C., when Jehoiachin and all the princes, and the most noble people of the land were taken, and the next eleven years later. She brought before us a picture of the captives leaving Jerusalem and coming into Babylon, and the contrast of their new surroundings and the old. They were under a foreign king in a foreign land, and for five years seemed crushed by their sorrows. Then Ezekiel had a vision which re-inspired them with hope for the future. They began to realize that they were not slaves of a tyrannical monarch, but only Hebrew colonists on Babylonian soil. They were free from religious and political persecution, and had their own laws and kept up their old customs, distinctions of rank, and tables of genealogy. They enjoyed peace and prosperity. They had the Word of God by the mouth of Ezekiel and Daniel, and Jeremiah sent them letters from Jerusalem.

This period wielded a mighty influence on the later history of Hebraism and Judaism. Here was perhaps, the birthplace of the Jewish synagogue, at first informal gatherings in the home for the purpose of studying and explaining the Scriptures. They began serious study of the law. They learned the first steps of worship without sacrifice or ritual. The synagogue which developed from this crude beginning was open to all, the Scriptures and law were read and explained, and they worshipped without any prescribed forms or ceremonies. In looking through the whole stretch of Hebrew history, we might think of this period of 50 or 70 years as the "Quiet Hour" in which Jehovah taught them many lessons. They learned that they could keep the Sabbath on any soil, they could worship without sacrifice. The laws concerning circumcision, food, cleanliness, etc., took on new importance. The Hebrews learned the beginning of spiritual meditation. The immortality of the soul began to dawn upon them, belief in angels and in the resurrection of the body took new form. Here was the birthplace of some of the sects of later Judaism, as possibly Pharisaism. It was the centre of a period of great literary activity. The books of Kings, Obadiah, Lamentations, and parts of Ezekiel and Jeremiah, were written then. Earlier writings were revised and re-edited during this period. All the writings are reflective and distinctively religious, and optimism predominates over pessimism. They strove after correct literary form and finish.

King Cyrus was a friend to the Hebrews, and allowed 42,360 to return and rebuild the temple in Jerusalem in 537 B.C. But many still remained in Babylon. Those who returned were different in many respects from the captives who were taken to Babylon. Their language was greatly changed. They had put away idolatry, and had new impulses in trade and industry. The faith of Judaism was much broadened and more liberal. The issues of the captivity were vital to the history of the Jews, and so to Christianity.

Mary Doan, of Purdee University, read a paper on "The Young men and Women of the Bible School." She said: "As a man thinketh so is he." He lives over and over in mind what he hopes to live in reality soon. He who moulds the mind of the girl of sixteen and the boy of eighteen holds the destiny of the future. It is well to look ahead and anticipate our mission. Christ at the age of twelve had a dream of being about his Father's business. The Bible School teacher has a great deal to do in shaping the dreams of his pupils. Our youths hear too little of the truth of God, and too much of temporal things. It is difficult for them to express themselves, for they are so little used to using the language of the kingdom of God. They often appreciate the spiritual application of the lesson when they can find no words to express their thoughts. If they are to be interested they must be taught practical things. When life is devoted to great aims there is no time for irritation over trivial affairs. Our girls and boys must have higher aspirations than their parents had, for true womanhood and manhood, are broader than they were a generation ago. Life need not be always a struggle for money, nor always a struggle to renounce money and the pleasures of the world. The soul cannot do its

best if the needs of the body are neglected. Money, politics, etc., are temporal, and cannot satisfy the soul, it must catch glimpses of the unseen and feed on that. Help the youths to ask the question seriously, which they will choose—the temporal or the eternal.

In the discussion which followed, Albert J. Brown emphasized the need of tact in approaching youth about their salvation. He said you may play with a boy when you can't pray with him. You may pray with him once, but you won't get a chance to again. You may play with him again and again and thus reach him.

Prof. Elbert Russell presented the subject of "The Purpose of Teaching and Preparation for It." He said: "The general principles are the same for all teachers, but the Sabbath School occupies a special place in the life of the children. It gives them their estimate of Christianity. It supplies them with religious knowledge. Since the state no longer encourages instruction in the Bible in the public schools, the Sabbath School and home are their only resources. These resources being inferior to the present needs, the ignorance concerning the Bible among the young people is appalling. To be proper Sabbath School teachers makes immense demands upon our people, and many of them cannot take the time for needful preparation. We need better teachers, who can give more time for the work, or our young people will drift away. The state leaves the ethical instruction of its citizens to the Sabbath School, and attends only to their intellectual development, which increases the responsibility of the Sabbath School more than in former years. The Sabbath School is also the children's church. They do not enter largely into the public worship of the church, so that almost the only spiritual food they receive comes from the Sabbath School. The purpose, then, of the Sabbath School is to feed the child's soul. The truth must be presented concretely, rather than by the use of abstract terms. It must be presented creatively so as to appeal to the child's imagination. Symbols, both natural and conventional, may be employed. It must be presented to the feelings, giving the child joy and confidence in having found it. It must be presented to the will, so that he may incorporate that which he has learned into his daily life and actions.

The teacher, in his preparation, must: first, master the lesson; second, plan the recitation; third, plan what the pupils are to do for the next recitation; fourth, feel that the truth is to be presented; fifth, be positive and not teach his doubts and difficulties; sixth, embody his teaching in his own life and character, so that he may teach by example as well as by all other means.

At Thorntown Mid-Week Meeting on Fourth-day evening Levi Mills, of Wilmington, Ohio, preached a sermon from Dan. 1: 8.

Man is the central figure of the whole creation of God. The purpose of all other creation was man's happiness, well-being, and prosperity. Man alone of all God's creation is invited into the realms of literature, science, art, theology, etc., that he might gather treasures of the soul which cannot be destroyed. Man alone is the great frontispiece of the exceeding excellency of God's power. It is the wonder of the centuries that after man had sinned against God and fallen, God veiled himself in the form of humanity in the person of his son Jesus Christ that the righteousness of the law might be fulfilled. Christ was perfect God with all the power of the Trinity. He was perfect man with all the sorrows and sympathies of the human heart that he might lift up humanity. Christ did not come to debase divinity, but to exalt humanity. The man who wants to be an angel has little conception of our eternal redemption and exaltation, which is higher than angels ever dreamed of. We shall be satisfied "when we awake in his likeness." "We shall be like Him." I thank God, Jesus Christ came seeking a bride. His Father is rich, and all the riches of the Father belong to the Son, and he shall bestow them upon his bride through redemption. Christ says, "Come unto me and inherit the kingdoms, prepared for you from the foundation of the world."

Man is the light of the world because he is the only creature in the world who can cultivate the lower creation, and be cultured himself to the highest state of excellence. The highest type of God's divine power is shown in man when the Holy Ghost has fullest sway in his soul. We will not be judged by the measure of what we have done—we'll be rewarded for that—but by

what we might have done. God holds us responsible for every opportunity he gives us. Let's get to the place where our obedience is equal to our ability.

Many false notions on education are rife. I'm glad we live in an age of universities, colleges, academies, and public schools. If you want to be strong in the Lord get a good education and use it to God's glory. To be practical the whole man must be educated heart and mind too. Knowledge is intellectual, but wisdom is an impartation of the divine life, nature, and power of God. Wisdom unites mind and heart.

Conscience is not the still, small voice. It is simply that which enforces in one's life that which he believes whether right or wrong. Paul, following conscience, went forth to persecute the church until the light dawned upon him. Those who follow conscience without any knowledge of the Bible and without intelligence cause dissension. Let the whole man be trained body, mind, and soul. They are interdependent upon each other. Let policy die out, and principle be made paramount. Loyalty, devotion, and love are requisites of God's true servants. Ruth in her faithfulness to Naomi is an example of loyalty; the woman who gave all her living an example of devotion, and the woman who broke the alabaster box of ointment and anointed her Saviour an example of love. "He that is faithful to the end shall receive a crown of life."

Fifth-day morning.—In an address on "Lesson Helps," Levi Mills, of Wilmington, Ohio, said:

The object of the church is to save men. The church can only be fruitful when all are consecrated and doing their duty. Like the human body, the church is made up of members each of which must do his own part. The spirit does not create gifts but strengthens and sharpens those already present. Teachers without gifts may use quarterlies, ask the printed questions and read the comments, but they cannot present the Truth. Quarterlies are frequently used to excuse indolence and ignorance. The purpose of Bible study is not only to learn of Christ's good example, of the plan of salvation, of the record of sacred history, of creation, etc., but also to seek after salvation, and to seek and find God. The purpose of the Bible teacher then is to point out the way to God. In order to point out the way of life the teacher must know it by having passed over it. He cannot understand spiritual things until he has been converted. The unconverted teacher is the blind leading the blind. He can teach creeds, but not Christ; religion, but not redemption; quarterlies, but not the Word of God. He is absolutely dangerous to the church when a teacher in the Sabbath School, and the church must rebuke the practice of using such as teachers.

In order to lead his pupils to Christ, the teacher must know his lesson and understand his pupils, so that he may be able to lead them tactfully into the Truth. He should not antagonize them, nor attempt to fasten upon them any set of opinions. He must impress them that he believes the lesson, and knows the way of life. Above all he must live his teaching. The Sabbath School teacher has a sacred trust. The church expects much of him. Let him study the lesson from God's own word, aided by any and all helps to which he has access, but leaving these all at home let him go, after earnest prayer, before his class for the purpose of saving souls.

Ida May Cox, of Darlington, recited "The Tempest Stilled," a beautiful description of the scene where Christ stilled the tempest on the Sea of Galilee.

Alice A. Mendenhall gave an address on "The Attitude of the Church toward Higher Education." She said: I would not exalt education above spirituality. I would rather have a simple child-like faith in God and no education than have education and no faith.

The attitude of the church toward higher education is hardly one of indifference, it is hardly an attitude of sympathy and encouragement, it can scarcely be said to be antagonistic, but rather one of fear and suspicion. We are more or less fearful it may be dangerous. Let us notice some of the tendencies of higher education and the complaints which the church brings against it. First. It tends to rationalism. This is an age of reason, but reason and faith are not antagonistic. They are helpful, they are supplementary to each other. We can't draw a sharp line between faith and reason. God gave us the power of reason just

the same as faith. The church needs a more reasonable faith.

Second. It tends to intellectuality. We need a guarded religious education. Intellectuality is not opposed to spirituality. There is a possibility of advancement in intellectuality and also in spirituality. We sometimes confuse emotion and spirituality. The more intellectual one is, the more spiritual he is, or there has been a mistake in his education. The church needs a higher stage of development in its intellectuality.

Third. Higher schools turn out so many skeptics and infidels. The word skeptic used to mean one who searches on all sides for truth, but it has degenerated to quite a different meaning as used at present. The value of an education consists in that it gives one a larger range of vision, a larger and fuller horizon. The church needs a larger range of vision, a larger and fuller horizon, and a greater realm of thought. It enables one to see the many-sidedness of any subject. Truth may be viewed from many points.

The student is taught to think at school, and he will think when he goes to church too. He may find difficulties between what he hears at school and at church. Truth taught at school and church ought to be harmonious. The church needs men and women who are large enough "to see what the other side looks like." Every subject is large enough to admit of difference of opinion. We think it is all right to differ on non-essentials, but even the vital doctrines are large enough to be seen from many points. We may be in harmony with the truth, and not have all of it. Truth is like a sphere and must be viewed from various sides, but it is so large no one can see all of it. The one who sees it from the most sides and from the nearest points of view gets the more correct idea of it. Truth is unchangeable, but men grow in their understanding of it. We may stand firm, and yet grow and change in our ideas of truth. Christ is at the center of the sphere and sees it on all sides, and is the embodiment of all truth.

We need a larger charity. Is the test of Christianity unity of thought or opinion? No, it is unity of charity, sympathy, and love. Let us remember that higher education gives a broader range of vision, that the church needs this broader range of vision, that ministers need it, and that child-like trust is not inconsistent with a reasonable faith.

Ella J. Davis, Superintendent of Bible Schools of Indiana Yearly Meeting, spoke on "Graded Teachers in the Bible School." She said: "We need teachers especially adapted to each grade. One who is a great success as a primary teacher may prove a failure for more advanced pupils. If our Bible Schools could be graded as carefully as our day schools, and teachers secured adapted to each of the grades, there would be much more efficient work done in them.

"The Quarterly Conference" was the next subject which claimed our attention. It was presented by A. L. Ellis, of Phlox, Indiana.

In most our meetings the members do not realize the importance of holding Quarterly Conferences, and those which are held are devoted entirely to Bible School work. Our church embraces seven departments of work: 1, Evangelistic; 2, Home Mission and Temperance; 3, Bible School and Education; 4 Social Purity; 5, Foreign Missions; 6, Christian Endeavor; 7, Peace and Arbitration. Six of these are discussed very little in the conferences, while the Bible School is discussed until the people are tired of the subject and lose interest. If the other departments were brought to our attention more we would probably see greater results in our work.

Kokomo Quarterly Meeting has been greatly blessed by holding two days' conferences in the middle of the week, and having very carefully prepared programs, perhaps considering the work of two or three departments in one conference. Papers on vital subjects are presented, and sometimes speakers from a distance are invited to assist. The Quarterly Meeting pays the general expenses of the conferences, and collections are taken to defray the expenses of the speakers.

Dr. J. Lindley Spicer, of Cincinnati, delivered two illustrated lectures on the subjects "The Book We Study," and "Oriental Side Lights."

He exhibited Oriental costumes, veils, sandals, phylacteries, lamps, and other objects mentioned in the Bible, and explained

how they were used in the Orient, and thus the thought of various passages in the Bible were made very clear and forcible. In the light of Oriental customs many obscure portions of Scripture are made very plain.

On both mornings of the Assembly, Devotional Meetings which resulted in much blessing convened at 8 o'clock, led by John Henry Douglas.

A choir composed of some of the young people of Thorntown, Sugar Plain, and Walnut Grove Meetings furnished most of the singing at the Assembly. The children sang a few songs, and solos were sung by Nathan Pickett, Mr. Williams, and Mina Wright.

It was decided that the next Assembly should be held at Watsika in Fifth or Sixth month of 1900, and the acting officers were nominated for another year of service.

At the roll call it was found that all the Quarterly Meetings were represented but two, and the whole number of visiting delegates was 95. There was an unusual number of ministers in attendance. We were especially thankful for the presence of our dear brother, John Henry Douglas, of Oregon, and his messages were very helpful. The Assembly was a season of great blessing to all.

ROBERT E. PRETLOW, Superintendent.
MARY PRICKETT, Secretary pro tem.

RESOLUTIONS PASSED BY THE ASSEMBLY.

Whereas, This Assembly has been deeply blessed through the services of Alice Mendenhall and Elbert Russell in presenting the problem of investigation and teaching, and

Whereas, These Friends are in our judgment faithful representatives of the true spirit of Earlham College; and

Whereas, Our Yearly Meeting is jointly associated with Indiana Yearly Meeting in maintaining a high intellectual, moral, physical, and spiritual institution of learning; be it

Resolved, That this Assembly vote a hearty loyal support, both commendatory and financial, to Earlham College.

Resolved, That it be the sense of this Assembly that the custom of purchasing dinner, which has been practical for four years, become a permanent custom of the Assembly.

Resolved, That we express our sympathy and unity with the Czar of Russia in calling a conference of nations for the purpose of uniting upon terms by which all difficulties between nations may be peaceably adjusted, and thereby hasten the day when nations shall learn war no more.

Resolved, That we deplore the opinion of Attorney-General Griggs by which the soldier is exposed to the ravages of the rum traffic. We therefore pray President McKinley, as Commander-in-Chief of the army, that he exercise that power in accordance with the clear letter and spirit of the law, and the enlightened sentiment of the Christian people to abolish the canteen.

Resolved, by the visiting delegates to this Assembly, that we tender our heartfelt thanks to the Friends of Thorntown for the use of their meeting house during the sessions of this Assembly. Also to the members of Thorntown, Sugar Plain, and Walnut Grove Meetings, and other good people of Thorntown, for their hospitality shown in taking us into their homes and kindly administering to our wants, as well as the social and spiritual blessings that have come to us in this way.

Resolved, That our thanks are due to the singers of this place for their efforts in making this Assembly a success.

Resolved, That we most sincerely express our thanks to the Methodists of Thorntown, for the use of their commodious church on this occasion.

The meek, the disinterested, the unselfish, those who think little of themselves and much of others,—who think of the public good, and not of their own, who rejoice in good done, not by themselves, but by others, by those whom they dislike as well as by those whom they love,—these shall gain far more than they lose: they shall "inherit the earth" and its fulness.—Dean Stanley.

SEARCH THOU OUR HEARTS.

Search Thou our hearts, O God, and see
If this our strife be waged for Thee.

Thou gavest in our infancy
The precious gift of liberty.

And is it, then, through Thy commands
We rend the gift from other hands?

Lord God of Battles once wast Thou—
Declare Thyself unto us now!

For since One came, the Prince of Peace,
Hast Thou not bidden war to cease?

Yet, peradventure, now, as then,
Through darkling paths Thou leadest men.

From present ills of war and blood,
Permittest them to work out good.

An hundred years Thy face hath shed
Its light upon the paths we tread.

And all we did was in Thy name,
And Thou hast given us power and fame.

No stronger nation walks Thine earth
Than ours, the one of latest birth.

Since Thou hast given such bounteous store,
What need, O Lord, have we of more?

Then woe to us if we profane
Thy name to cloak our lust of gain!

No sin more hateful, Lord, may be
Than that which cursed the Pharisee.

And Thou, howe'er we cloak intent,
Wilt judge us by the thing we meant.

Search Thou our hearts, O God, and see
If this our strife be waged for Thee.

ANNE VIRGINIA CULBERTSON.

Died.

COBOURN.—William F. Cobourn, son of Nathan (deceased) and Harriet Cobourn, died Fifth month 12th, 1899, aged thirty-one years. He was a member of Friends at Salem, Ohio.

ENLOW.—Thomas Enlow, son of James and Ruth Enlow, was born Fifth month 12th, 1837, died Fifth month 20th, 1899. He was a member of West Branch Monthly Meeting of Friends, Iowa. His close was a very peaceful one. Funeral services at the home.

FLAGLER.—Barnet B. Flagler, of Rochester, aged 73 years, died suddenly in Monroe Avenue M. E. Church, of that city, Sixth month 2d, 1899. About the middle of the services of the evening prayer meeting he offered prayer and gave testimony to a precious sense of the Lord's presence with him in a particular manner during the past few days, and asked for a favorite hymn, "Abiding and Confiding," which not being in the books used, "Leaning on the Everlasting Arms" was sung, and he immediately expired. He was a life-long Friend, and greatly loved its principles, but enjoyed the society and fellowship of earnest Christians of all denominations.

The funeral services were held in Friends' meeting house in Macedon Center, the place of his former residence.

"Blessed are the dead who die in the Lord."

HAM.—F. Findlay Ham, at his home in Wilmington, Clinton Co., Ohio, March 16th, 1899. He was the son of Wm. and Martha Burgess Ham. He was born in Harveysburg, Warren Co., Ohio, February 9th, 1840. Although of Quaker ancestry, he was not a birthright member of the church, but joined Friends at Ogden about 1879, being a faithful attendant at meeting, and cheerfully bearing his part of the burdens of the church. In the last few weeks of his life he talked freely of his prospects, expressing a full assurance of having received Divine forgiveness. He was a member of Wilmington Yearly Meeting.

HAMMOND.—Viola Hammond, daughter of T. E. and Alice Haworth, and wife of R. S. Hammond, died at her home in Belle Plaine, Kansas, Third month 23d, 1899 aged 37 years. She was converted in the winter of 1888. Her life since her conversion has been a consistent walk, and an unwavering trust in Him who gave his life for her.

In the midst of afflictions, trials, and disappointments, she seemed to be exalted into the higher realm of humility and faith. Her life, as manifested in the social circle, in the church, and especially in the home, exemplified in a very marked degree what divine grace can do for a ransomed soul.

HARTSHORN.—John D. Hartshorn, an overseer in Cincinnati Monthly Meeting, peacefully fell asleep in his 76th year, Third month 10th, an earnest Christian, universally beloved.

HUNTINGTON.—Died at his home in Pleasant Valley, Amesbury, Mass., Fourth month 11th, 1899, Moses Huntington, a beloved minister and member of Amesbury Monthly Meeting, aged 89 years, 11 months and 5 days. A lifelong member of the Society of Friends, he was dearly attached to its principles and earnest in his advocacy of them. He was a great favorite with the young people and was warmly interested in their welfare, earnestly desiring their establishment in Christ Jesus. Shortly before his death he remarked: "There is one whom we can perfectly trust—the Lord our Master." During his long life he seldom missed a meeting, either on First-day or in the middle of the week, until the infirmities of age forced him occasionally in inclement weather to remain at home.

JONES.—Lydia Bonine Jones, daughter of Isaac and Sarah Bonine, wife of Nathan Jones, fell asleep in Jesus Fourth month 23d, 1899, aged 71 years, 10 months and 9 days. Early in life she felt the impression of the Spirit calling to a higher life, but did not confess the Saviour until in mature life, since which time she lived a faithful, consistent Christian. She was a lifelong Friend, and for twenty-six years served her meeting as elder, besides filling most of the important offices of the church. During her last sickness, which lasted about one year, there was a marked deepening in her spiritual life. She organized, twenty years ago, a Women's Christian Temperance Union Society here, and has labored with untiring zeal for the cause of temperance until her departure. Language fails to express the loss to her family, church and community, but we bow before the All Wise, believing He doeth all things well. She was a member of Birch Lake Monthly Meeting, Michigan.

KIRK.—Robert Kirk, a member of Cincinnati Monthly Meeting, died at his home in Hartwell, near that city, Fifth month 11th, leaving a wife and one daughter.

LINDLEY.—Mary Lindley, truly called "Grandmother" by very many, peacefully ended her long earthly sojourn at Whittier, Cal., on the 28th of Fourth month, 1899, aged nearly 97 years. She was born a Friend in North Carolina on the 6th of Seventh month, 1802, soon became a Christian, and continued faithful through her life, fraught as it was with wonderful trials and blessings. In 1819 she was married to David Lindley in North Carolina. In 1832, they, with six children, moved West, sojourned one winter in Ohio, then settled near Monrovia, Ind., where their chief life work was done. They followed some of their children to New Providence, Iowa, in 1865. Here, in 1877, after nearly sixty years of wedded life, the husband and father passed away, leaving her to twenty-two years of widowhood. In 1887 she came with some of her children to California, where the sunset of her life occurred. She was the mother of twelve children, nine of whom lived to have families, but of whom only four survive their mother. There are 50 living grandchildren, 71 great-grandchildren and 10 great-great-grandchildren. Total living posterity, 135. A strong character has left her impress on the world and in the church. She was an elder from the age of twenty-six until released on account of age. Her chief concern

for many years was that all her children should be real Christians and meet her in heaven. She was lame for about twenty years, by a fall on the ice in Iowa, and blind for the last three years. In all her affliction by day and night, her song was praise. She delighted to be taken to meeting as long as it was practicable to do so. Her mind remained sound and vigorous and her memory was remarkable. Recent events were as fresh as those of childhood. Truly a "Mother in Israel" has left us.

MENDENHALL.—Mary E. Mendenhall, daughter of Nathan and Lydia Jones, departed this life Sixth month 2d, 1899, aged 51 years and 6 months. She was married to Wm. Mendenhall Ninth month 20th, 1876, who survives her. She has been a consistent member of the Society of Friends for a number of years. Though for a long time greatly afflicted, we believe her suffering has worked for her a far more exceeding and eternal weight of glory.

SHECKEL.—Caroline S., wife of James Sheckel, at her home in Greenfield, Indiana, Sixth month 7th, 1899. The deceased was more than seventy years old, and had been for some years a member of Westland Monthly Meeting. She leaves an aged husband and five grown sons and daughters to mourn her loss.

TRUEBLOOD.—Died on the morning of Sixth month 15th, 1899, after a long and painful illness, at a medical institution in Indianapolis, Minnie A. Trueblood, daughter of James and Martha Trueblood., in the 57th year of her age. For several years past she has been a professed Christian and has manifested a practical interest in the work of the church. The cause of missions, the promotion of the principles of peace and arbitration, the prohibition of the liquor traffic, the elevation and development of woman, the rights of the Indian and the negro, and the prevention of cruelty, through the efforts of the Humane Society, enlisted her sympathetic help so far as lay in her power.

For many years a saleswoman, and finally the senior member of a mercantile firm, she was in a position to be an inspiring force along many lines. Public spirited, hospitable and beneficent, many were the hearts she cheered, the needy that she helped, and the struggling, both of men and women, who were stimulated by her encouragement to a larger success.

She was a member of Kokomo Monthly Meeting, Indiana. Deeply interested in the welfare and enterprises of her ancestral church, she took its periodicals and gave intelligent thought to the topics presented, especially through the columns of *THE AMERICAN FRIEND*, of which she was a diligent and very appreciative reader so long as her strength permitted.

Her career has been an exceptional one, and her death has left a large vacancy in the wide circle of her acquaintance.

WILLIAMS.—Summer G. Williams, at his late home in Lewiston, Maine, on the 15th of Fifth month, aged 53 years and 6 months.

News and Events.

Senator Waldeck-Rousseau has succeeded in forming a new cabinet. It is composed of heterogeneous political material, but is acknowledged generally to be the best that could be devised. There is urgent need at this crucial period in France's career to have a body of ministers who can unite on the leading questions of the day, and this end has apparently been gained most satisfactorily in the new cabinet. The one feature in the construction of the cabinet is the spirit of self-negation shown and the desire of each member to subordinate individual preferences to the stability of the Republic. As an instance of sacrifice of personal advantage, the premier himself, Waldeck-Rousseau, has given up an income of \$100,000 as a lawyer to take the portfolio. It is a striking instance of the peculiar complexion of the cabinet that the Minister of War, Marquis de Gallifet, should be noted for his monarchical sympathies. He is, however, an out and out defender of Picquart, and in fact the *raison d'être* of the entire cabinet is the fact that all the members are Dreyfusites. This is the question above all others in France to-day, and it furnishes the keynote to nearly every political movement which trans-

pires. The Parisian newspapers mostly support the government. Dreyfus, at this writing, is anxiously awaited at Brest, where the *Sfax* is expected to land. From Brest he will be transferred to Rennes, where the new trial is to be held.

The Samoan issue has been settled for the present. Malietoa Tanu has been recognized by the Commissioners of the three Powers as king, and thus the decision of Chief Justice Chambers in the matter of the kingship has been vindicated. After being confirmed as king, Malietoa abdicated in favor of the Commissioners, who appointed a Provisional Government, consisting of the Consuls of the three Powers, empowering a majority to act in all cases where unanimity is not required by the Berlin treaty. Chief Justice Chambers continues to hold office, and the various municipal officials are confirmed. The report of the Commissioners recommends the abolition of the kingship and the Presidency of Apia, and the appointment of a Governor with a Legislative Council, consisting of three nominees of the interested Powers, assisted by a native House. Not the least important object attained by the Commissioners was the surrender of about 1,850 rifles from the Mataafa party, and 2,000 from the Royalists. This will go far towards maintaining peace between the discordant native factions.

General Leonard Wood, who has recently arrived in this country for a short visit, reports a very gratifying condition of affairs in Santiago province, of which he is military governor. He states that prior to his departure he made a tour of all the towns of any size in the province, and did not receive one application for assistance. Of the few agitators who want to control, and whose ambitions have not been gratified, he says that none amounts to anything. Thus far 3,000 Cuban troops have been paid, and the work now appears to be moving along quite smoothly. General Maximo Gomez is engaged in preparing new lists of the soldiers to replace the old ones, which appear to have been padded to an alarming extent. A few cases of yellow fever have broken out in Santiago, but with the remarkable improvement in sanitary conditions effected by General Wood it is safe to say that the disease will soon be checked.

Little material progress can yet be recorded in the sessions of the Peace Conference, though it is pleasant to notice the optimistic attitude of many public men towards the outcome of the meetings. There is a diversity of opinion as to the results which will accrue, but the opinion is gaining ground in many quarters that something tangible in the way of promoting the world's peace will actually be brought about. It is reported that Emperor William will withdraw his objection to the arbitration tribunal, providing the obligatory clause is removed. There is much opposition to accepting the proposal of the United States to exempt private property from capture on the high seas in time of war. The strongest weapon of war of several nations would be their opportunity to destroy the commerce of the enemy, and these—France particularly—naturally fail to come in line with the suggestion. It therefore appears doomed to failure. Russia is pushing her proposal of checking the increase of armaments.

The strike of the street car employees in Cleveland, Ohio, has been adjusted, and cars are now running on all lines. The company virtually won the fight, as it refused to discharge the non-union men. There is some dissatisfaction on the part of the reinstated union motormen and conductors that non-union employees should be retained, but they are generally glad to get back to work, and no active demonstration of disapproval in made, except that in a few instances passengers have been compelled by a small squad of sympathizers to leave cars manned by non-union men and await one run by union employees.

The chief event of interest in the Philippines last week was the capture by General Wheaton of Perez das Marinas. This capture was attended with a comparatively small loss in killed and wounded, though for a time the attack on our troops was more than usually threatening. President McKinley has great confidence in General Otis, and while he holds himself in readiness to supply as many additional troops as may be needed, he does not intend to act until he is informed by General Otis that there is a definite need of a larger force to suppress the rebellion.

THE TRUE GENTLEMAN.

A writer in the "North American Review" recalls Ward McAllister's definition of a gentleman. "My understanding of a gentleman," said Mr. McAllister, "has always been that he is a person free from arrogance and anything like self-assertion; he has consideration for the feelings of others; is so satisfied in his own position that he is always unpretentious, feeling he could do no ungentlemanly act; as courteous and kind in manner to his inferiors as to his equals."

"Beside this definition," continues the writer, "it is well to place that given by Emerson: 'The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior, not in any manner dependent and servile, either on persons or opinions or possessions. Beyond this fact, of truth and real force, the word denotes good nature or benevolence, manhood first, and then gentleness.'"

A KING'S PLAYTHINGS.

To judge from his sub-titles, "Victorious Lion of the Tribe of Judah, King of the Kings of Ethiopia, Lieutenant of God," Menelik II. should be "every inch a king;" but as a matter of fact, there are several inches of child, and naughty child at that, under the black, polished skin of this monarch of Abyssinia.

The child in Menelik was once easy to amuse. Very little sufficed to entertain him, and Vicomte de Poncins relates in the "Nineteenth Century" that the first sugar-loaf which was presented to him threw him into ecstasies of pleasure, and that he and his consort were discovered with that blessed product of civilization between them, licking it vigorously.

But those good times are past. Europeans have brought Menelik so many toys that he has become critical. When a new traveler is announced he now awaits with impatience the customary present, trying to find out beforehand whether it is to be something new, in which case the audience is speedily granted.

He is much interested in all machinery,

THE AMERICAN FRIEND, publishes in its columns, as frequently as it can find space for the purpose, the location and time of holding Friends' Meetings in the large cities throughout America. Many of our readers have expressed their satisfaction with it. If in visiting the different cities Friends could also find a comfortable home in some Friends family it would frequently be very much appreciated. Our readers who could accommodate such transient boarders would find it of value to keep an advertisement in our department of "Subscribers' Wants." Such a notice would cost only 25c. for each insertion of 5 lines.

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which, including matches, he invariably takes to pieces. Sometimes he deigns to be present at the unpacking of the traveler's boxes, and to appropriate any little object that pleases him. Such informal examinations please him vastly.

"If I had not been a king," he remarks at times, "I should like to have been a custom-house officer."

Vicomte de Poncins pleased Menelik so much with a pair of hastily darned socks that he insisted on unsocking, for his own benefit, a party of missionaries who passed through Adis Abeba shortly afterward;

but nowadays he must receive more costly gifts, and like Oliver Twist, he asks for more.

Sometimes his majesty, tiring of his presents, gives them away, and a silver soup tureen, part of the gift of a European sovereign, has been seen on the head of one of his armed warriors.

Secretary Alger has declared himself a candidate in the Senatorial contest in the State of Michigan. He has Governor Pingree's support.

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This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

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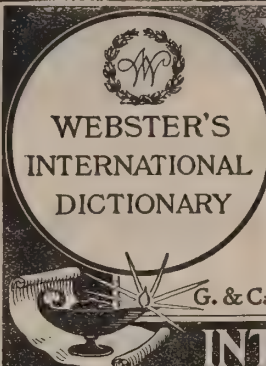
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On July 7 the Pennsylvania Railroad Company will run a special excursion from Philadelphia, Baltimore, Washington, Reading, Altoona, Bellefonte, Lock Haven, Shamokin, Wilkesbarre, Sunbury, and Williamsport, and principal intermediate stations, and stations on the Delaware Division, Philadelphia, Wilmington and Baltimore Railroad, and on the Cumberland Valley Railroads to Chautauqua, N. Y. Special train will start from Harrisburg at 11.35 a.m. Connecting trains will leave Philadelphia 8.40 a.m., Washington 7.55 a.m., Baltimore 8.55 a.m., Altoona 7.15 a.m., Wilkesbarre 7.30 a.m., Lock Haven 11.25 a.m. Round trip tickets, good to return on regular trains not later than August 5, will be sold at rate of \$10.00 from Philadelphia, Baltimore, and Washington, and at proportionate rates from other stations.

Passengers from Atlantic City, Bridgeton, Vineland, Clayton, N. J., and stations on the Delaware Division, will use trains to Philadelphia on day preceding date of excursion.

For specific rates and time of connecting trains apply to nearest ticket agent.

PENNSYLVANIA CHAUTAUQUA.

Reduced Rates to Mt. Gretna via Pennsylvania Railroad.

For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., July 4 to August 10, 1899, the Pennsylvania Railroad Company will sell special excursion tickets to Mt. Gretna from New York, Washington, Baltimore, Frederick, Md., Canandaigua, and intermediate points, including all stations on its line in the State of Pennsylvania.

Tickets will be sold June 25 to August 10, inclusive, and will be good to return until August 15, inclusive.

Inauguration Pullman Library Observation Cars on the Washington Southwestern Limited, Trains Nos. 37 and 38—via Southern Railway.

Commencing June 1st, Pullman Library Observation cars will be operated on SOUTHERN RAILWAY'S WASHINGTON and SOUTHWESTERN LIMITED, trains No. 37 and 38, between New York, Philadelphia and Atlanta, Ga.

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WONDERLAND '99.

The Northern Pacific Railway has issued a very handsomely designed book descriptive of the region tributary to their lines. It is strikingly rich in illustrations, and is an unusually valuable guide to the grandest and most interesting region of the United States. The book has aptly been named "Wonderland" from the country which it depicts. It will be sent to any address upon receipt of six cents in stamps or otherwise. Address, Chas. Fee, G. P. A., St. Paul, Minn.

The British War Office has requested an appropriation of \$20,000,000 to be expended on "defensive works, barracks and rifle ranges, at home and abroad."

YET AM I NOT FOR PITY.

For me there are no cities, no proud halls,
No storied paintings, nor the chiselled
snow

Of statues; never have I seen the glow
Of sunset die upon the deathless walls
Of the pure Parthenon; no soft light falls
For me in dim cathedrals, where the
low,

Still seas of supplication ebb and flow;
No dream of Rome my longing soul en-
thralls.

But, oh, to gaze in a long-tranced delight
On Venice rising from the purple sea!

Oh, but to feel one golden evening pale
On that famed island from whose lonely
heights

Dark Sappho sank in burning ecstasy!

But once—but once—to hear the nightin-
gale!

Yet am I not for pity. This blue sea

Burns with the opal's deep and splendid
fires

At sunset; these tall fires are classic
spires

Of chaste design and marvellous symmetry
That lift to burnished skies. Let pity be
For him who never felt the mighty lyres
Of Nature shake him through with great
desires.

These pearl-topped mountains shining si-
lently,—

They are God's sphinxes and God's pyra-
mids;

These dim-aisled forests his cathedrals,
where

The pale nun, Silence, tiptoes, velvet-
shod,

And Prayer kneels with tireless, parted
lids;

And through the incense of this holy air,
Trembling, I have come face to face with
God.

—Ella Higginson.

PROMISED HE WOULDN'T.

Dr. Edward Everett Hale, in his book,
"James Russell Lowell and His Friends,"
tells a story which illustrates the serious-
ness of the offence of writing poetry, in the
opinion of some practical people.

*An advertisement in the columns
of "Subscribers Wants," costing
only 25c., recently brought in 13
good replies at once.*

INDEX

To "The American Friend."

Copies of the index to "The American
Friend" for 1898 may be had by addressing
"The American Friend," 718 Arch Street,
Philadelphia. They will be sent promptly
upon request.

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FRIEND when answering our
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Coughs, Colds and relieves all pain.

There is only one **POND'S EXTRACT**

During the last year of Lowell's course
at Harvard, his father, Doctor Lowell,
spent most of his time in Rome. Young
Lowell was, in the summer of his gradua-
tion, "rusticated," or sent off to Concord
in a sort of studious banishment, under a
preceptor, as a punishment for persistently
failing to attend morning prayers at the
chapel. This fact caused great consterna-
tion among his classmates, for he had been
selected as class poet, and the rustication
forbade his presence in Cambridge until
commencement week.

About this time a certain Cambridge citi-
zen went abroad, and visited Rome, where
he called on Doctor Lowell, and gave him
all the Cambridge news. He went on thus
with some of the items:

"The parts for commencement have
been assigned. Rufus Ellis is the first
scholar, and is to have the oration."

Doctor Lowell expressed interest.

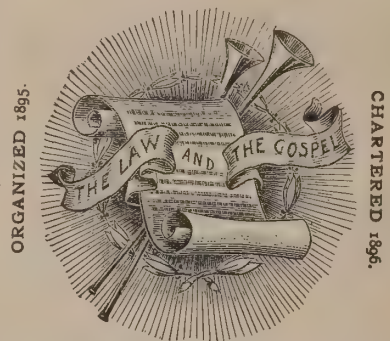
"Your son James has been rusticated,
and will not return to college until com-
mencement week."

The father expressed no particular inter-
est in this sad news. It evidently gave
him no distress.

"But the class have chosen him their
class poet."

"Oh dear!" Doctor Lowell broke out,
despairingly. "James promised me he
would quit writing poetry and go to
work!"

In time of disheartenment give double
thanks. First, that the ground of our con-
fidence is out of reach. "Our life is hid
with Christ in God." Next, that our El-
der Brother is never out of reach. We can-
not touch our confidence to destroy it. We
cannot lose or miss our Helper and De-
fense.

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Christian League, and seeks to promote the social,
moral and spiritual welfare of these strangers in our
midst, and invites the co-operation of Christian men
and women in this hitherto neglected work.

The Christian League is greatly in need of
financial aid, and contributions sent to the treas-
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STREET (Admission Motive Works), will be
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JOTTINGS.

On account of its religious significance, the Persian delegate to the Peace Conference, General Mirza Riza-Khan, has moved to change the red cross emblem to a white flag, with a red sun.

The Court of Dauphin County, in Pennsylvania, where Camp Meade is located, has rendered a decision that the canteen is subject to State taxation and regulation. As a result of the decision the Government proposes to abandon the camp, in order to escape the county's control of the liquor sold in its canteens.

Rear Admiral John C. Watson arrived at Manila on the 20th.

The records of the port of Havana show that for the five months ending with May the revenue receipts exceeded those of two years under Spanish rule.

Admiral Dewey arrived at Ceylon, India, on the 22d, on his voyage to the United States. He intended to remain there for about one week.

The Khalifa is reported to be confined in a narrow valley in Egypt by the Tagallas, a body of tribesmen friendly to the English. It is not thought, however, that the Khalifa will be captured.

The reunion of the Rough Riders at Las Vegas, New Mexico, has been turned into an ovation for Governor Roosevelt.

President McKinley has been taking a much-needed rest in New England. He attended, last week, the commencement exercises of Smith and Mount Holyoke Colleges. The Degree of Doctor of Civil Laws was conferred upon him by the latter.

Now that a reciprocity treaty has been concluded with the Barbadoes, there is a prospect that similar treaties will be made with other West Indian islands. These islands have an annual commerce of \$150,000,000.

Members of the young Turkey party who gathered at The Hague for the purpose of influencing the Commissioners to take some action regarding the condition of the Armenians, have been prevailed upon to leave the city. The Turkish delegation

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took offence at their presence and threatened to withdraw from the Conference if the Government of Holland continued to tolerate their presence.

Dr. Frederick A. Cook, of the Belgica Antarctic expedition, arrived in New York on the 23d. Considerable information was gained by the expedition regarding this region, which remains, however, for the most part unexplored and unknown.

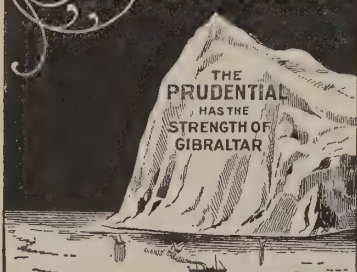
The controversy as to whether Schley or Sampson should have the honor of the Santiago naval victory seems likely to result in a court of inquiry or a court-martial.

Dr. McQueston, a member of General Otis' staff in the Philippines, who has just returned to this country, claims that it will require 100,000 to 150,000 men to subdue and hold the islands against the insurrectionists.

The Trans-Caspian region of Asiatic Russia is threatened with famine, owing to the prolonged drought and a plague of locusts.

Rudyard Kipling arrived in Liverpool on the 22d on the steamer Teutonic. As usual, he refused to be interviewed.

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The Prudential Insurance Co. of America

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Balliol, the most exclusive of Oxford colleges, has among its undergraduates a married Lancashire mill hand, 23 years of age, who worked his way into the university by studying after factory hours, with the help of free libraries and university extension lectures. He passed his Greek examination eighteen months after learning the alphabet, and within six weeks after admission to college won the Brackenbury history scholarship, worth \$400 a year for four years. He is trying for an honor degree in history.

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SHORT PARAGRAPHS.

An order for sixty locomotives has recently been sent from China to the Baldwin Locomotive Works of Philadelphia.

In England a society known as the "Scapa" is doing yeoman service in checking the disfiguration of scenery with advertisements.

The United States is the largest producer of petroleum of any country on the globe, over 2,500,000,000 gallons of it being produced last year. Russia is the next largest producer, with nearly the same amount.

It is announced that some of the Tammany magnates are negotiating for the purchase of the Lakes of Killarney in Ireland. Just what end is to be served by such a coup is not stated. It is to be hoped, however, that Tammany politics are not to despoil the beauty of this world renowned spot.

The manufacture of the tinder box and flint is still carried on in the village of Brandon, on the borders of Norfolk and Suffolk. A large demand for the primitive form of lighting is created by hot, damp climates, such as that of Africa, where matches cannot possibly be kept.

The children of the late Rutherford B. Hayes, ex-President of the United States, have offered their old home, known as Spiegel Grove, near Fremont, O., to the Ohio State Archaeological and Historical Society, on condition that a permanent fund of twenty-five thousand dollars be raised, the income thereof to be used for the proper care and preservation of the buildings and the historical treasures now contained therein.

A truly Christian spirit was displayed by the wife of Captain Dreyfus when she said some time since: "I shall forgive everyone when my husband is liberated. Enough have suffered already in this terrible business. It has left its mark on so many hearts, so many homes, that here shall be oblivion so far as I am concerned." This feeling is in thorough keeping with the undaunted heroism and faithfulness which she has displayed during the awful period of martyrdom which her husband has undergone.

Referring to the recent prize-fight in New York, designated by the authorities a boxing contest for the purpose of bringing it within the pale of the law, the "Springfield Republican" has this to say: "These elegant affairs of the knuckles happen quite frequently in the center of American civilization. A little cock-fighting in Cuba or Porto Rico is now quite sternly forbidden; it is so immoral and degrading, and inconsistent with America's Christian mission. It's a question whether New York doesn't need military rule as much as Cuba. The game cocks of the tropics are quite as elevating as the human roosters of the more northern clime."

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Dr. Pierson's article on "Ramabai and the Women of India," in the July number of "The Missionary Review of the World," is one of thrilling interest and deserves a prominent place among the Miracles of Missions. It is profusely and uniquely illustrated from original photographs, and contains a great deal of information not contained elsewhere. Dr. Pierson gives an excellent idea of the deplorable condition of Hindu women—especially widows—tells the romantic story of Ramabai's life, and describes the work which she has done and is doing in behalf of these unfortunate child-widows.

SCHOOL FOR BACKWARD CHILDREN.

Under the auspices of the Civic Club of Philadelphia a school for backward children will be established during the Seventh and Eighth months in the Hollingsworth School, at Fifteenth and Locust Streets. Pupils will apply for admission on the 30th inst, from 3 to 5 p.m., and on the day following from 10 to 11 a.m. The school will be open on the 5th of Seventh month. Manual work and physical culture will be special features in the school. Manual work will include woodwork, wood carving, drawing, painting and clay modeling. Physical culture will be conducted under the Swedish system. Physicians will be at the school on the 30th of this month and the 1st of next month to examine children. Dr. Burr, Dr. McCarthy and Dr. Witmer are the physicians. The teachers and superintendents of the work will also be present. This effort to reach an unfortunate class of children is an excellent one, and thus far the only other city to branch out in such work is Boston, where the experiment has proved successful.

What Recent Bible Study has done for the Christian Believer

By DR. RICHARD H. THOMAS

An Address delivered before the Annual Meeting of Friends' First-day School Association, held at Twelfth Street Meeting House, Philadelphia, during the Session of Philadelphia Yearly Meeting, Fourth month 18, 1899.

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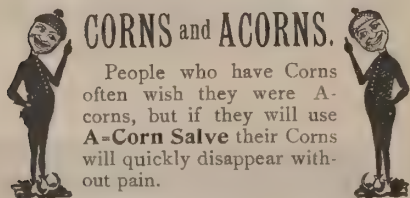
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is the result when you use
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The American Friend

Vol. VI

SEVENTH MONTH 6, 1899

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"That they all may be one."

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PHILADELPHIA, SEVENTH MONTH 6, 1899.

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SOMETIME.

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The thing which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

But not to-day. Then be content, poor heart,
God's plans, like lilies pure and white, unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly see and understand,
I think that we will say, "God knew the best."

M. R. SMITH.

CHRISTIANITY AND REFORM WORK.

As there is no conflict between religion and morals, so there is no conflict between philanthropic, or reform work, and Christianity. Some people are afraid of speaking much of *mere* morality for fear they are dishonoring religion by doing so, and in like manner it is felt by some that there is no place for mere reform work or philanthropy, because it is on too low a plane, our business in this world being to preach Christ and His power to save, and that only.

There can be no doubt in the mind of any Christian that the all-important thing is to present to humanity the Saviour from sin, to induce as many as possible to yield to Him completely, and if they fully experience the cleansing, sanctifying power with which He fills a surrendered life, the questions of morality and of reform are settled so far as those lives are concerned, for in the acceptance of Christ, His standard of life must be adopted, or it is only a half-way step. While it must ever be the supreme thought with the ripe Christian to make it possible for men and women to become "new creatures," there can be no controversy with those who find it their mission to educate, to improve

the condition of things by reform movements or by legislation, and who make life purer and easier by removing temptations and the causes of evil.

The half-taught disciples restrained those *casting out devils* because they did not do it in the name of their Master, but he rebuked them and gave them to understand that it was a victory for Him every time a devil was dethroned, in whatever way it was accomplished. "He that is not against us is for us." We often forget that broad teaching, and feel sometimes that the work must be done in our way or at least by those who have a like faith with us, or it cannot be a service for Christ; but His words are unmistakable, that no work which makes this a better world, which makes it easier for men to live a true life, is to be condemned. A defeat of Satan is a victory for Christ, a removal of the darkness means the incoming of the light; therefore let us not relax any effort to work directly in His name for the salvation of the world through the Saviour, but let us have no word to say against any effort of individual or society for the overthrow of evil, or for the amelioration of suffering and the effects of sin. We can see how inconsistent it is to allow a cause to exist which makes the land abound with drunkards, paupers, criminals, and mentally incapacitated, but while it does exist we must find out how to deal wisely with those whom our imperfect civilization has wrecked. Meanwhile, we ought to devote all our powers, mental and moral, to the conception of some method that will forever remove the cause of the evil. The man or the woman, or the multitude, as the case may be,—who strikes successfully at this root of woe and ruin and crime, will have served God in *casting out devils*, whether it be done by a political method or a legal act, or by a campaign of education or on a definite religious basis. During the great crusade against slavery the work was interrupted by dissensions

between the mere reformers and the churches. The churches would not work with the reformers because they did not put their opposition on a Christian basis, the reformers condemned the churches for not endorsing their methods. When Christ forgives us and makes us His he does not make us less truly, but more truly *men* than we were before. He does not call us apart from the problems of human improvement and progress. He puts us rather in the forefront of the great battle of Armageddon, and we are under orders "to ride abroad redressing human wrongs," to smite evil and sin and crime, and to aid the right and the truth. We have still living among us two valiant souls whom God has greatly blessed, a Moody and a Parkhurst. One has worked ceaselessly to bring men to Christ for salvation, the other has, with lance in hand, attacked the corruption and crime of his city. Both are knights of God, and they have no conflict with each other. The arrows of both are sharp in the heart of the King's enemies.

THE WORK AT YEARLY MEETING.

THOSE who are acquainted with the work of London Yearly Meeting must have been impressed with the way in which it approaches every subject of vital importance and the profound consideration which such matters receive. Whenever a new movement is under way or some old path is to be left for a new, or some work of broader scope is opening before this body, its strongest and wisest men and women consider the question with the weight which befits statesmen entering upon a new government policy. The greatest diversity of view and of opinion is welcomed; the whole thing is gone over and every phase of it is examined. The speakers give evidence that they have studied the subject and have brought their best wisdom to bear upon it, and in almost no instance has the decision reached, after such consideration, proved to be unwise or mistaken.

Our plan in America has been quite different. We too often let matters drift until they settle themselves or get beyond our control, because we do not like to have questions of vital and profound import freely and openly discussed in Yearly Meeting. We seldom or never have a day devoted to the weighty consideration of some great question of method or to some movement of wider scope, such as frequently occurs in London. We have not learned how to look on every side of a question and to tolerate the frank expression of opinion when it goes counter to the generally accepted view. In fact, we have not seldom blundered into our new lines of work, and have

stoutly refused to face altered situations, until we found ourselves moving along aimlessly without any settled plan and without any wise leadership.

The work at our Yearly Meetings is carried through rapidly; one thing crowds upon the heels of another, and it almost never happens that a Yearly Meeting settles down to a profound examination of the issues of the time. We have never heard in a Yearly Meeting a dispassionate and broad-minded and practical consideration of the ministry, of the pastoral work, or of revival work. When we approach the "state of the church" we consider it an opportunity for preaching or exhorting instead of examining the real state and condition of the church, its methods of work, its plan of evangelization, its pastoral system, the character of its meetings for worship. The result is that nothing practical ever results from "the consideration of the state of society." A minute is drawn up which contains many good thoughts, but they bear directly on no one single thing, and they dissipate and are lost as soon as meeting breaks.

We would suggest that the session devoted to the consideration of the state of the church be made the greatest session of the Yearly Meeting as it is now in London; that the consideration of some definite and vital subject be made the order of the day, and the weightiest members of the meeting contribute their best thought to the subject of the year. It should not be a time for glittering generalities or for moralizing or for expounding Scripture, but for practical and clear-minded examination of the real present state of the church in some one definite particular, and everything said should bear directly upon this, so that out of the hours of talk some wise, constructive conclusion might follow that should guide the church in accomplishing its divine mission.

THE EDUCATIONAL CONFERENCE AT PROVIDENCE.

THE Five Year Educational Conference of Friends in America was held at Providence, Rhode Island, from the 28th to the 30th of Sixth month. It was attended by Friends from all the Yearly Meetings in America, except Canada, Oregon and California, and three Friends were present from London Yearly Meeting. The Friends in attendance numbered about one hundred and fifty. The Conference decided to publish its proceedings in full as a supplement to THE AMERICAN FRIEND, so that as soon as this can be accomplished our readers will have in detail the entire work of the Conference. In view of this, only a brief bare outline of the sessions will now be given.

The program was carried out to the letter, and the topics presented covered a very wide range. It might be said that the Conference was characterized by its practical trend. There was little academic or abstract discussion, but on the contrary each speaker sought to present something which could be used to improve our methods of education.

Many speakers showed successfully why, from the character of their principles, Friends are bound to stand for sound education and for the development of the whole man. It was peculiarly interesting and gratifying to note from the proceedings of this Conference how deeply our educators are impressed with the importance of upholding and emphasizing the root ideas of Quakerism, while it was clearly evident that most speakers felt that these ideas had prepared us for being interpreters of Christianity to the present age. The work which the colleges and schools have done for the church, and the work which they should do in the immediate future, was ably presented and discussed, and much that was practical came out in the papers and speeches. It was felt by some that, in spite of the gratifying number of our institutions of learning, with their steadily increasing equipment, and in spite of the number of our members who are reached by them, the practical results, in terms of qualified workers in the various lines of activity within the church, are not as apparent as they should be.

The relation of the academies to the colleges was considered in a valuable paper, and hopes were expressed that a closer organic relation between the preparatory academies and the higher institutions might be effected, particularly in the large western yearly meetings, where Friends' academies are numerous.

The session devoted to a discussion of the relation of Friends' educational work to sociology, science and modern thought in general, marked an epoch in Friends' educational work. The transforming movements of the century were briefly but clearly defined, their bearing upon the principles of Quakerism emphasized, and the position was taken that what had at first seemed a destructive movement is now proving a re-adjusting constructive and faith-producing movement under the Spirit of God. All who spoke felt that every educator should keep open to the truth and fearlessly follow the light as fast as it comes, and especially labor to harmonize old truths with new findings.

In considering the teaching of the Bible in schools and colleges, it was maintained that no other literature in the world had so profoundly influenced life and

thought and character and modern civilization as the Books of the Bible; that no means or methods have yet been devised for adequately teaching this Book to our children, and finally, that this great literature of the Spirit should be systematically taught to every American child. A plan was then outlined for teaching the Bible from the primary school to the university.

Education in business life, the teaching of literature in school and college, the method of teaching peace in our schools, and the importance of keeping the scholarship in our institutions up to our pretensions, were well presented and discussed. A valuable secretary's report showed the present material condition of our American institutions, and outlined the gains of the last five years, and an interesting sketch was given of the acquisition and present condition of "Friends' University" at Wichita, Kansas.

The following resolutions were adopted by the Conference:

RESOLUTIONS.

Whereas, We have been profoundly impressed with the importance of our spiritual mission in the world, and with the necessity of mental training in order that we may grasp its purport and successfully disseminate its principles, therefore

Resolved, That we urge upon our schools and colleges the importance of endeavoring to give our students a clearer knowledge of our doctrines and government, and to lead them into the practice of true worship; and

Resolved, That in our judgment the most effective means to this end is to be found in the strong spiritual personality of teachers.

Whereas, The trend of modern thought is bringing many of our fellow-Christians to emphasize the principles, religious, social and ethical, for which Friends have always stood, and is exhibiting in those principles a remarkable power to meet the needs of the time; therefore

Resolved, That we urge upon Friends the importance of fidelity to the spiritual realities of the Gospel, fearless reception of truth from whatever source it may come, and a more faithful endeavor to meet the needs of our age by the use of all the instrumentalities, spiritual and intellectual, which God is placing within our reach.

Resolved, That the principles of peace should be systematically taught in our schools, and, through every proper means brought before the public, in order to counteract the advocacy of war, which is now so general among the people, and to promote the principles of the Gospel of the Prince of Peace. To this end the true lessons of history should be used, and a thorough presentation given of what constitutes the "true grandeur of nations."

Whereas, We are conscious that the development of the Anglo-Saxon character has been largely due to the influence of the Bible; and

Whereas, There is no literature which approaches it in importance and power, which is less adequately studied; therefore

Resolved, That Friends should study to present it attractively to their children in the home, and that more adequate provision should be made to make the Biblical instruction which our schools and colleges give second in quality to no other teaching which they offer.

CHURCH NOTES.

Three colleges, Oberlin, Brown and Colgate, have just installed new presidents, and all of them are ministers of the gospel.

The Methodist churches of America are to be represented at the Ecumenical Methodist Conference, to be held in London in 1901, by 300 delegates.

The Salvation Army in the United States recently set apart a week for self-denial, and as a result raised \$40,000. The amount is a monument to the sacrifice and devotion of this body of believers.

During the Third and Fourth months of this year the Army and Navy Department of the Young Men's Christian Association in the Philippines distributed 2,300 papers and magazines, 1,050 Colportage books, and 350 New Testaments.

Bishop Blenk, the new bishop of Porto Rico, is the first American to hold this position in the Catholic hierarchy. He was consecrated on the 1st inst. He has for some time been at the head of the parish of Algiers, in New Orleans.

The second annual conference of the American Zionists, held in Baltimore, elected several delegates to the International Conference at Basle, which will meet on the 15th of Eighth month. Prof. Richard Gottheil and Dr. Stephen S. Wise are among those chosen to represent American Jews.

Through the persecution in Russia of those holding evangelical principles Canada has gained 10,000 strong, industrious, and altogether valuable citizens. Such is the number of immigrants belonging to the Doukhobors who have been conveyed across the Atlantic mainly through the help of Christian sympathy in England and America.

Herman Warszawiak, whose methods of missionary work have been severely denounced, has lately issued a pamphlet claiming to offer a complete answer to his accusers. According to conservative opinions, however, he has wholly failed to exonerate himself, and the "Missionary Review" goes so far as to say that it regards him "disqualified by untruthfulness from any work requiring the support of Christian people."

The tomb of the Maccabees, with the surrounding land, has been offered for sale to English Jews. Half of the required amount for purchasing it—\$2,500—has been received in England, and it is proposed that the remainder shall be raised in America. It is the plan of the promoters of the movement to establish on the site "a Jewish colony, agriculture college, or other institution as a living memorial to the national heroes who were both cradled and buried" there. The lands contain about fifty acres in all.

In an interview with a reporter of the Boston "Transcript," Dr. Frances E. Clark, the noted Christian Endeavor leader, has given some impressions of his study of Mormonism in Utah. He calls attention to the fact that the Mormons are a great missionary

body, never out of funds, owing to the tithe system which largely prevails. They have a young people's society modeled after the Y. P. S. C. E., of which Congressman-elect Roberts was the originator and is the head. Dr. Clark dreads their assertion of the supremacy of the church over the authority of the state more than he does their practice of bigamy.

FOR THE AMERICAN FRIEND.

HOW TO KEEP UP GOOD HEART.

BY WAYLAND HOYT.

Sidney Smith said once, "I have gout, asthma, and seven other maladies, but—am otherwise very well."

Said John Wesley, "I feel and grieve, but, by the grace of God—I fret at nothing."

Sings somebody:

For every evil under the sun
There is a remedy, or there is none;
If there be one, try and find it;
If there be none, never mind it.

Writes Thomas Carlyle, "Wondrous is the strength of cheerfulness; altogether past calculation is its power of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."

Longfellow sings:

'Tis always morning somewhere, and above
The awakening continents from shore to shore,
Somewhere the birds are singing evermore.

Robert Southey says, "I have told you of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my eyes from my troubles, I pack them in as small a compass as I can for myself, and never let them annoy others."

A blithe spirit, somehow, puts charm and color on the darkest troubles, as the sun does on the storm-clouds.

Surely anybody can see that the one who has a heart in him, in anywise shining with the cheer which streams from such extracts and instances, is the one for doing, enduring, achieving in this world of ours.

Have you ever marked, in your reading of the New Testament, the steadfast cheerfulness of the Apostle Paul? Somehow, he was always in good heart.

They gashed his back with scourgings, they flung him into the inner prison at Philippi, they clamped his feet in the stocks; but he would make the midnight, even in such a place, melodious with praises.

They arraign him before King Agrippa, and so powerful is his speech that even the dissolute Agrippa, his slumbering better nature stirred into a temporary wakefulness, must exclaim—"Almost thou persuadest me to be a Christian." And the apostle, with the strong cheer in him, can wish for King Agrippa nothing better than to share in his own heart brightness, and with exquisite courtesy makes reply, "I would to God that not only thou, but also all that hear me

this day, were both almost and altogether such as I am, except these bonds."

The winds are out, the waves are dashing, danger menaces on every side; but the one man undaunted on the wet deck of the laboring ship is this apostle with the festival within his heart, as he stands forth to say to the drenched, chilled marines—"Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

The epistle to the Philippians is an idyl of cheer, yet it was written by the prisoner Paul from Rome.

And even martyrdom cannot daunt this Paul. He flings back into the stony face of the martyr's death the jubilant challenge—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

One reason why the great apostle was always in such good heart, was always in such strong and sunny cheer, was because of his constant habit of thankfulness. Search the apostle's writings a little and notice how steady with him was this thankfulness:

The Epistle to the Romans—"I thank my God, through Jesus Christ, for you all."

The first Epistle to the Corinthians—"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ."

The Epistle to the Philippians—"I thank my God upon every remembrance of you."

The Epistle to the Colossians—"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

The Epistle to the Ephesians—"I cease not to give thanks for you."

The Second Epistle to Timothy—"I thank God whom I serve from my forefathers, with pure conscience."

Persistent was the apostle's habit of thankfulness, and out of this sprang his ability of so steadily keeping up good heart. For, thankfulness is, literally, think-fulness. We are apt to be thankless because we are so apt to be think-less.

One of the sunniest men I ever knew was Mr. Spurgeon. He was one of the most thankful men I ever knew. He was perpetually praising God. And he was, as perpetually, thoughtfully finding reasons for praising God.

Keep up good heart, you, by being thankful—that is, thankful.

Well, be thankful for the goodness you can discover in others, and so be sure everything is not going to the bad, and so keep up good heart. That was the apostle's way.

Those Christians to whom he wrote his Epistles and for whom he was so thankful were by no means perfect people. They were quarrelsome, stumbling people rather; with much of the smutch of their old heathenism still upon them. But there was some good in them. That the apostle sought out and praised God for.

Said a good deacon once to me, getting his figure from his trade of carpenter, "There are a good many crooked Christians in the church, but they make excellent timber for braces." Be thankfully on the hunt for the good in others, as the apostle was, and you shall find yourself getting into his mood of unwasting cheer.

Be thankful for opportunity. One has sung a good lesson from this couplet:

Ways are not scarce nor chances few
For those who long God's work to do.

This is the lesson:

Said one unto himself: I would
That I might wield some power for good;
That I some wondrous tongue could learn
To speak the thoughts and words that burn;
That I could marvelous colors mix,
Wherewith on sacred walls to fix
The glimpse of heaven, the holy dream,
That should from sin men's thoughts redeem;
And O, that some rare gem were mine
Whereon to carve the face divine.

Another took the self-same words
We use each day,
The words wherewith we chide or bless,
We curse or pray,
And with them sang a song that through
The wide world rings,
And slumbering souls that hear it wake
To nobler things.

Do not stand longing for, or go skylarking after, some big chance for service. Look for the usual common chance right next you; thankfully use that, and your own heart shall win gladness and uplifting. I saw a girl's face beaming just now as she was preparing to carry good dinners to some worthy poor people.

Be thankful for trouble even. Trouble has its remedial side. If you look for it you shall find it. For its benigance thank God, and, like Mongo Park gathering courage from the small flower which he saw daring to bloom among the desert sands, you shall discover that even trouble has nutriment for high heart and strong.

Be thankful for Heaven, and so, though youth may have passed and old age may be hastening, keep up good heart.

"You are on the shady side of seventy I expect?" was asked of an old man. "No," was the reply, "I am on the sunny side; for I am on the side nearest the glory."

Philadelphia, Pa.

I know enough of gardening to understand that if I would have a tree grow upon its south side, I must cut off the branches there. Then all its forces go to repairing the injury; and twenty buds shoot out, where otherwise there would have been but one. When we reach the garden above, we shall find that out of those very wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing precious fruit a thousandfold.—Henry Ward Beecher.

AN ANCIENT EPISTLE.

The following epistle in its original form has been sent to us, and it is an exceedingly interesting document from another century:

From our Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the Eastern part of Maryland and Virginia, held in Philadelphia by adjournments from the 29th of Ninth month to the 4th of the Tenth month, 1794, inclusive:

To the next Yearly Meeting of Friends, to be held on Rhode Island, for New England:

Dear Friends.—You acceptable epistle of the Sixth month last was read in this, our large annual assembly, wherein many minds have been humbled under a grateful sense that the Shepherd of Israel hath graciously favored us with the renewed evidence of heavenly regard, whereby qualifications have been derived to unite in a fervent engagement that He may be pleased to bless our sincere endeavors to promote the cause of truth and righteousness in the earth, and though we have been deeply affected on account of the late removal (by death) of several who have been eminently serviceable amongst us, there are others of the middle-aged and youth, who, laboring to put on the whole armor of light, afford hope of succession in the line of Divine appointment; may such, both amongst you and us, as have happily enlisted under the banner of the Prince of Peace, ever bear in mind that natural endowments, however excellent, or the unsanctified zeal of the creature, are utterly insufficient for the Lord's work, and thereby be induced to wait with patience for the baptizing power of Him who said, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me."

Among the many deficiencies yet prevalent in our religious society, we have been feelingly exercised at this time on the account of some of our fellow members who remain unfaithful in the attendance of religious meetings, and others who for want of a fervent engagement to worship acceptably the Lord of Heaven and earth have manifested a Laodicean lukewarmness by a drowsy spirit therein, greatly to the injury of that precious testimony which we profess to the world and which the living amongst us experimentally witness, that as God is a Spirit, they that worship Him must worship Him in spirit and in truth.

May you also, dear Friends, who are favored to offer living and acceptable sacrifices in your solemn approaches before the Supreme Being, be animated and encouraged to a faithful discharge of duty towards your fellow members who in this or other respects minister cause of stumbling to serious enquirers and reproach our holy profession, and when engaged in such intrusting services seek to be clothed with brotherly love, sympathizing with them in their various infirmities, that by a patient continuance in well-doing ye may be made as saviours in Mount Zion, and finally be rewarded with those delegated shepherds who diligently watch over themselves and the flock.

Finally, brethren, we affectionately salute you and remain your Friends,

Signed in and on behalf of the Meeting by

NICHOLAS WALN,
Clerk to the Meeting this year.

FOR THE AMERICAN FRIEND.

JOHANNESBURG.

BY OSCAR ROBERTS.

(In view of the recent friction between England and the Boers, this article on "Johannesburg" and the surrounding country is particularly timely.)

From Cape Town the railroad passes over a plain covered with small shrubs at first. Farther on the grass grows in tufts like blue grass about a spring, except the ground is bare between the bunches. Still farther in the Orange Free State and the Transvaal, South African Republic, the grass on the prairies is finer and thicker. Slight rainfall. In the 1,014 miles from Cape Town to Johannesburg the line crosses but the two rivers, the Orange and the Vaal. A few vineyards, growing a large white grape. Some corn, or mealies, as it is called in the Orange Free State and here. No trees, except about a pool, but they grow well when planted. Many ranches fenced in, though very few head of stock compared with the same area at home. Sheep, cattle, horses, mules, ostriches, and once in a great while a pig. No native villages to be seen anywhere along the line, except where a few live who may be working for the railroad. Very few houses are seen anywhere.

This prairie is bounded by broken ridges, some of them probably 2,000 feet high. The ridges are miles apart in places, others near together. When the sunlight is right for it, the view across the prairie to these ridges is sometimes beautiful. The afternoon of the first day out from Cape Town the line passes these ridges at the Hex River pass. The train has two engines there as the grade in places is one in forty. In making the ascent it is a beautiful view looking down across the loop the line makes, showing the winding way we have come. It does not seem as if the location of the road was a difficult task excepting this pass. The ridges disappear in the Transvaal. The ride from Cape Town is as interesting as riding over an Illinois prairie except for the changes these ridges make.

The post office, depot, government buildings, hospital, and stores in Johannesburg would do credit to any city at home of 100,000. Streets good, bicycles used everywhere. Sidewalks poor. There are tram cars, but it cost twenty cents to ride three miles. Your humble servants walk. There are newspapers. Waterworks supply the town with water, but there are no sewer pipes. It is very dusty. The altitude is nearly 6,000 feet above the level of the sea. Latitude, 26 degrees south; longitude between 29 degrees and 30 degrees east.

Here live Boers, Englishmen, Americans, Chinese, Japanese, Indians, several thousand Jews, and thousands of Africans working in the mines and in the city.

This place is one of the marvels of this century. It is a strange combination of civilization and heathendom. Every man here from a civilized country will be demoralized by contact with people subjected as these natives are, unless he is here for the avowed purpose of leading men to God, obedience to whom has brought our civilization. It is another proof of the working of the universal law of missions. When we fail to give the knowledge of salvation to the heathen, we lose our own. The measure of the effort put forth to spread the gospel is the measure of the hold that the gospel has on us. Oh, that God may honor us with a spirit of giving of His sunshine and love, the money and the strength of every other of His gifts, in the same measure that men here are possessed with a spirit of gain for selfish purposes.

A native here does not walk on the sidewalks; he uses the streets. There are about 4,000 natives in the Kaffir location. Mr. Waters is the only white man there, and he had to get permission from the authorities to live there. He is working there with no pledged support. The American Board, Mr. Baker, the Wesleys, South African General Mission, have work with the natives in the compounds, where it is hoped our work will be. The compounds are where the natives live who work in the mines. Shafts are sunk some 2,000 feet to the reef; these natives work down there. The houses—brick walls, galvanized roof—are built around a hollow square or rectangle. In each room may be twenty men or more. Holes are punched in the sides of a round powder can, the top cut to hold a kettle, the can answering for heating and cooking. Coal is used. There may be three tribes or more represented in each compound, most of whom understand Zulu. The men work in shifts of eight hours each, so there is some one in the compounds at any time and on any day. Last Sabbath the weather was too cold for them to be out in the compound, but we went into the rooms. These men bring many of their heathen customs; the other day they were sacrificing a lamb to some evil spirit, sprinkling its blood over those there. They smoke a kind of leaf, and it is fearful to see the way in which it is done. There are about 13,000 of these natives working within a mile's radius of Mayfair. These mines extend for miles along this reef. May God send laborers to them.

Box, 3197, Johannesburg, S. A. R., South Africa.

O Thou who canst not change,
While, with the ebb and flow
Of our swift mood, our feelings range
And doubts with changes grow,
In our contentings intervene
And bring us to thy peace serene.

As in the tempest's shock
To the fixed earth we fly,
As in the shadow of the rock
We wait 'till heats go by,
From our heart's tumult and distress
We hide us in thy changelessness.

FOR THE AMERICAN FRIEND.

EDWIN MARKHAM.*

BY JAMES M. PRICE.

The feeling that with Whittier, Lowell, Longfellow, Bryant and Holmes "the light had (so nearly) gone out in the temple" of American poesy, that this generation could have but little hope of hearing a new burst of American song, was, perhaps, natural enough, as the great poet, especially, is "not made but born,"—and the wearers of that purple are, indeed, spaced widely apart in the steady flow of the centuries. It is therefore, with wonder and surprise that the Pacific Coast awakened in the First month last to a glowing consciousness that the national wealth was greater than men had conceived, not in the material sense of gold or traffic, but in that rare discovery of a new and genuine poet, native to the soil, and yet no mere youth, a "dreamer of dreams" flushed with boyish enthusiasm, which might fade away as rapidly as it had risen into view. To few men, indeed, has it ever been granted to awake from a single night and discern that they had become "famous." The author of "The Man With the Hoe" has had and has justly deserved this experience. For he has spoken out of the fulness of his own heart to the heart of the hearer. The dear Lord tells us, "If any man have ears to hear, let him hear!" To all those, therefore, who will listen to the sorrows of labor crushed, as the best and the most Christian of their predecessors hearkened to "The Cry of the Children" and to "The Song of the Shirt,"—the clarion notes from our Western Coast, of Edwin Markham, in behalf of those who have few helpers indeed among the more fortunate, must surely appeal. The great painting of Millet, himself a peasant who had struggled upwards by the help of that great gift of art with which his Maker had endowed him,—"The Man With the Hoe," which places visibly upon the canvass the lowest grade of hopeless labor in his native France,—by its appalling expression of hereditary hardship and despair aroused the poet to an utterance perhaps as great and unequalled as the painting itself.

Edwin Markham† was born Fourth month 23d, 1852, at Oregon City, Oregon, of pioneer parents, who had removed thither from Michigan not long before his birth. His father, Samuel Markham, was a lineal descendant from Colonel William Markham, cousin and secretary to William Penn, whom he accompanied to Pennsylvania. At a later period, when our founder had returned to England, Colonel Markham was for a time "acting governor." In 1691 he was Deputy Governor of Delaware, and at a still later period was associated with Lord Baltimore in certain public affairs. Colonel Markham was never a Friend, yet he was in sympathy with his Quaker cousin in "non-resistance and the rights of the masses." The Markham family had been noted and influential in England, another member of it, also a William Mark-

*Author of "The Man With the Hoe," "The Desire of Nations," and other poems of recent publication.

† Charles Edwin Markham.

ham, having been so "renowned for a vigorous mind and profound learning" as to have been appointed Bishop of Chester and Tutor to the Prince of Wales in the time of Edmund Burke. On the side of his mother, Elizabeth (Winchell) Markham, the poet is also descended from noted colonial stock—the Winchells, who had proved their staunchness to the religious principles which they professed, by joining in that exodus to Holland, in times of bitter persecution, in which many Puritan families took part.

Like the Markhams, the Winchells were never "Friends." They became conspicuous in our colonial history, taking part in the War of the Revolution, that of 1812 and in the Civil War. They have also displayed "intellectual vigor and aggressive activity in the affairs of church and state," many of this family having been "noted as legislators, preachers, scientists, and in other learned professions."

The poet, however, has had but limited opportunity, except of his own making, to attain a superior education. The death of his father occurred before he attained the tender age of five years, and his mother removed with her family to "a wild and beautiful valley near Suisun, California." Here the boy grew up, inured to every labor which attaches to the life of a ranch, with but little companionship which could profit him except that of an elder brother, deaf and dumb, and of his silent and reserved mother, a woman, however, of "strong character and great originality." The poets who were "his first masters" were Homer and Byron.

Upon money which he had earned himself, at nineteen he entered the State Normal School at San Jose, and "then pursued the classical course at Christian College, Santa Rosa, Cal." He read law for a while, but has never practised as an attorney. He has, however, identified himself with the cause of education in California. He has been in various places a principal or a superintendent of a school. In 1899 he is at the head of "The Tompkins Observation School, Oakland, connected with the University of California." This position he has held for some years. "Professor Markham's library is acknowledged (to be) one of the largest and best chosen in the state, and is especially excellent in the departments of philosophy and literary criticism."

"His genius has been well described as 'Hebraic and religious' rather than Hellenic and sensuous." He has written on sociological questions, taking the stand of applied Christianity in regard to the political and social conscience, as shown in a baccalaureate address recently delivered at Leland Stanford, Jr., University."

Edwin Markham's first book of poems has just been published,—*"The Man With the Hoe and Other Poems."*

It would be presumptuous in me to attempt to assign to Charles Edwin Markham his relative standing among our American poets. I do not assume to be a critic, who should have both native faculty fitting him for his work and that growth and practice in his art which will make what he has to say worth reading.

But I believe the majority of readers who will acquaint themselves with these poems just published in a collective form, will be impressed with the beauty and the fervor of many of them, and touched and awakened to serious reflection by "The Man With the Hoe" and "The Desire of Nations." How far am I "my brother's keeper" is an old, old question which some will repeat to themselves perhaps more forcibly after that reading. There is much in these poems which suggests Robert Herrick and William Morris, but a Morris believing in the Lord Jesus Christ and concerned that "His kingdom" shall indeed "come."

The devotional feeling is strong in Markham's poems. It is the sound of the trumpet, but not to "garments rolled in blood."

"Ringing to the troops of right a cheer,—
Make known the Truth of Man in holy fear;
Send forth thy spirit in a storm of song,—
A tempest flinging fire upon the wrong."

From a letter just received from him, I take these few words: "Those who know me well know my long admiration for the Quaker principles. Good George Fox is one of my ten or a dozen great historic names." I note the entire absence of anything in his poetry which savors of a love for war. In the fresh appeal which our government seems to meditate for thousands more of young men to be sent in arms to the Philippines, there, in the stalwart language of Kipling, to obey its call,

"The ports ye shall not enter,
The roads ye shall not tread,—
Go,—make them with your living
And mark them with your dead,"

I can but remember with a shudder the words of Markham,

"The Toilers scourged on in the furrow as cattle,
Or flung as a meat to the cannon which hunger in battle,"

whether these be the poor, dark-skinned natives or our own young men.

THE DIVINE ORDER.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true:
First the wild wood, with rock and fen, and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good:
First the rough seed sown in the rougher soil,
Then the flower blossom or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad:
Tears for a day: for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright:
First the thick cloud, and then the rainbow's arc;
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veiled skies:
Then the far sparkle of the morning star,
That bids the saints awake, and dawn arise.

—Horatius Bonar.



"THE MAN WITH THE HOE."

Written after seeing Millet's World-Famous Painting.

BY EDWIN MARKHAM.

"God made man in His own image, in the image of God made He him."—Genesis.

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;

Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild it in the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

—From "The Man With the Hoe, and Other Poems." Copyright, 1899 by Doubleday & McClure Co.

FRIENDS' BIBLE INSTITUTE OF INDIANA AND
WESTERN YEARLY MEETING.

The Bible Institute of these two yearly meetings will be held at Earlham College, Richmond, Indiana, from Seventh month 24th to Eighth month 4th. It is the third Institute to be held, both the former ones having proved helpful to the work of the church.

Albert J. Brown, of Indianapolis, will be president of the Institute, and the instructors will include William G. Moorehead, of Xenia, Ohio; Antoinette A. Lamoreau, state secretary of the Primary Department of Sabbath School work in Illinois; Jane Addams, of Hull House, Chicago; Professor Elbert Russell, of Earlham; P. W. Raidabaugh, Levi Mills, David Hadley, Lewis Stout, Thomas Brown, Elwood O. Ellis, Amos Sanders, and Prof. Cyrus W. Hodgin.

John Henry Douglas and Byron J. Rees will be in attendance to take part in the devotional meetings.

The Institute is open to all who may wish to come, but it is specially designed to meet the needs of ministers, young men and women gifted for the ministry, Sunday School officers and teachers, Christian Endeavorers, missionaries, and other Christian workers.

The Institute offers the advantages usually found at the Summer Assemblies so numerous and profitably conducted by the various churches of the country. The Committee has kept in view the following ends:

- (1) More thorough knowledge of the Bible;
- (2) More efficient methods of studying and teaching the Bible.
- (3) Increased efficiency in Sunday School work;
- (4) To meet, as far as possible, the growing demand in the Church, for more thorough and effective work, by bringing its workers under the instruction of the best available teachers within our own and other evangelical churches;
- (5) The awakening of new zeal and the promotion of higher ideals and standards that come from personal contact and conference among Christian workers;
- (6) The deepening and invigorating of the spiritual life of those in attendance.

Our expectations, our ideals, our hopes and intentions in beginning life are generally all too low. Many and many a one is only indifferently successful in living a strong life, because at the start the standard of what one ought to be, and the belief in what one may be, were set too low.—Charles Cuthbert Hall, D.D.

SALT AND ITS MANUFACTURE.

BY M. Z. KIRK.

When we sit down to the table for a meal we almost always use more or less salt. Perhaps a very small per cent. of the readers of *THE AMERICAN FRIEND* could give a full account of its manufacture. As the writer has just visited Kansas, where he spent a large part of three years working on the State Geological Survey, he thought it would be of interest to the young people and children to know how our most common and necessary article of food is manufactured.



FIG. 1.

The real chemical composition of common salt has been known but a few years. On account of its great use to man and beast, and its easily-recognizable characteristics, it is referred to in some of our earliest Greek literature. Although salt is indispensable to us at the present time, as an appetizer and for curing meats, etc., it was prized much more highly by the ancient Hebrews. They used it as an accompaniment to their various offerings made on the altar. In connection with such offerings, salt is mentioned in numerous places in the Bible and other ancient history.

The space allotted for this article is so limited that we will only consider the history of salt in the United States.

In the early history of the United States, the salt industry was almost entirely confined to the Atlantic coast, where the sea water was evaporated. A little later the Jesuit missionaries, in making their journeys among the Indians, about the middle of the seventeenth century, in what is now the state of New York, heard of certain springs which were regarded with superstition and were said to contain demons. Several of these springs were pointed out to the missionaries, and this led to its manufacture by the Indians and traders. It was not, however, until 1788 that a systematic manufacture of salt was begun in the vicinity of Syracuse. In the winter of 1789-'90, the total output of this whole region was between 150 and 200 barrels. In 1820 the legislature authorized Benajah Byington to bore for rocksalt on the reservation, offering a premium for any salt produced. It was not until 1879 that rocksalt was found in New York. An immense salt industry immediately sprung up, and great quantities of this article have been sent out from here every year since that date. Rocksalt mining, however, only dates back to 1885. New York now stands as the leading state in this great industry.

SALT MINING.

Several years ago the drill revealed an important bed of rocksalt in the carboniferous area of Michigan. As this was in the heart of the great lumbering region, fuel was very cheap, and Michigan soon took an important position in the production of salt in the United States. Following this discovery, considerable developments were soon made in this industry in Pennsylvania, Ohio, West Virginia, Louisiana, Utah, California, and Kansas.

If my readers will go with me to Lyons, Kansas, we will visit the largest salt mine in the state. In company with the superintendent of the mine, we will each take a little miner's lamp and step into the cage at the top of the shaft. As these cages are built to hoist three tons of salt at a time we feel quite safe. The signal is given, and our cage moves slowly downward for a few feet, then it seems to almost drop for 900 feet, but checks up just before we reach the bottom of the 1,000-foot shaft. To many this has been a new and exciting experience. At the bottom of the shaft we find the men hurrying here and there with their cars of salt. Everything is so new and strange that we hardly dare to move. We find ourselves in a great driveway 10 feet high and 30 feet wide. After

wandering around here for a quarter of a mile we find the salt mines in a nice clean room 18 feet high and 50 feet wide. They bore 50 or more deep holes into the face of the room and put a stick of dynamite in each one, and connect them all with a copper wire and they are exploded simultaneously by an electric current from the surface of the ground when there is no one in the mine. The miners then break up the great chunks and load it into cars, and it is hoisted to the top of a tall building and allowed to run over screens which separate it into various sizes. We will now leave the mine and go up to the crushing room. Here the purest chunks are crushed and the nice pure pieces are picked out by hand and sent to the packing houses to be placed in the heads of hogsheads of pork.

bit is then let down, and the hole is extended to the bottom of the salt bed.

A heavy iron pipe is then driven into this hole to the top of the salt bed. Inside of this is placed a two and one-half-inch pipe, which reaches to within 10 or 15 feet, or to the bottom of the well. The two and one-half-inch pipe and the five and five-eighths-inch pipe are then connected at the top, at the surface of the ground, in such a way that there will be no leakage. The small pipe is at last attached to a steam-pump, and the water which has been lifted from a large fresh-water well is forced through it to the bottom of the well. The pressure is increased until the saturated brine is forced to the surface through the larger pipe. When a new well is opened they always



INTERIOR OF PAN ROOM.—FIG. 2.

The large pieces are shipped to the farmers who place it in their pastures for the stock.

SALT-WELLS.

Only a very small per cent. of the salt used in the United States is taken from the mines, but fresh water is forced through wells down into the bed of rock salt and allowed to become saturated before it is brought to the surface for evaporation.

The most of the wells in Kansas are made in the following way: With a large derrick and a heavy club bit drill propelled by steam power, an eight-inch hole is put down below all the veins of fresh water, which in the Arkansas river valley is from 150 to 200 feet; an eight-inch casing is then driven into this hole to shut off the flow of water. A five and one-half-inch

try to have the dissolving to be the most rapid near the bottom of the well. It usually takes several days pumping to make the hole at the bottom of the well large enough to be able to supply brine for an entire plant. When properly started, one well will produce enough brine to make several hundred barrels of salt per day for several years, while at other times the shales will fall and break off the pipe and partially or entirely destroy the well. When the brine is forced to the surface it is deposited in large brine tanks, such as those shown in the foreground of Fig. 2. The brine tanks hold in store a supply for future use and the impurities are also given an opportunity to settle. These tanks are always built high enough for the brine to run into the evaporating pans. From Fig. 1 we get a general idea of the exterior of a salt plant.

We see the buildings are broken up into bents, or sheds, which have long ventilators at the top, and usually a smokestack at the end. Each one of these bents, or sheds, covers an evaporating pan, where the water is driven off and the salt deposited. The long shed with a single sloping roof placed at the smokestack end of the bents is the storeroom, or "runway," where the salt is deposited to cure and dry, and where it is barreled and shipped. Near the main building is usually found a small boiler-house, where steam is made for running the pumps, etc. There is also usually a cooper shop near by, where the barrels are set up and repaired for use.

Now let us step into some of these salt plants, or blocks, and see how the salt is made. It must first be understood, however, that there are three principal methods of producing salt—namely, the pan process, the grainer process, and the vacuum process. These are all quite simple in theory, but the plants are so large that the equipment may seem somewhat complicated.

THE PAN PROCESS.

This process is the evaporation of brine by direct heat, and is merely a large pan from 80 to 125 feet in length by 25 feet in width, made of three-eighths-inch steel, and set upon three large furnaces of equal length. Fig. 2 shows very clearly the interior of the shed and the pan of a plant belonging to the Sterling Salt Company. The pan nearest us is empty, while the second one is in active operation. The brine enters these pans from the brine tanks already described, and the heat soon drives off enough of the water for the salt to begin to deposit. The fireman so regulates the furnace that this brine is kept at about 175 to 200 degrees Fahrenheit.

If we watch the surface of the brine a few moments, we will see that, as the vapor continually leaves, minute crystals of salt unite to form a thin film. As this grows larger and heavier it at last breaks and falls to the bottom of the pan. When this has proceeded for about two hours the workman takes a long-handled "skipper" and rakes the salt from the middle of the pan to the side; with a hoe which is about 18 inches wide and perforated with large holes the salt is drawn up to the slanting table or "drip-board" on the side, where it is allowed to stay for several minutes to drip.

On a cold, damp day the steam condenses very rapidly, and one can only see a few feet away. On a bright, warm, slightly windy day the vapor is borne away, and the work is very pleasant. As seen in the above cut, the pans are arranged side by side, with only an 8- or 15-foot walk between them. As great quantities of steam are constantly driven off, the workmen perspire profusely. Except in the coldest weather, they generally wear nothing but shoes and pants, and in many cases the former are omitted, while the latter are very much shortened.

When the salt is removed from the pan, the "salt rakers," as the workmen are called, run their skippers over the pan to feel for "scale," which is a deposit of gypsum, mingled with other impurities.

When the pan becomes very hot this scale falls to the bottom and sticks very closely. It often collects to a thickness of two or three inches, unless very closely watched. It is a very poor conductor of heat, so the pan is unable to transmit the heat to the brine, and the heavy sheets of steel will become red-hot and expand and contract, leaving the bottom of the pan very irregular. As it is a great expense to let the pan cool off and then heat it up again, the men have to push a strong bench out into the hot brine, and with a heavy crowbar pound the scale until it cracks. One of the benches upon which they stand is shown in the empty pan in the foreground of Fig. 2. If the scale is broken when the pan is very hot the steam produced bursts it loose, and sometimes throws hot brine high into the air, making the raker's position a very dangerous one. When an opening is made they run the crowbar under the scale and pry it loose, so it can be removed from the pan and thrown away. These sudden changes make the bottom of the pan very irregular, and this irregularity is called "buckling." In case a hole is burned in the pan the brine is removed and a steel patch is riveted on.

After the salt has dried sufficiently upon the drip-board it is shoveled into carts holding about one ton. It is then hauled into the "runway." At first the salt drops to a floor about 10 or 12 feet below the walk shown in this figure. From day to day the pile of salt increases, until the "runway" presents the appearance of the above figure. It is necessary for the salt to remain in this place from 15 to 60 days to thoroughly dry and cure. At first the salt is usually rounded up above the walks, but by the time it is thoroughly cured it settles a foot or more. Fig. 1 represents the packing room. The salt is shoveled into barrels and pounded down, so they can get in the regulation 280 pounds. When this is done, the barrel nailer puts in the head, nails down the hoops, and puts on the proper brand. The salt is now ready to be loaded on the cars for shipment to various parts of the United States.

THE LIMITS OF THE SALT BEDS.

The exact limit of the Kansas salt beds will probably never be accurately known, but the east line has already been approximately determined for many miles along the eastern boundary of this salt bed. At Wellington, the rock salt is about 50 feet in thickness, while at Beuda Springs saline water is found; so the eastern boundary is at some point between these two places. At Wichita, the records of the deep wells put down show that there is no rock salt this far east, while only about 40 miles west of here, at Kingman, the salt bed is 415 feet thick. At Halstead, the drill record failed to reveal any rock salt, while at Hutchinson the bed is 380 feet thick. At McPherson, only brine was found, but 30 miles west of here, at Little River, the salt beds reach a great thickness. Salina appears to be too far east to be above the salt bed, but at Kanopolis there is an immense bed 250 feet thick as shown by the mine shaft at that place. The farthest points north at which the salt beds have been definitely determined are Kanopolis, Ellsworth, and

Wilson, the farthest points west are Great Bend and Pratt; the farthest point south is Anthony; and from the numerous well records it has been definitely determined that rock salt exists in great abundance throughout the greater part, if not the entire area, described above.

As a single acre of this salt bed will produce many thousands of barrels of salt, the vast territory described above could supply the whole world with this commodity for thousands of years.

The International Lesson.

THIRD QUARTER.

Lesson III.

Seventh month 16, 1899

THE HEBREWS IN THE FIERY FURNACE.

GOLDEN TEXT.—Our God whom we serve is able to deliver us.—Dan. 3: 17.

DAILY READINGS.

Second-day, Seventh mo. 10.—The Golden Image. Dan. 3: 1-7.
 Third-day, Seventh mo. 11.—The Fiery Furnace. Dan. 3: 8-18.
 Fourth-day, Seventh mo. 12.—The Fiery Furnace. Dan. 3: 19-30.
 Fifth-day, Seventh mo. 13.—God's Presence in Trouble. Isa. 45: 1-7.
 Sixth-day, Seventh mo. 14.—An Almighty Helper. Isa. 41: 8-16.
 Seventh-day, Seventh mo. 15.—Patience in Suffering. 1 Peter 4: 12-19.
 First-day, Seventh mo. 16. The Lord's Angel. Acts 12: 1-11.

In the present lesson we have one of the most striking pictures of faithfulness that exists in any literature. It sets forth in graphic language "the truth that they who love God and trust in Him must love Him and trust in Him even till the end, in spite not only of the most overwhelming peril, but even when they are brought face to face with apparently hopeless defeat."

Few Bible stories are more familiar than that of the "Three Holy Children," as they are termed in the Apocrypha, and few convey a clearer lesson. It has been a comfort and encouragement to many martyrs for the Faith, and an inspiration to others, whose faith has been about to be tested.

The story is not connected directly with what precedes or follows, though the characters are partly the same.

No date is given for the incidents described, and no definite period is mentioned between chapters one and three. The object of the story is to teach the moral lesson, and exact data are not necessary for this.

In order clearly to understand the lesson it will be needful to read the whole of chapter three.

The image which Nebuchadnezzar set up is represented as being placed "in the plain of Dura, in the province of Babylon." (Verse 1.) This was probably within the limits of Babylon. Nebuchadnezzar (properly Nebuchadrezzar) reigned from 604-561 B. C. The image is represented as 60 cubits (90 feet) high and 6 cubits (9 feet) wide. The 90 feet probably includes the pedestal, as otherwise the statue would be much out of proportion. While this would be a colossal figure, it has been exceeded. Compare the statue of "Liberty" in New York harbor, which is 151 feet high on a pedestal 155 feet in height. The statue is

described as being "of gold," but plated with gold is probably what is meant.

We are not told whom the image represented, but it must have been one of the gods whom the king supposed had given him great victories.

All were commanded to fall down and worship this image, and failure to obey this mandate involved being thrown into a burning fiery furnace.

All are represented as obeying the king except the three Hebrew men—Shadrach, Meshach and Abednego—who are accused of this dereliction of duty by the "Chaldeans" (Magicians). (Chapter 2: 2.) The king, in his rage, orders the three men to be brought before him, and the lesson begins.

The question naturally arises, where was Daniel at this time? but no reference or allusion is made to him in the chapter.

14. "Is it true?" "Is it of purpose?" Revised Version. Is this conduct the result of a fixed purpose? "My gods." "My god." Revised Version. This special god whose image I have set up.

15. "If ye be ready." He will give them another chance. "Cornet," etc. The different kinds of instruments cannot be absolutely identified, but the cornet was doubtless a horn; the flute was a reed instrument resembling our flageolet rather than the modern flute; the harp had several strings; the sackbut had four strings; the psaltery, also a stringed instrument; dulcimer, possibly something like a bagpipe. The words of the king are a direct challenge and defiance of Jehovah. Compare Exod. 5:2; Isa. 36: 20.

16. "We have no need to answer thee in this matter." Revised Version. "Careful" in the Authorized Version has old meaning of full of care or anxiety. As much as to say, our minds are made up.

17. "If it be so." If it be as you say. There is a little obscurity in the language but not in the meaning, which is that God is always able to deliver his children from any trial or suffering, and will do so if He sees that it is best. But they were perfectly aware that God does not always see fit to spare from martyrdom.

18. "But if not." They did not know God's will or purpose, but they knew their duty and were ready to die rather than prove false to their God.

19. This calm, determined reply threw the monarch into a rage, and he ordered the furnace to be heated several times hotter than usual. What kind of a furnace it was can only be conjectured. Some think it was one used for cremation, others for smelting ores.

20. "Most mighty men." So there could be no possibility of escape.

21. "In their hosen, their tunics, and their mantles, and their other garments." Revised Version. This list agrees with the representation on the monuments of the ordinary garments of men of the time.

22. In the Song of the Three Children," in the Apocrypha, the flames are represented as reaching to a height of 49 cubits.

23. "Fell down." Because they were bound.

24. "Astonied." Astonished.

25. "Loose" is contrasted with "bound" in the preceding verse, and "four" with "three." "Like the Son of God." The Revised Version translates correctly, "And the aspect of the fourth is like a son of the gods." This was the impression made on the king, who could not have known of "the Son of God." God will always be with his children though He may be unseen.

26. The king, moved by the sight, and, doubtless, also to confirm the evidence of his eyes, orders the men to come forth from the furnace.

27. "The satraps, the deputies and the governors, and the king's counsellors." Revised Version. It was in the sight of the officials of the kingdom. Not even the smell of fire was on them.

PRACTICAL THOUGHTS.

1. The righteous are sometimes saved from their trouble; and they are sometimes saved in their trouble.
2. "Though he slay me yet will I trust in Him."
3. "It is nobler to die for truth than to live for sin."
4. Isaiah 43: 2.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SEVENTH MONTH ELEVENTH.

A FRIEND IN NEED.

Luke 10: 30-37.

Second-day, Seventh mo. 10.—Barzillai. 2 Sam. 17: 27-29; 19: 31-40.

Third-day, Seventh mo. 11.—Widow of Zarepath. 1 Kings 17: 7-16.

Fourth-day, Seventh mo. 12.—Elisha. 2 Kings 4: 18-37.

Fifth-day, Seventh mo. 13.—Onesiphorus. 2 Tim. 1: 16-18.

Sixth-day, Seventh mo. 14.—Luke. 2 Tim. 4: 9-12.

Seventh-day, Seventh mo. 15. Ye have done it unto me. Matt. 25: 31-40.

Our greatest need is the need of a friend, rather than of the material aid he may bring. The satisfaction of the soul's hunger for companionship is more important than the meeting of any temporal wants. Self is the best gift that friend can give to friend. To share one's soul is better than to share one's silver. Just to be a friend—that is best.

We love a friend for his inward graces, and not for his outward appearance. A handsome face cannot be a permanent basis for a friendship. The roots of friendship are all in character; it is what our friend is that draws us to him. This is the reason why only true men and women can experience friendship at its best; it is a prize reserved for the pure and the noble.

Selfishness is a canker in the breast of friendship. Where self-seeking exists, true friendship dies. No friend can take advantage of friend. The law of this high life is the law of surrender and sacrifice. The sweets of friendship can be tasted only by him who will gladly go to death for a friend's sake.

The royal law of love is unselfishness. The most friends and the best friends belong to him who spends his life for others. Without unselfishness there can be no friendship.

Friendships that are for the sake of convenience sputter and die out as a candle, and at best their light is dim and weak. But the friendship that is born of love shines with the warm, steady glow of the eternal sun. There is nothing fitful or occasional about it. Constancy is its invariable characteristic. "A friend loveth at all times."

Friendship is one of the rewards of life. It is not a means to an end, but an end in itself. One of the prizes that are won by those who live nobly is this priceless prize of the friendship of kindred souls. The person who travels through the years without winning to himself a true friend has missed one of life's best gifts.

The greater includes the lesser. When friend gives heart to friend there is included in the transfer all the power and possessions of both. Friendship denies nothing to a friend save that which would injure either the recipient or the friendship.

Friendship is too delicate to trifle with. He risks a priceless treasure who submits his friendship to the jars and jolts of petty exactions and criticisms. Like some rare plant, a friendship is to be treated with the most careful consideration.

He is our best friend who helps us to be our best self. The friends to seek and hold are those whose presence is a moral uplift, and in whose company our loftiest sentiments are enkindled.

To be a friend costs. He cannot know the joy of friendship who will not pay its price.

Helpfulness is surest winsomeness. The only basis of enduring popularity is service.

Apparent need is not always real need. He is our best friend who helps our real need.

We may prove ourselves Christ's friends by showing friendship to his other friends.

We go back on Christ every time we turn from one of his needy friends.

We learn how to be friends in the company of our best Friend.

He never was a friend who fails to be a friend in need.

We befriend Christ in every fallen brother we lift.

A good friend makes us dissatisfied with ourself.

The heart cannot be open if the hand is shut.

Jesus helps us that we may help others.

Friendship's chief business is lifting.

Here are a few Bible references on the topic: 1 Sam. 23: 16; Job 6: 14; Prov. 17: 17; 18: 24; 27: 6; Eccles. 4: 9, 10; Isa. 41: 6; Mal. 3: 16; Luke 6: 38; John 13: 1, 15, 34; 14: 18; 15: 13-15; Acts 20: 35; Rom. 12: 10, 15; 14: 13, 21; 15: 1-3; 1 Cor. 13: 4-8 (R. V.); Gal. 6: 2; Jas. 5: 16; 1 John 1: 7; 3: 10, 16-18; 4: 7, 9-11.

THE CONSECRATION MEETING.

Only the other day I heard again that old, old platitude, "Do not be like the Christian Endeavorers, who have to hold a consecration meeting once a month. Consecrate yourselves once for all and stay consecrated. Why, when I married my wife,"—and the rest I need not repeat, for everybody knows the threadbare illustration. Now, that sounds very smart to some people, and I suppose some speakers fail to see the utterly illogical and indeed untruthful character of the statement they are so fond of repeating. Let us hold it up to light a bit and see what it is.

First, it distinctly implies that because Endeavorers hold a consecration meeting once a month, therefore their consecration is inferior, less permanent than that of people who hold no such meetings. As a matter of fact, I challenge the truth of this implication. Ten years of Christian Endeavor work in the Friends' Church has developed as genuine, constant type of consecration as that resulting from any other method of work, if not more so. It has given us more than forty of our best missionaries, as many good ministers of the Gospel, hosts of Bible school teachers, and Christian workers loyal to the regular work of the church, as well as its evangelistic services. Holding a consecration meeting once a month cannot be shown to be detrimental to true consecration.

Secondly, the statement is an unjust discrimination. Dr. Charles Cutler held what he called a consecration meeting every Tuesday afternoon for years in Beacon Place Chapel, Boston, but I never heard anybody accuse him of not believing in "a consecration once for all." But such an accusation would have been just as logical as the platitude rattled off so glibly about the Christian Endeavorers.

In the third place, it is an utter misconception of the purpose of this monthly service. It is not held in order that Endeavorers may "reconsecrate themselves over and over and never get it done either," as I have heard some of these cheap wits say. It is a meeting for the prayerful consideration of matters vitally concerning the life of consecration. John Wesley was accustomed throughout his life to a rigid self-examination each night as to the character of his words, thoughts and acts during the day. He searchingly asked himself the questions, "Have I shown all love to-day? all patience? all self-restraint?" and so on through the list of the fruits of the Spirit. But in these days self-examination has quite passed out of style, and jubilant exultation has taken its place. We must never confess a failure; we must profess by faith our entire sanctification without a break, and some even dare to say we must not pray the prayer our Lord taught His disciples, "Forgive us our debts as we forgive our debtors," since we now have no need to confess sin. There can be but one result to this superficial teaching—either a cheap, narrow, self-conscious piety, or else an arrant hypocrisy. There never has been any deep, abiding spirituality without careful self-examination and thoughtful consideration of that which we have not yet apprehended. The

monthly consecration meeting of the Endeavor Society is intended to promote this thoughtful self-examination. It is intended as an occasion when the simple truth of entire surrender can be lovingly pressed home to those who do not yet understand this secret of a victorious Christian life. It is intended as an occasion when we may think seriously over the past month, and if there have been no sins of omission or commission, then certainly there are lessons to be learned from our experience in Christian work whereby we may do better in future. We may not always have been able to act with a foresight equal to our aftersight, but now our aftersight must become a foresight for the future. Again, it is a meeting to consider carefully the new revealings of Christ and of His will that may come to us. Christian life does not grow only by the imperceptible changes of day after day. Like the corn, it has its time of shooting and then of the full corn. All life has its stages. So in spiritual things. It was while the church at Antioch failed and prayed that its missionary enlargement came. An Endeavor consecration meeting is intended as a time of enlarged spiritual vision, of greater opportunity for service, of fresh attainments in spiritual things.

Now, if some of these good brethren who have been constantly insinuating doubts as to the sincerity of Endeavorers had only looked fairly into this matter, they might have done a world of good where they have only succeeded in wounding young Christian life and closing the door for their own service. That the ideal consecration meeting is not always realized is not the fault of the movement so much as of the imperfect apprehension of its character, and the failure of many ministers to deal fairly with it.

News from the Field.

INDIANA YEARLY MEETING.

Richmond, Ind.—On Sabbath, Sixth month 18th, in a beautiful grove a short distance from the city, occurred the Annual Union Meeting of Wayne Township. It was a precious season of blessing to many souls. These meetings are conducted independently of denominationalism. Several denominations were represented. Ministers Johnson and Davenport and others were present.

At the afternoon session Leonidas Spear, pastor of White Water Meeting was present, and preached, from John 9: 5, a most impressive and excellent sermon to a large and exceedingly attentive audience. His utterances were in the demonstration of the Spirit and with power. Many were heard to testify of the fresh anointing of the Spirit. It was an occasion of great blessing and and one long to be remembered.

OHIO YEARLY MEETING.

Commencement exercises were held at the Raisin Valley Seminary, near Adrian, Mich., Sixth month 23d, at 10.30 a.m. The following are the names of the graduates who did honor to themselves and the Seminary: Vinora Beal, Jessie L. Rawson, Grace S. Niles, and Otis Coffin. The room was tastefully decorated and filled to overflowing. E. M. McMillen, pastor of the Presbyterian Church at Adrian, gave the class address, which was excellent. The Baccalaureate sermon was preached by W. E. Burnett, pastor of the Methodist Episcopal Church at Weston.

The Reunion exercises were held in the afternoon, and steps were taken to hold, next year, a semi-centennial celebration,

the first school having been opened in 1850. If, therefore, this shall come to the notice of any former student, teacher, superintendent, or member of the school-board, they are hereby cordially invited to attend the semi-centennial on Sixth month 22d, 1900, and they will do the writer a favor, as Corresponding Secretary, by forwarding name and address soon to Mary C. Wood, Tecumseh, Michigan.

PHILADELPHIA YEARLY MEETING.

William Evans, of Philadelphia, has returned from his visit to the Doukhobors in Manitoba. Joseph S. Elkinton intended to remain a little longer, and, perhaps, again go to Quebec to meet with those of the fourth immigration, when released from their quarantine.

NORTH CAROLINA YEARLY MEETING.

A series of meetings, lasting nine days, conducted by Thomas C. Hodgkin, assisted by J. C. Iddings and D. H. Kirkpatrick, closed at Providence, Western Quarter, Sixth month 19th.

Notwithstanding that these meetings were held in the midst of wheat harvest, they were well attended and greatly blessed of the Lord. The Gospel was preached "in demonstration of the Spirit and in power."

Indeed, the power of God was manifest in the conversion of many souls and in the unifying of the church. There were between fifty and seventy-five conversions and renewals. Among these were some who had grown old in sin; who confessed that they feared that with them "the harvest had passed."

Many children gave their young lives to the Lord. The older and more conservative Friends aided in the success of the meeting by their testimonies.

Such an outpouring of the Holy Spirit as was witnessed at Providence is rarely experienced.

May the blessings of the Lord abide with our dear brother Thomas Hodgkin. The harvest time is coming by and by. Let him receive comfort from Psalms 126: 5-6.

J. C. WILSON.

KANSAS YEARLY MEETING

Emporia, Kansas.—After a hard struggle the Friends of Twin Mount Monthly Meeting have just finished the erection of their church building and have fixed the date Seventh month 16th to dedicate it. Edmund Stanley, President of Friends' University, Wichita, Kansas, will deliver the dedicatory address. We are looking forward to this time as the beginning of a harvest for the church at this place and an ingathering of souls for our dear Redeemer's Kingdom. Pray for us.

REUBEN F. RIGGS.

Married.

PUCKETT—HUSSEY.—Sixth month 21st, 1899, R. Hayes Puckett, son of Hosea and Sarah Puckett, of Stone Mountain, Virginia, to Clara Hussey, daughter of Milton J. and Mary Jane Hussey, Albion, Marshall Co., Iowa.

Died.

MILLS.—Sally A. Mills, widow of Layton Mills, and daughter of Joseph and Elizabeth Allen, died at her home in West Indianapolis, Sixth month 1st, 1899, in her 73d year. She was converted in early life and was always a diligent student of the Bible, often speaking of the comfort she derived from its promises, and saying near the end, "Jesus leads me all the way." She was a member of Fairfield Monthly Meeting, Ind.

News and Events.

Though we hear but little of it in the newspapers, Russia is undergoing a famine scarcely less severe than that of 1891-92. Awful destitution exists in seven Eastern provinces of the empire, and letters to London papers state that out of a total population in the famine-stricken district of over 11,500,000 about 5,000,000 are actually starving. While the area is not so

large as in 1891-92, the distress is more intense than it was found to be anywhere in the former famine. The government is active in the work of relief, and certain public functionaries, including the Czar, have privately subscribed several million roubles (a rouble being equal to 70 cents). The difficulty of feeding such an immense number of sufferers is greatly increased by the inefficiency of rural transportation facilities. Russia is a country of vast size and wonderful in resources, but there is lacking an adequate net-work of railroads to connect the different parts of the empire, and until the railroad improvements now going forward shall have been much further advanced these famines may be expected to recur from time to time, just as they do in India and China. It is an ironical fact that while one portion of the Russian people are starving others are exporting to the world's markets their surplus of wheat and corn.

As a result of the inability of the American Tin Plate Company and its employees to agree upon a schedule of wages, all of the tin plate plants in the country closed on the 30th, thus throwing out of employment from 40,000 to 50,000 men. This trust is said to be the most complete monopoly in the United States, and while it has been in existence only six months, it has advanced its prices enormously. Its capital stock is represented as \$46,000,000, but its real value is thought to be less than \$12,000,000. The present difficulty between employers and employed is due to a demand of the workers of an advance of twenty per cent. in wages. A compromise by the company of 11 per cent. was refused, and a shut-down has been the result. The company appears to have the strikers at its mercy and pending an adjustment of the dispute prices will advance and the public will suffer.

Captain Alfred Dreyfus landed at Quiberon on the 1st. He was taken at once to Rennes, where the trial will be held. At no time in the history of the famous case have the French people been so calm and self-possessed as they are now. They are very expectant, however, and deeply interested in the progress of events. It is of importance to observe that if Dreyfus is acquitted, as he almost surely will be, he will have a chance to seek reparation for his unjust condemnation and imprisonment. In this country an unjustly convicted person, when pardoned, has no future satisfaction, but in France it is different. An instance of this was the case of Madame Douax, who in 1887 was convicted of poisoning her husband, and sentenced to life imprisonment. After six years of the sentence had been served it was discovered that she was innocent, and 40,000 francs were awarded her as consolatory damages. It is to be hoped that an adequate reparation will be given Dreyfus.

A much longer despatch than usual was received last week from General Otis in response to the administration's request for information regarding the situation. The cable, like most of those from General Otis, was quite optimistic, and pictures the rebels as scattered and demoralized from recent defeats. He considers that the moral aid given the Filipinos by opposition of the anti-imperialists to the government's policy is responsible for the persistency of the insurgents in holding out against our forces. He reports that twelve per cent. of his command is sick. The prevailing diseases are malaria and typhoid fevers, and internal troubles. As the result of the evident need for more forces, and in order to keep Otis supplied with at least 40,000 troops, a movement is on foot to raise a provisional army of about 12,000 men. This increase in numbers will probably be accomplished by the end of the rainy season, in October, and will then give General Otis a more effective fighting force at a time when it will be most needed.

Belgium is on the brink of a revolution. The *casus belli* is the introduction, by the government, in the Chamber of Deputies, of an electoral law proposing changes in the present method of representation. The bill is opposed by the Liberals, Socialists and Radicals, and great masses of the people have displayed their opposition by rioting. Brussels, during the last few days, has been the scene of great violence and disorder. The opposition to the government demands universal suffrage as a counter proposition, and a revolution is feared in any event.

IN A DILEMMA.

Doctor Liddon, the eloquent preacher of London, and Mr. Dodgson, better known as Lewis Carroll, the author of "Alice in Wonderland," were once obliged to resort to hieroglyphics in order to be understood by a Russian waiting-maid.

While in Russia the two gentlemen stopped at a friend's in Kronstadt, where one morning Doctor Liddon had left his overcoat.

When departing for St. Petersburg they found it necessary to ask the waiting-maid, who talked only Russian, to fetch it. As the little vocabulary they used did not contain the Russian word for coat, the gentlemen found it difficult to make the girl understand what they wished her to do. Doctor Liddon began by exhibiting the coat he wore, and with much gesticulation took it half off. Apparently the girl understood them, and they were delighted. She left the room, and returned in a minute with a large clothes-brush.

Then Doctor Liddon took off his coat, laid it at her feet, and pointed downward, to intimate that in a lower room was the object he desired her to bring.

Once more the plain features of the girl lighted up. She was absent much longer this time, and returned bringing a large cushion and a pillow, and began to prepare the sofa for the nap which she thought the gentleman wished to take.

Then a happy thought occurred to Dodgson. He drew a sketch representing Liddon with one coat on, receiving a second and larger coat from the Russian peasant. The sketch succeeded, and the two gentlemen went off humiliated by the fact that they had to descend to the level of ancient Thebes before recovering an overcoat.

GRAPE-NUTS.

A New and Highly Nutritious Food.

The odd sounding name is used to designate a peculiar food, made not exactly in the shape of nuts, but having a pleasant, nutty flavor and crisp brittleness that makes them a charming favorite with the palate.

Of yet more value than the taste is the food value of Grape-Nuts. They are largely composed of Grape-Sugar, (your dictionary can tell you about that) and those who use them will find the morning meal has not only been pleasant, but has been quickly and easily digested; for grape-sugar is an article produced in the human body at one stage of the digestion of food, and is at once ready for transformation into good healthy blood and nourishment.

It should not be understood that the grape-sugar, of which Grape-Nuts is made, has been produced in the human body. But this grape-sugar is made by much the same process as the body employs, and is produced by natural treatment of grains without any foreign substance whatever. It is made by the Postum Co., at Battle Creek, Mich. The result is perhaps the most highly nutritious food ever produced. Grocers sell Grape-Nuts.

SHORT PARAGRAPHS.

The greatest depth to which a ship has been anchored is 2,000 fathoms—considerably more than two miles.

The Lieutenant-Governor of South Carolina wears a purple robe of office when presiding over the Senate.

The wine cellar of the old Chaldean King, Argastes II., has been discovered near Lake Van, in Asia Minor. It was filled with colossal earthenware vessels, some of which have been sent to the Berlin Museum.

A decided novelty in the way of newspaper enterprise is announced from Lapland. The first paper in that country has appeared. It is written upon a single sheet of paper, and it is published every Sunday at a town with an unpronounceable name. Up to the present the journal has only half a dozen subscribers, and every issue is welcomed with loud applause.

In two years, at the outside, the strength of the Japanese navy will be represented by about 250,000 tons of displacement.

A curious profession for a woman is that of dinner taster. She is a product of Parisian refinement, and spends a portion of each day visiting houses and tasting dishes intended for dinner. She suggests improvements and shows the cooks new ways of preparing dishes. The duties are pleasant and the compensation ample.

More men have died and are buried in the Isthmus of Panama, along the line of the proposed canal, than on any equal amount of territory in the world.

A cigarette smoker sends into the air about 4,000,000,000 particles of dust at every pull, according to Dr. Atkins' investigations.

Ducks don't need water to thrive. There are many duck-raising plants in this country where thousands of the fowl are bred each year for market, and where there is not even a puddle for them to flounder in. One of these farms is credited with an output of 20,000 ducks a year.

In Prussia only 6,497 of 100,000 attempts at suicide were successful.

Russia, with a population of 127,000,000, has only 18,334 physicians. In the United States, with a population of about 75,000,000, there are 120,000 physicians.

In France, for the privilege of wearing men's trousers the French Government charges women a tax of about \$10.

Pins have been made for 450 years, but needles have been used for forty centuries.

The lighthouse at Corunna, Spain, is believed to be the oldest one now in use. It was erected during the reign of Trajan, and rebuilt in 1634.

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Friends' Library, 142 N. Sixteenth Street, Philadelphia. We notice the following among the new books:

Conway, Sir Martin.—"With Ski and Sledge Over Artic Glaciers."

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Griffis, W. E.—"America in the East."

Palgrave, G. T.—"Francis Turner Palgrave."

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Richmond, M. E.—"Friendly Visiting Among the Poor."

Rouse, W. H. D.—"History of Rugby School."

Scudder, S. H.—"Every-day Butterflies."

Steevens, G. W.—"With Kitchener to Khartum."

Yarnall, Ellis.—"Wordsworth and the Coleridges."

CHARMING A LION.

While Rev. W. J. Davis was living in Africa, his little son John, a boy of four years, went too near to a chained lion in a neighbor's yard. It was called a pet lion, but was so wild and vicious that no living thing was safe within the radius of its beat.

The unsuspecting child stumbled within its reach, and the lion instantly felt him to the ground and set its huge paw on his head. There was great consternation among the bystanders, but none were able to deliver the child. "African News" tells the story of his escape, which seems equally due to the lion's love for music and a young woman's presence of mind.

Miss Moreland, seeing the peril of the child, ran up-stairs, seized an accordion and hastened to a window which looked out upon the lion. There, with a shout to arrest its attention, she began playing a tune. The lion at once released its prey, went the length of its chain toward its fair charmer and stood in rapt attention.

The boy, in the meantime, got up and ran to his mother. He never thought of crying till he entered the house and saw how excited every one was; then, quite out of danger, he had a good cry on his own account.

There may be many Christians most like unto young sailors, who think the shore and the whole land doth move when they ship, and they themselves are moved. Just so not few do imagine that God moveth, and saileth, and changeth places because their giddy souls are under sail and subject to alteration, to ebbing and flowing. But the foundation of the Lord abideth sure.—Samuel Rutherford.

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A NEW WORLD.

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Let it be proposed that the delegates of one of the countries represented at the conference were authorized to appropriate a sum equal to the payments of a recent year for the expense and support of its army and navy. In obedience to these instructions, should the delegates select plans and institutions whose advancement would make the world better, and bestow on them the sum mentioned, the ministries of religion, education and charities would be wonderfully enlarged.

The amount would be sufficient to secure the services for thirty years of one thousand missionaries, at an annual allowance of one thousand dollars for each of the missionaries. Two hundred hospitals could be endowed with two hundred thousand dollars each. Two hundred colleges could begin their work with half a million dollars in each treasury.

The disbursements of even one country of the amount it appropriates for possible aggression and defence would work a mighty transformation. Apply the same supposition to all of the countries participating in the gathering; distribute the vast sum to enlighten ignorance and alleviate suffering, and this would seem like a new world!—"Youth's Companion."

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SUMMER.

Now nature hangs her mantle green
On every blooming tree,
And spreads her sheets o' daisies white
Out o'er the gray sea;
Now Phoebus cheers the crystal streams,
And glads the azure skies;
But naught can glad the weary wight
That fast in durance lies.

Now lav'rocks wake the merry morn,
Aloft on dewy wing;
The merle, in his noontide bower,
Makes woodland echoes ring;
The mavis wild, wi' mony a note,
Sings drowsy day to rest:
In love and freedom they rejoice,
Wi' care nor thrall oppress.

—Burns.

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JOTTINGS.

Arthur Tennyson, younger brother of the celebrated poet, Alfred Tennyson, died last week.

Governor Roosevelt's Western trip amounted almost to a Presidential boom. At several places along the route he was greeted as "our next President." It is said, however, that he does not seek the position, and will support McKinley for re-nomination.

The sloop Columbia," which will compete with England's "Shamrock" for the international cup, has proved itself the fastest boat that has yet entered these contests. The "Shamrock" was launched last week.

The negotiations in London looking to the arrangement of a modus vivendi fixing the Alaskan boundary are said to have again nearly reached a crisis.

As a result of heavy rains in Central and Southwestern Texas, fully 1,000 miles of rich farming land has been submerged. The estimated damage is \$4,000,000.

President McKinley has presented to the French ambassador, M. Cambon, a silver loving cup in recognition of his services in the negotiations which secured peace between the United States and Spain.

Prof. Schurman, of the Philippine Commission, has returned to Manila from a three-weeks' tour of the southern islands. He takes an entirely hopeful view of the conditions there.

The International Council of Women assembled in London on the 26th ulto. Susan B. Anthony is a delegate from the United States.

While defending a fugitive of their own race from arrest, last week, three negroes were killed at Birmingham, Alabama.

A trust has been organized to control the world's supply of peanuts. It will be chartered as the American Edible Nut Company, and has a capitalized value of \$5,000,000.

A letter purporting to be written by Andree, but having on it the ear-marks of fraud, has been washed ashore on the Norwegian coast. According to this letter there is no hope for believing that the explorer is alive.

The Venezuelan Arbitration Committee was again in session last week. Sir Richard Webster, the British Attorney-General, continued the presentation of England's side of the case.

The Italian Chamber of Deputies, on the 30 ulto., was the scene of a fierce uproar, personal encounters and a general melee resulting from the obstructive tactics of the Socialists and Extreme Leftists.

Florence Nightingale kept her eightieth birthday week before last in her home in London. She is in feeble health, but still follows with much interest the course of all movements for ameliorating the condition of the human family, in which for so many years she was such an ardent worker. It is interesting to notice that Clara Barton, who is yet active in her peaceful warfare, is only a little more than ten years the junior of her English co-worker.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.

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THE DEAD BEE.

Dead amid the dewy clover
Lies a bonny little rover
Who could shape his course afar,
Without compass, without star.

Nevermore across the azure
Shall he sail in search of treasure;
Nevermore, when day is gone,
Home shall hie his galleon,

From the jonquil's golden chalice,
And the lily's ivory palace,
And the violets' divine
Cups of white and purple wine.

Smile, smile on, thou faithless summer,
To forget thine early-comer.
Say, if thou hadst first departed.
Had he still been merry-hearted?

On the boughs in rapture swinging,
Gleefully the birds are singing.
I, who mourn thee, little bee,
Will pronounce thine elegy:

Be it meetness or unmeetness,
Thou didst garner up life's sweetness,
Wiser than sages wist;
Earth has one less optimist.
—Alice Lena Cole in May "Century."

GENIUS IN DISTRESS.

Homer was a beggar; Terence was a slave; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Bacon lived a life of distress; Sir Walter Raleigh died on the scaffold; Spenser died in want; Milton sold his copyright of "Paradise Lost" for £15, three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Steele lived a life of perfect warfare with bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law; Fielding lies in burying ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for the debt of £8; Butler lived a life of penury and died poor. Chatterton, the child of genius and misfortune, destroyed himself.—'Church Weekly.'

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One of the pluckiest of war correspondents is James Creelman, who was wounded at El Caney in the last charge. He gives a curious account in the "Cosmopolitan Magazine" of how certain tunes haunted him in each battle. He says:

In every battle that I go through I somehow get a melody in my head, and hum it to the end of the action. I suppose it is the result of nervous excitement. All through the battle and massacre of Port Arthur, in the Japanese War, I hummed an air from Mendelssohn's "Springtime," and during the shell-fire I found myself actually shrieking it.

When I started in the charge on Fort Caney I began to hum "Rock of Ages," and I couldn't get rid of the tune, even when I was lying among the dying of Chaffee's brigade in the hospital camp. I remember that when General Chaffee bent over me, after I had been shot, and asked me how I was, I couldn't answer until I had finished, in my mind, one phrase of "Rock of Ages."

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According to a paper recently communicated to the Academie des Sciences, Paris, M. Phisalix has found that some kinds of mushroom afford a vaccine against the venom of snakes. The juice of the mushroom renders a person immune against vipers for a month or two.

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Passengers from Atlantic City, Bridgeton, Vineland, Clayton, N. J., and stations on the Delaware Division, will use trains to Philadelphia on day preceding date of excursion.

For specific rates and time of connecting trains apply to nearest ticket agent.

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Children have more need of models than of critics.—Joubert.

Mrs. Rakestraw: "So you've finished reading the biography of that statesman. Well, what did he finally die of?" Rakestraw: "Why, of this here new disease that we read so much about lately. I see by the heading of the chapter that the last thirty pages in the book is about the appendix."

A New England school-teacher received the following note of caution from the anxious mother of one of her pupils: "Dear Miss, please do not push Johnny too hard for so much of his brain is intellect that he ought to be held back a good deal or he will run to intellect entirely an I do not desire this. So please hold him back so as to keep his intellect from getting bigger than his body an injoining him for life."—"Harper's Bazar."

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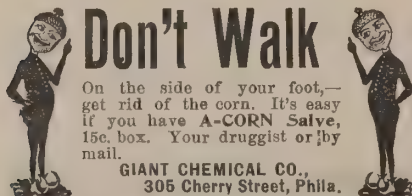
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 PHILADELPHIA
 1899-1900

Vol. VI

SEVENTH MONTH 13, 1899

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THE DESIRE OF NATIONS.

"And the Government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, Mighty God and Everlasting Father, the Prince of Peace."—Isaiah.

*Earth will go back to her lost youth,
 And life grow deep and wonderful as truth,
 When the wise king out of the nearing heaven comes
 To break the spell of long millenniums—
 To build with song again
 The broken hope of men,
 To hush and heroize the world,
 Beneath the flag of brotherhood unfurled ;
 And He will come some day—
 Already is His star upon the way.
 He comes, O world, He comes !
 But not with bugle cry nor roll of doubling drums.*

*Nay, for He comes to loosen and unbind,
 To build the lofty purpose in the mind,
 To stir the heart's deep chord ;
 No rude horns parleying, no shock of shields,
 Nor, as of old, the glory of the Lord,
 To half awakened shepherds in the fields,
 Looking with foolish faces on the rush
 Of the great splendor when the pulsing hush
 Came O'er the hills, came o'er the heavens afar,
 Where on their cliff of stars the watching seraphs are.*

*He will arrive, our Counsellor and Chief,
 And with bleak faces lighted up will come
 The earth-worn mothers from their martyrdom,
 To tell him of their grief.
 And glad girls, carolling from field and town,
 Will go to meet Him with the labor crown,—
 A new crown woven of the heading wheat,—
 And men will sit down at His sacred feet,
 And He will say, the King,
 "Come let us live the poetry we sing !"
 And these, His burning words will break the ban—
 Words that will grow to be
 On Continent, on sea,
 The rallying cry of man.*

—EDWIN MARKHAM.

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"That they all may be one."*

VOL. VI.

PHILADELPHIA, SEVENTH MONTH 13, 1899.

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For THE AMERICAN FRIEND.

THE DAWN OF PEACE.

In the fading gleam of the twilight
I stood by the ocean's sands;
And its voice like a mighty organ rose,
Wakened by unseen hands.

As the long white line of the billows
On the gray shore-rocks was hurled,
It seemed like the throb of a nation's heart
That was echoing round the world.

For War's red tide was ebbing
From Liberty's sunlit shore,
And the blood-bought islands ceased to ring
With the cannon's thundering roar.

The promise of peace was flooding
The gloom with a wave of light.
It shattered the battle's blinding smoke
Like the dawn through the clouds of night.

On soaring pinions an anthem
Of praise to the skies was borne;
For Oppression's night of rule had fled
From Freedom's kindling morn.

But beyond the swelling chorus,
Came the sound of a stifled moan;
The voice of a thousand heart-wrung sighs,
Over life's music thrown.

And I thought that words of thunder
Broke from the storm-dark skies—
"Is there no victory—no defeat—
Save where the soldier dies?"

"Go where life's sunlight is darkened
By the midnight gloom of Despair;
Where the trembling flowers of Hope are killed
In the foul sin-poisoned air;

"Where the Demon of Drink brings a struggle
From which death is the one release;
And the endless battle with want and woe
Mocks at your songs of peace.

"An angrier cloud is lowering
Than war's dread ranks dispel,
And a mightier force, with gathering power,
Will trample these flames of Hell.

"Oh! then, the peace sung by angels,
In the starlight, faint and wan,
Will fall, like a glory from Paradise,
For the world is marching on."

BERTHA C. THORNE.

Washington, D. C.

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E.C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

THINGS WHICH CANNOT BE SHAKEN.

IN this world of ours all our spiritual truths, all our eternal realities, have to be *expressed* in temporal, human and changing forms. No matter how pure and exalted the truths, its embodiment must be more or less imperfect. In fact, it is absolutely impossible to find a permanent and unvarying expression for any truth or for any idea. There have been stagnant centuries which have kept unchanged the crystallized forms which they inherited, and they have supposed that faith would cease to be if this particular form of truth should vanish away. The Pharisee could not imagine a true religion without circumcision and the blood of bulls and goats; the Roman Catholic of the fifteenth century could not believe that real religion would survive if the doctrine of trans-substantiation—the real Presence in the bread and wine—should be given up. The Calvinist supposed that his articles of faith were a permanent embodiment of truth and his plan of salvation the only possible one.

They all conceived of truth as something which could be expressed once for all in a form which all coming ages must keep unchanged. As well might we expect to bottle up the daylight to preserve it, or fix this infinite life about us in nature into one unchanging form, to be preserved through all seasons, years and centuries. The moment one tries to "fix" life and crystallize it into a set shape, it ceases to be *life*. The characteristic of life is its power to make its own form and expression, ever changing, ever developing, ever modifying its form, and yet keeping its essence. Truth is never some dead thing which can be "laid out;" it is living, moving, quickening, outgrowing its old forms, taking on new expressions and preserving itself, as life does, by endless variations and by infinite embodiments.

"The old order changes, yielding place to new,
And God fulfils Himself in many ways."

There are transitions going on in every age. The things that can be shaken are removed, and the things that have waxed old vanish away. These things always bring trial to faith, for it is difficult for most persons to distinguish between the temporary form—i.e., the human embodiment—and the eternal and abiding truth which lives on in the midst of change and vanishing forms.

Here comes the great test of spiritual power and insight. Those who have "short vision" and a traditional faith build on the temporal, and cling to the form which has grown familiar and dear to them, but if anything shakes *this* their faith is shattered, and they suffer shipwreck. Those, however, who have real spiritual vision look through the temporal and fleeting, through the transitory forms and embodiments, and settle their hearts and their faith upon the eternal reality,—the Infinite Self who abides and works through all changes. Their faith blooms in the midst of transition periods; they look calmly on while "the things that can be shaken" are being removed, and they have no fear when the things which have "waxed old" are vanishing away, for they know that those things which cannot be shaken must remain. There is no safety in this present time of transition and of changing form and expression to be found by closing the eyes or hiding the head in the sand, as the ostrich is said to do. The only safe and sure course is to reach *through* the outward and find the eternal, to rest back upon the everlasting arms, to have a personal *initiation* into the riches of the glory of this "mystery" "which is Christ in you, the hope of glory," to get free in the living truth. The things which we see are temporal, the things which the spiritual vision finds real are eternal.

FRIENDS IN NEBRASKA.

MAHLON KIRK's article on the Friends of Nebraska should prove interesting to all our readers, for it is the story of the recent "expansion" of Quakerism. There may be some who do not believe in this sort of expansion, but if so, they are persons who care only for Quakerism as a theory. The fact remains that while some good Friends have been wondering whether Quakerism has a future or not, and whether any mission remains for us to accomplish, a few faithful men and women who believed very much in God, and whose hearts burned for those who were living away from Christ, have been building up scores of meetings and transforming hundreds of homes in the great state of Nebraska. Probably not one of these earnest workers has ever asked whether Quakerism had a future or not. It never occurred to them to ask

such a foolish question, because they were too busy doing the work which lay straight before them to bother their heads with abstract theories.

Their business was to proclaim the message, and to gather the people into working congregations and to increase the centres of light and truth through the state, and they believed the future would take care of itself. The expansion of any truth must be made by those who believe in it, never by those who are in doubt about it, and the moment a man believes in a thing with all his soul he finds that he must propagate it, and plant it where it will grow and expand.

We have not yet learned how to extend Quakerism in our great eastern cities, and all our growth, with some few exceptions has been in the country, while the most striking growth has been in countries where the settlement and civilization were new and recent.

The reason for the expansion of Quakerism in these newer regions is that those who have gone with it believed in it with all their soul, and believed that it was a message suited to the needs of the people to whom they carried it. They did not stop to question or to quibble, and they were not afraid of risking their truth in new soil or under new conditions. They sowed their truth broadcast and trusted the Lord, and the harvest has come and is still coming. In the cities and in the places where the civilization is older it is much harder to unbend and to get free from restraints and speak straight at the lives and hearts of men with an earnestness and power which convict and convince. Then, too, there are so many hedges of propriety, and so many walls of custom that the ways to men's hearts are much harder to find. Truth must come in a certain way, or it fails to find entrance. But the main trouble really is that we do not throw ourselves into the work with the same patient zeal, the same determination, and the same unquestioning which have won victories in the last few years in Nebraska and Oklahoma. The time has come, however, for us to meet this situation. It should be noticed that the old Quaker idea of carrying education and religion along together is maintained in both these new fields. The school goes next to the meeting-house; the church flourishes best when it grows up round the institution of learning. This truth has marked our history during this century, and Nebraska Friends have early realized it and started to work it out in their own field.

THE PROPOSED INTERNATIONAL COURT.

THE Conference at the Hague now has before it a very definite plan for an international court. The plan is headed "Draft of Convention for the Pacific

Settlement of International Conflicts," and has been drawn up by the special committee to which this subject was referred.

It provides for an International Bureau, established at The Hague and placed under the direction of a permanent secretary. This Bureau will be an intermediary for communications concerning meetings of the Court. It also provides for the establishment of a Permanent Council, composed of the Diplomatic representatives at The Hague, and the Netherland Foreign Minister, who will be president of the Council. This Council will establish and direct the above-mentioned Bureau.

It will notify the Powers of the Constitution of the International Court, and draw up the regulations for the working of the tribunal. It will appoint and fix the salaries of all the employees needed in the operation of the tribunal except the judges themselves. The Council will address to each of the Powers an annual report of its administration and its expenditure.

For the formation of the Court itself each of the Powers shall appoint not more than four persons of recognized competence in international law, and of the highest moral character. The persons thus nominated will be entered as members of the Court, and their names sent by the Bureau to all the Powers. The members are to be appointed for six years, and the appointment may be renewed.

When two Powers have a "case" to be settled they shall select from this list a number of judges, to be fixed by agreement, who shall sit upon and decide the "case." The tribunal will generally sit at The Hague, but may sit elsewhere by consent of both contending parties. The expenses of the Bureau are to be shared by the Powers on a fixed proportion. There are many other details in the plan reported by the committee, but the above outline gives a fair idea of its scope and purpose. It has resulted from a study of the various "plans" which have been previously discussed, and it is as satisfactory as anything which could be adopted at this time. It remains to be seen whether the Conference will adopt it, and then whether the Powers will ratify it; but it is certain even now that the preparation of such a draft by the delegates of the great Powers is one of the greatest events in history, and it is surely the foregleam and rosy streak which promises a day of perpetual peace.

Many a failure to do one's duty might be traced to a failure to realize that there is never but one duty to be done at a time.

CHURCH NOTES.

The eighteenth annual international convention of Christian Endeavor Societies convened in Detroit, Mich., on the 5th. At the opening exercises telegrams expressing cordial interest in the proceedings were read from President McKinley and others.

On the afternoon of the 5th inst., Bishop John P. Newman of the Methodist Episcopal Church, of San Francisco, died at Saratoga, N. Y., of pneumonia and myelitis. He was in his 73d year. Bishop Newman had for a long time been one of the most prominent and respected ministers in the Methodist denomination. His ministerial labors were best known in New York city, where he served as pastor of the Metropolitan Church for many years.

Just now several religious papers are discussing, and some are urging, the removal of women's bonnets while in church. Others oppose the effort which is being made in some places to compel the removal of the headgear, but still others wisely refrain from making it a subject of controversy by letting it alone.

In a personal letter to the editor of the "Christian Advocate," J. W. Crake, Superintendent of the Oldham (England) Wesley Circuit, expresses this sentiment: "The outlook is for us Methodists a very cheering one. The interest in our Twentieth Century Fund does not diminish, and we are confident that we shall raise the million guineas. I hope you will be successful with your larger scheme." It will be remembered that the "larger scheme" of the Methodists in America is the raising of a fund of \$20,000,000.

The General Association of Congregational Ministers of Connecticut, held at New Haven week before last, passed resolutions on the subject of divorce, in which it declared for uniform legislation throughout the length and breadth of the land, and particularly advised Congregational ministers to exercise great discretion before consenting to officiate at the marriage of any divorced person. This latter caution was called forth by a very flagrant instance not long since of a Congregational minister uniting in marriage a wealthy New York couple on the day immediately following that on which the bride had secured a divorce from her former husband.

Bishop Thoburn, a missionary of the Methodists to India, who is on a visit to the country, says that there is an open door for missionary service in the East. In fact, he considers that the trial of his life has been the constant spectacle of the wide open doors in India, and the inability of missionaries to enter on account of a lack of means for properly carrying on the work.

At the recent meeting of the Lutheran General Synod at York, Pa., 1,545 churches were represented. The contributions for missions and other benevolent purposes during the past two years amounted to \$477,-

135. The Lutheran Church is the fifth largest in America of the great family of religious denominations. In 1898 it was credited with 1,517,318 members.

The new board of the Doshisha College, in Japan, is composed of several Japanese business men and pastors. They have unanimously declared their intention to hold all the properties in trust to carry out the wishes and purposes of the original founders.

According to late statistics, there are 148 denominations. Of these only 29 have a membership of 100,000 or over. The Friends, in 1898, stood thirteenth in rank in numerical strength.

The annual meeting of the National Missionary Union has been in session at Clifton Springs, N. Y. Representatives of the Christian faith from all parts of the world and of many denominations were present.

The offer of J. Pierpont Morgan to light the interior of St. Paul's Cathedral has been accepted. It is estimated that the cost of this will be about \$25,000.

A CALL FOR A MATRON AT VICTORIA, MEXICO.

There is an urgent need for a matron for the Girls' School at Victoria, Mexico, for the next year. The position affords an opportunity for most efficient missionary work in a foreign land. The matron will be expected to have charge of all the details of the boarding department, the care of fifteen or twenty girls out of school hours, and to assist in the religious work of the mission.

It is the purpose of this school to lead all these girls to Christ and to train them in Christian life and character.

For further particulars apply to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

GOOD-NIGHT.

Good-night! Now dwindle wan and low
The embers of the afterglow,
And slowly over leaf and lawn
Is twilight's dewy curtain drawn.
The slouching vixen leaves her lair,
And, prowling, sniffs the tell-tale air.
And frogs croak louder in the dyke,
And all the trees seem dark alike;
The bee is drowsing in the comb,
The sharded beetle hath gone home:
Good-night!

Good-night! The hawk is in his nest,
And the last rook hath dropped to rest.
There is no hum, no chirp, no bleat,
No rustle in the meadow-sweet.
The woodbine, somewhere out of sight,
Sweetens the loneliness of night.
The Sister Stars, that once were seven,
Mourn for their missing mate in Heaven.
The poppy's fair frail petals close,
The lily yet more languid grows,
And dewy-dreamy droops the rose:
Good-night!

—Alfred Austin.

FOR THE AMERICAN FRIEND.

DELIVERANCE AND VISION.

BY WILLIAM ELLIOT GRIFFIS.

I remember once seeing a jeweler about to enamel a gold ring. I had seen and tried the effect of fire upon the kind of "diamonds" that are made in Paris—One touch of the flame, and they boiled into blackness and melted into worthlessness. I was to learn that with the true gems it was different.

He first set the precious stones, and then laid the enamel in strips and bands in the surrounding gold. Then he took a long pair of tongs, and, laying the ring upon a hollow mandrel of iron, he, to my horror, set it for several minutes on a bed of glowing coals in a furnace. I gazed at him and it with anxiety, as he also watched with keenness the action of the heat, which converted ground mineral powder of dead hue into permanent bands of glowing color.

As he lifted it out, I expected to see a mass of more or less ruined stone or bubbles of black paste; but no! When the red-hot gold cooled off, there were the brilliants with every facet still gleaming. They had shown themselves adamant, true diamonds—that is, literally, the unconquerable.

Now, while the Bible is in the furnace of criticism, it is well to remember that its substance is adamant. In the literary history of a book—or library—and even in its own statements of history, we must expect revision, which, indeed, every version is. Nevertheless, that which in the Bible best answers to the heart of man, to feed and lift it up to God, is impregnable to criticism and will never be changed or disturbed. Amid the fires of criticism here is a real salamander. Happy they who know and feel this.

Take for example Psalm 146. It stands without title or label or note of chronology. It breathes the joy of return, of enlarged spiritual vision. History requires dates; poetry is undated; this Psalm is perfect poetry. Its beauty is yesterday, to-day and forever. Criticism cannot touch it. It expresses not fact, but truth.

Fact is only of yesterday or to-day. It may be dead, "stranded on the shores of the oblivious years," but truth is not only past and present, but for eternity. It never wears out, and the human heart which feeds upon truth is the one unchangeable thing on earth, the peerless and ancient conservative. No wonder that God gave so much of His revelation in that form of truth which is independent of fashions of speech, or of science, so-called, or of theories that change with the minds that make them.

As the Book of Psalms is "the first among all the records of the experiences of the human soul," so each Psalm is a crystal of human experience. Rather, each inspired poem is as a flower which gathers up out of earthly material and spiritualizes it into color and perfume. The chemist can yield us the facts by analysis. He shows us the earth's components of man's or the lily's body. Only God can give us the truth in the flower's life. Psalm 146 is a pink lotus of poetry springing up out of heart-soil, and the mes-

sage in verses seven and eight is akin to that in the prophecy of Isaiah 61: 1-3, which Jesus read in the synagogue as the consummate flower of the Old Testament, "The Lord looseneth the prisoners, the Lord openeth the eyes of the blind."

Now it requires the experience of a life to interpret some of the Psalms fully; yes, even the experiences of a race are needed. Then their value and their beauty do but deepen; the harmonies are more felt and appreciated.

Look at these verses again. The Lord gives release and vision. Here is an epitome of the Bible and of religion. Is not most of the Old Testament story one of imprisonment and captivity and of release and return? And is the New Testament very different?

The Bible is largely a prison book, and written in prison by holy men, who were convicts, but not criminals. What were Joseph, Sampson, Jeremiah and unnamed hundreds of others? What was all Israel when in Egypt, when groaning under the Philistines, by the rivers of Babylon, or under Greek and Roman fetters? Look at Peter and John, Paul and Silas in prison. Read Paul's signature, "Prisoner of Jesus Christ." Look at the Lord of glory—a convict, but not a criminal.

No wonder that the keynote of the Bible is deliverance. No wonder the first, simplest, grandest, and still the most appealing, form of the theory of the Atonement is that of rescue and deliverance. Jesus Christ was manifested that He might destroy—that is, unbind—the works of the Devil. The whole Bible is saturated with the idea of deliverance. Jesus got at the heart of the Old Testament when, in the synagogue, He read of proclaiming liberty to the captive and the opening of the prison-house to them that were bound. As in a saturated solution one touch makes the liquid crystal, so Jesus fulfilled at one reading the whole Scripture.

I trust we all visit prisons sometimes, for Jesus is there. He said, "I was in prison and ye visited Me." What an experience—to be shut off from the world! It may be monotony, oppression, living death, "a dead man out of mind." Yet so also is imprisonment within the body, as in blindness and disease. We have not our liberty.

Indeed, is not all unused power, of which we are conscious, a species of imprisonment, and is not liberty not only another name for opportunity? Are not all who are "hedged in," "sailing under sealed orders," "under ban," or hampered by personal or family or national limitation, prisoners? Are not childhood, barbarism, ignorance, bigotry, only other forms of blindness or imprisonment?

Filled with consciousness of power, yet with limitations, ambitions, with lack of opportunity, we have before us "the problems of life." The bird born in captivity of parents inheriting instincts of migration will, at the season of flight, beat its breast bare and bloody in efforts to obey the law of its being. So in human life, noble spirits urged on to a higher career of freedom chafe and fret; or, obedient to the still higher law of faith, they possess the soul in patience.

Shakespeare has pictured "the seven ages of man." Robertson, the Shakespeare of preachers, has discoursed of "the illusoriness of life." By them we are shown that what lures us on from childhood to boyhood does not satisfy us. As our eyes are opened we are led on by other seeming prizes, and thus further forward through the whole race; for "man never is, but always to be blest."

Some would be sad and grief-stricken because this is the law of life. But is not, and ought not, true life to be a series of enlargements, releases and deliverances? Passing out from the weakness of infancy, from the ignorance of childhood, the passion of early manhood, and led on to "the philosophic mind," brought by the years, and into serene old age rich in faith, is there not in all these more light, more freedom?

Even in the upward struggle from barbarism to civilization, it is the Lord that is loosing the prisoners and opening the eyes of the blind. Fettered and limited, with filmed or blinded eye, amid the mysteries of life and of the universe, how pathetic is the record on the face of a venerable savage! What a meaning have the wrinkles on an old peasant's brow! Yet there is One that knows the frame even of the savage and the barbarian, who knows, too, that man is dust, and pities while He yet lifts him up. Looking at the human story of struggle and of triumph, we see it grandly typified in the lion of Zealand, "luctor et emergo," I struggle, but I emerge.

Indeed, is not all science, when rightly so-called, and all education, the giving of sight and release? Prejudices are fetters. First impressions are usually veils or manacles—especially to those who proudly boast that theirs are "always correct."

Look at Paul with a viper on his hand. Do not the Melita barbarians think him a criminal? This is because their minds are under the bondages of prejudice. Ignorance, bigotry, and even tradition may lie upon us in forged links, though we know it not. Some book, some sermon, travel, experiment, may break the fetters and open the eyes of the blind. Above all, the Bible rightly read is the great emancipator and bringer of day. "The entrance of Thy words giveth light." Laus Deo!

Ithaca, N. Y.

In a fable of the Magic Skin, it gave the wearer power to get any thing he wanted, but every time he gratified his wishes, the skin shrank and compressed him into smaller dimensions until, by and by, with the last wish life itself was crushed out. The Magic Skin is Selfishness. It is a great thing to learn to say "No" to one's self, instead of indulging every whim and wish, even though there be nothing sinful in it. There was no necessary wrong to Moses in his inheriting the royal treasures and enjoying the pleasures of Egypt, so far as they were not in themselves sinful; but Moses had a high vocation, and these would have been hindrances; so he renounced them.—A. T. Pier-son, D.D.

FOR THE AMERICAN FRIEND.

LONDON YEARLY MEETING IN 1899.

Passing by ordinary matters of routine, always a little dry, we mention some of the most salient points of interest, among which we notice the Doukhobors concern as it was finally reported and disposed of. The report of the committee showed an astonishing amount of labor and sacrifice of time and means for the help of this afflicted people. Their removal from Russian oppression to Canada will constitute one of the brightest chapters in the annals of Quaker philanthropy, in which this Yearly Meeting has so long been conspicuous. The Doukhobors have received such sympathetic notices, and their refusal to bear arms for conscience' sake has so often been before American Friends, through the press, that extended notice here is not needed; but as the report came in the same day that the Peace work of the Yearly Meeting was considered, a pessimist would have felt decidedly out of place. Then the deputation to the conference at The Hague gave a succinct statement of their visit, and how cordially they were received by Baron De Staël and the heads of the British and American delegations, and how intensely practical has become the arbitration and peace principles in the eyes of the conference, so long considered Utopian when regarded only as Quaker fancies!

One can imagine how the long list of worthies, from William Penn to John Bright, would be enjoying the spectacle when looking from above, and they realized that their efforts were not in vain as they labored through generations to influence churches, statesmen and ministers in favor of the "Gospel of Peace" as the cure for strife and war.

The ministry, in one form or other, occupied two sittings of the Yearly Meeting on Ministry and Oversight, and much of two sessions of the Yearly Meeting at large. London Friends have arisen to the demand of the hour, and are grappling with the question of the ministry as perhaps never before. The subject was handled in a masterly manner and without gloves. There is only one minister to each meeting in London Yearly Meeting if they were distributed. Over one-half were more than sixty years of age—"one-half minister in prime of life to each meeting." Some meetings have ten ministers, others none.

There have been few inducements for young people to enter the ministry.

Sometimes several years of apprenticeship and much red-tape have been necessary before they could be recorded as ministers.

We are unable to do justice to the calm, temperate, though incisive addresses of W. C. Braithwaite, J. Fife Stewart and others. We were assured that such an arraignment of the conditions of the ministry a few years ago would only have called forth a strong remonstrance, but now they are ready for any suggestion, and are anxious to do justice to the whole question, as it affects the very life of the church. Closely connected with the ministry, the right holding of meetings for worship came in for its share of attention.

Discussing the report of the committee having regard to the relation of adult schools and missions to the regular Friends' meeting, the facts were potent that the meetings having the most adult schools and mission work were those that grew and were most healthy, notwithstanding the ludicrous came to the front when it was seen that many who will not admit of any singing in a morning meeting on First-day will be found at the evening meeting giving out hymns and leading congregational singing, etc., notwithstanding it is admitted generally that the mission meetings are the freest, liveliest and most feeding meetings they have—just such as would help to build up their own young people and keep them in the church.

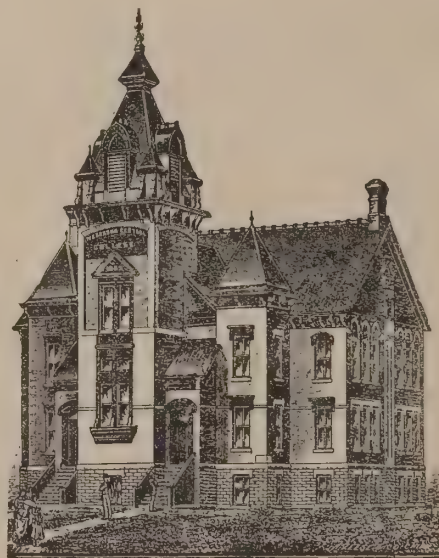
A long step forward was gained when the Preparative Meeting, now called the Local Congregation, was given authority to manage its own local affairs and admit attenders of missions to such privileges as may seem to them right.

JOHN F. HANSON.

NEBRASKA FRIENDS.

BY M. Z. KIRK.

Probably very few readers of THE AMERICAN FRIEND know that there are over 1,000 Friends in Nebraska. In looking over the records we find that the first settlement in this state was at Pleasant Ridge, in Filmore County. This meeting was set up in Sixth month, 1873, by a committee from Bear Creek Quarter, Iowa. Jesse Griffith was the resident minister,



NEBRASKA CENTRAL COLLEGE.

and the following families were among the pioneers: Wm. F. Angstead, David Hadley, Cyrus McPherson and A. J. Thomas.

In 1879 Triumph Monthly Meeting was organized, ten miles east of Pleasant Ridge, in Saline County.

Early in the 80's a number of Friends from Pleasant Plain and Oskaloosa settled in Northeastern Nebraska, in Dixon County. Spring Bank Meeting was set up in 1881. This became a Monthly Meeting a little later.

It has since grown into a Quarterly Meeting, with a membership of 350, and is composed of four meetings, Spring Bank, Elk Valley, Kemme, and Highland. It is 125 miles from Spring Bank to Highland, which is in Boyd County, on the old Ponca Indian Reservation. There is certainly a great future for this Quarter, since it touches such a large area, and it has 140 Christian Endeavorers. Among the pioneers in this Quarter were Aaron Smith, Wm. Ellis, John Bales, John L. Emery, Aaron Roberts and others.

In 1889 the tide of emigration extended to the extreme western line of Nebraska. A number of Friends settled in Dundy, Chase and Perkins Counties. Hiawatha Meeting was set up early in 1889, and a Monthly Meeting was established in the fall of 1889. For some time this was a very prosperous Quarter, and at one time it was composed of eight Monthly Meetings. A few years later Friends, as well as others, found that this territory was better adapted to stock raising than farming, so many of them left. The Quarter is now composed of four meetings,—Hiawatha, Pleasant Valley, Douglas and Greenfield, with a total membership of about 150.

The present centre of Quakerism in Nebraska is in Platte Valley Quarter, at Central City, on the U. P. R. R. and B. M., 135 miles west of Omaha. Benjamin Compton, of Clinton County, Ohio, settled near the town of Alda, just west of Grand Island, in an early time. For some years he worked with other churches, but never felt free to leave Friends. He occasionally had Friends' ministers to preach at their schoolhouse, and had often urged Herbert J. Mott to hold a series of meetings there. Finally the latter felt a call to go to this schoolhouse and begin a series of meetings. He lived at Hastings at that time, and during the hard times money was very scarce. When he received this call he had but two dollars, and he gave one to his wife and spent seventy-five cents of the other in going on the train to hold this meeting. Here he began preaching the gospel in a neighborhood where there was but one Friends' family, but the work was wonderfully blessed, and in the fall of 1894 Hiawatha Quarter established three Monthly Meetings in Hall County,—Alda, Centre and Schauppsville. The great majority of these people have come to Friends by conviction, and have seen but few eastern Quakers. These meetings have been established to fill their particular needs, and they have certainly done so. Some Friends who have been raised in older states and in old, well-established meetings would fail to find all the peculiarities and customs here that they had been used to, and some would rise up and say, "That isn't Quakerism," but we are free to say that these same critics have never accomplished one-fourth as much for Christ and Quakerism with the same limited resources. No man who has not undergone the poverty and privations of the frontier has any right to stand up in his abundance and dictate that because the customs are so and so in old meetings and large cities they shall be exactly the same in the new meetings and on the prairie.

Many of these new members appreciate the real

principles of Friends much more than some of our birthright members. About two years after the above meetings were established, Clarks Monthly Meeting was re-established. This meeting was formerly known as Platte Valley Monthly Meeting, of Pleasant View Quarterly Meeting, Kansas. It went down, but was never laid down officially.

Since 1896 Friends have had a very prosperous meeting at Clarks, and Elwood Knight, formerly of Hartland, Iowa, has been the resident minister until recently, when he moved to Central City. Since 1896 Prairie View, North Loup, Pleasant Hill, Belgrade and Central City, all in Merrick, Nance, Valley and Hall Counties, have been established. These meetings form Platte Valley Quarter, with a membership of about 425. The work in this Quarter alone shows what excellent service these self-sacrificing laborers have done. Elwood Knight moved to Nebraska in 1895, and has been a faithful worker at Clark's. Alden Knight has been doing a splendid work at Alda and surrounding country.

Oliver Frazier came out from Pleasant Plain, Iowa, in 1897, and has done a great deal of hard work at North Loup. He and his wife are now in Iowa, raising money to build a new meeting-house at this place.

Turner L. Abel began the ministry in 1895, and since that time he has built up the two meetings at Belgrade and Prairie Valley.

Many others who live in Nebraska, as well as those from the east, have done very acceptable work in this state.

In addition to the meetings already mentioned, Bangor Quarterly Meeting, in Iowa, has two meetings in Northwestern Nebraska—at Haysprings and Addaton.

Walnut Creek Quarter, in Kansas, has two meetings in Gosper County, at Arapaho and Elwood, on the B. & M. R. R. There is also a meeting at Coles, in Webster County. Pleasant View Quarter, in Kansas, has a meeting at Triumph, in Saline County.

It has been very gratifying to note the impression Friends have made recently upon the people in Nebraska. The college building at Central City was urged upon them. The Catholics wished the building for college purposes, while speculators wanted it for a business college. This institution has had an interesting history. At the time of the western boom, in 1885, some prominent Methodist workers decided to erect the building, and then sell enough lots to pay for it. Accordingly they erected the building, at a cost of \$17,000. A number of lots were sold, but when the boom broke, and the hard times set in, many of the buyers gave up the lots and quit paying on them. Thus these promoters of the enterprise were compelled to take the property. Some dissensions arose, and about this time the Methodists decided to concentrate their efforts at one place, and thus this building was abandoned. They had conducted a successful school here for five years, and the tuition had more than met the running expenses, but the heavy debt crushed them, and the property was lost under mortgaged indebtedness. James Steven finally became

the owner of the whole property. He insisted that it must be used for religious educational purposes, and would not entertain any other propositions. He repeatedly urged Friends to buy it, but they insisted that they were too poor, although they very much needed it. Finally, five Friends met one night at Clarks, and decided to propose to James Steven that they become agents for the half section of land upon which the building stands, and buy twenty-seven acres for a campus, and then sell out the remainder in small tracts of five or ten acres, and give him \$30 per acre. As soon as 120 acres was sold Friends were to have a deed to the property, and all they could get above \$30 per acre was to go to the repairing of the building. The 120 acres was soon sold and the property turned over to Friends. All of the 320 acres have been disposed of now with the exception of less than 35 acres. While these Friends were deciding on this proposition James Stevens and his wife thought of practically the same plan. Next morning her father came up and urged them to make such a disposal of the property. They were so impressed with the importance of this move that they wrote two letters to Friends, setting forth the proposition. A few hours later Herbert J. Mott and Elwood Knight drove up to explain their proposition to James Stevens and wife. All parties concerned were surprised to find that practically the same proposition had been formulated almost simultaneously in four different places. They soon agreed, and the results have been as stated above.

Sabbath, Sixth month 25th, was set apart for the dedication of this building. S. Adelbert Wood preached a powerful sermon, which was followed with great interest by a large audience.

M. Z. Kirk was then introduced, and he raised \$550 to buy more furniture for the building.

Wm. Jasper Hadley, of West Branch, Iowa, the president of the Evangelistic Board of Iowa Yearly Meeting, in a few well chosen words dedicated the building to the service of God, the church and education.

In the afternoon Nora Meredith, of New Sharon, Iowa, preached to a splendid audience at the new meeting-house, which was built at a cost of \$1,700, and dedicated a few months ago. The writer presented the claims of THE AMERICAN FRIEND, and a dozen new subscribers were taken.

The Friends intended to call this institution an academy, but the name of Nebraska Central College had such a precedence that they soon found that it would be better to retain the old name. The course the first year will only cover the freshman year, but it is the intention to increase it later.

By the above movements Central City becomes the centre of Quakerism in Nebraska, not only in education, but all the annual gatherings will be held here at the college. Friends are moving in not only from various parts of Nebraska, but from other states. Joseph Joyce, of Atlantic, Iowa, intends to locate there soon, and other Iowa people are talking of it. Central City is a town of about 1,500, and the county seat of Merrick County. From the top of the college

one can get a view for miles and miles of the broad, rich Platte River Valley, which at this season is a great sea of waving wheat, oats and corn.

Leading Friends in Nebraska realized that if their members ever came in touch with the best workers of other Yearly Meetings that they would have to bring the workers to them, and for that reason they organized the summer school. It opened this year, Sixth month 20th, and continued one week. They held six sessions each day. S. Adelbert Wood, of New Providence, Iowa, and Edgar P. Ellyson, of LeGrand, Iowa, gave all the Bible readings and lectures.

During these sessions the work received valuable encouragement and help from Z. L. Martin, Wm. Jasper Hadley, Nora Meredith, and Carol Roberts, all of Iowa. Friends returned to their home meetings very much built up, and much better acquainted with each other and Friends' work, and we hope that by this article Friends all over America will be better acquainted with Nebraska Friends.

Business sessions of the college were held each day, and various subjects and plans were discussed.

The following are the officers of the Nebraska Association: President, Elwood Knight, Central City; Vice-President, T. L. Abel, Clarks; Secretary, B. S. Abel, Central City; Treasurer, John Cole, Clarks; Financial Agent, C. C. Schultz, North Loup; Railroad Secretary, John Wilson, Clarks.

Herbert J. Mott will probably continue as acting president and financial agent this year. The college will open in Tenth month, and a great deal of work remains to be done in organizing the faculty and securing the students.

WORK IN NORTHERN MICHIGAN.

About twenty years ago the Friends began gospel labor in Northern Michigan. Since then several meetings have been established, one of the youngest, but perhaps the most important, being Traverse City Monthly Meeting, which belongs, as do the others, to Long Lake Quarter, Indiana Yearly Meeting. This city may be made an important centre for missionary work, both country and city, but this meeting is laboring under difficulties. In 1893 it became necessary to build a permanent meeting-house; this was undertaken with much prayer and careful study in every step. A very desirable site was secured by the help of influential sympathizers, and money and work were pledged in sufficient amount to warrant the work going on. The house, dedicated Seventh month 22d, 1894, is a very attractive, substantial structure. The interior is finished largely in native oak and elm. The entrance into the main assembly room is through a vestibule, 10x10 feet in size. This room, 37x40 feet in its largest part, is comfortably seated with veneered oak benches. Beyond this is a prayer meeting room, 24x28 feet. The two rooms are easily made into one by opening doors that fold and roll back entirely out of the way. A platform, 12x19 feet, is built so that half is in each room when the doors are closed. The large windows are of chipped glass. The building is

heated by a furnace and large stove, and, by special effort of the Christian Endeavor Society, lighted throughout by electricity.

The cost of the building was estimated at \$2,500, and much more than that amount has been pledged by Friends and others since the work began, but owing to failure in crops and "hard times" many have never been able to pay. A generous business man, who had already helped them several times, loaned the money necessary to fit the building for occupancy, and the little meeting worked faithfully, so that slowly this has been repaid with interest, with the exception of \$300, which it seems almost impossible to pay unless Friends who read this will help. The membership is neither large nor wealthy. All that has been done has been by earnest, self-sacrifice, many going



TRAVERSE CITY MEETING.

without needed articles that the "Lord's money" might be paid. They are faithful in using what they have, but clear of debt a new era of service would be opened to them.

May the Master open the hearts of His stewards, that they may give an offering, large or small, "according as the Lord hath prospered" them, that these also may carry the Gospel. Surely Northern Michigan needs the Gospel message, and Friends have a distinct place here. Offerings may be sent to the address given below, and will all be gratefully recorded and used in paying the debt.

"In His name,"

WINIFRED E. PRATT WHITE.

Traverse City, Mich.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—Bishop Vincent.

The International Lesson.

THIRD QUARTER.

Lesson IV.

Seventh month 22, 1899.

THE HANDWRITING ON THE WALL.

Dan. 5: 17-31.

GOLDEN TEXT.—God is the Judge.—Psa 75: 7.

DAILY READINGS.

Second-day, Seventh mo. 17.—Belshazzar's Feast. Dan. 5: 1-9

Third-day, Seventh mo. 18.—Daniel called. Dan. 5: 10-16.

Fourth-day, Seventh mo. 19.—The Handwriting on the Wall. Dan. 5: 17-31.

Fifth-day, Seventh mo. 20.—The Temple Vessels. Jer. 52: 12-19.

Sixth-day, Seventh mo. 21.—Prophecy against Babylon. Jer. 51: 47-58.

Seventh-day, Seventh mo. 22.—Herod's punishment. Acts 12: 18-23.

First-day, Seventh mo. 23.—Found Wanting. Luke 12: 13-21.

There are many historical difficulties in the present lesson, but those can be safely left, as they in no wise interfere with the moral and religious teaching. The lesson inculcated is one applicable alike to individuals and to nations, and one which cannot safely be ignored or neglected by anyone.

The whole of chapter 5 should be read, as only in this way can the full meaning and effect of the story be understood. The story stands, with that of the "Three Hebrews in the Fiery Furnace," as one of the most striking in the Bible. Poets and artists have reproduced the scene in language and in color, until the picture has become familiar to all.

Whether the feast was made to celebrate some anniversary, or given in honor of some god, we are not informed. The emphasis is laid on the magnificence of the entertainment, and the abundance of gold and silver dishes, etc. In the midst of the feast the king, Belshazzar, thought of the golden vessels which Nebuchadnezzar, "his father," had brought from Jerusalem; and to increase the magnificence of the occasion, and to show the superiority of his gods, he sent for these vessels; then "the king, and his lords, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and silver, of brass, of iron, of wood, and of stone." "In the same hour came forth the fingers of a man's hand and wrote . . . upon the . . . wall." The account goes on graphically to describe the king's terror, and how the magi were summoned to read the writing and give its meaning; how they failed, and how, by the advice of the queen-mother, Daniel was called. To him the king promised what had already been promised to the soothsayers if successful—purple garments, a chain of gold, and to be one of the three great men of the kingdom. With this the lesson opens.

17 "Let thy gifts be to thyself." Keep thy gifts; as the spokesman of the Lord I cannot receive pay.

18-21. "The kingdom, and greatness, and glory, and majesty." Revised Version. It was the true God—the God of Daniel—who bestowed upon Nebuchadnezzar his power and glory. Because Nebuchadnezzar was full of pride, and gave not God the glory, he had a terrible fall. He became insane, fancied himself a beast, and lived with the beasts of the field. Daniel repeats, in a condensed form, the substance of chapter 4.

22. Daniel now brings the lesson home to Belshazzar. Though he knew what had happened to Nebuchadnezzar it had no effect upon him.

23. "Lifted up." Defied. "Vessels of his house." See 2 Kings 24: 13; Jer. 27: 18; Dan. 1: 2.

24. "From him." The Lord.

25. "Mene, Mene, Tekel, Upharsin." These words are, literally, "a Mina, a Mina, a Shekel, a Half-Mina," and they are the names of four coins. When it is remembered that these signify weight the meaning is seen. The Mina is repeated for emphasis—"Numbered, numbered, weighed, divided. The days of your reign are numbered; you yourself are weighed and found wanting; your kingdom is divided and given to the Medes and Persians."

The words are Aramaic, and would be written without vowels except the letter A. Some think they were written from left to right; others right to left; others vertically; others down, up, down. According to the first-named way they would appear M N A, M N A, T Q L, P R S.

26. Mene, from a word signifying to count. Thy kingdom has had its years counted out.

27. Tekel, from a word signifying weight. He had not come up to the standard.

28. Peres. This is the plural, while Upharsin, in verse 25, is singular; it comes from a word meaning divided, which idea is expressed by a half-shekel, though the idea is not of a division into two parts, but of being broken into pieces. "Medes and Persians." Media lay northeast of Babylonia, and immediately southwest of the Caspian Sea. Persia nearly corresponds with the modern country of that name.

29. The king carried out his promises.

30. The denouement stated without comment.

31. "Darius the Mede." This king is, as yet, unknown to history; so far it has been impossible to identify him with any known monarch. He is apparently the same king as is mentioned in Daniel 9: 1.

PRACTICAL THOUGHTS.

1. God is above all.
2. "Let him that thinketh he standeth, take heed lest he fall."
3. Neglect is a sin.
4. "Pride goeth before destruction and a haughty spirit before a fall."

Note.—In the notes on Lesson II., Daniel 1: 18, the last two lines should read: "The correct spelling of this name is undoubtedly Nebuchadnezzar."

The permanent purity and prosperity of our nation cannot be secured by changes in our laws. Legislation can do much, but it cannot make people righteous, and we know that righteousness alone exalteth a nation. Thus we perceive that our country can be for itself, its best self, only by being for Christ. When we win our land for Christ, we win it to true national success.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SEVENTH MONTH EIGHTEENTH.

HONORING THE LORD'S DAY.

Ex. 20: 8-11; Rev. 1: 10.

Second-day, Seventh mo. 17.—Holy of the Lord, honorable. Isa. 58: 13, 14.

Third-day, Seventh mo. 18.—Purpose of Sabbath. Mark 2: 23-28.

Fourth-day, Seventh mo. 19.—Rest from labor. Deut. 5: 12-15.

Fifth-day, Seventh mo. 20.—Public Worship. Heb. 10: 19-25.

Sixth-day, Seventh mo. 21.—Doing good. Matt. 12: 1-13.

Seventh-day, Seventh mo. 22.—Lord's Day Offerings. 1 Cor. 16: 1-4.

ANNUAL REPORT OF THE SECRETARY OF THE FRIENDS' INTERNATIONAL CHRISTIAN ENDEAVOR UNION.

We have hung our banners with triumph and song upon the antiquities of cultured Boston. Forty thousand strong we crossed the sandy desert and climbed the lofty Rockies, until we stood within the golden gate of a great city, and spell-bound gazed off into the mysteries of another continent. We have answered to the roll-call at Nashville, and were welcomed with true Southern hospitality by the Endeavorers in the land of "Dixie," but the pleasing culture of the East, the true-hearted sociability of the West, the chivalrous hospitality of the sunny South, all combined, cannot surpass the genuine greeting, the exceeding beauty, augmented by the dazzling display of crimson and white of the "City of the Straits," generous, delightful, Detroit!

The Yearly Meetings are fortunate in having such energetic, faithful secretaries as they now have, for we have never had such prompt replies and such complete reports as this year. It is quite true a number of societies have not reported, but the fault lies with the society, not the Yearly Meeting secretary. All the Yearly Meetings have reported (two being excepted) with a full history of the International Union.

From these letters some of the gleanings are as follows:

In Indiana Yearly Meeting the secretary has been appointed to visit all the Christian Endeavor Societies in the Yearly Meeting during the next three months, and to visit meetings where there are no societies for the purpose of organizing new ones.

Baltimore Yearly Meeting Union (our youngest sister) has printed a neat leaflet, containing a statistical report of each society in the Union, and on the outside sheet is proposed a new article on the prayer meeting, to take the place of Article VII. in the Model Constitution. The new article says: "All active members shall be present, and shall take some part, however slight, in every meeting unless detained by absolute necessity," absolute necessity meaning some reason which can be conscientiously given to their Master, Jesus Christ.

From every Yearly Meeting comes the report of the interest taken in missions.

Western Yearly Meeting Union supports a native missionary in Mexico, aids in sending a member of

the Christian Endeavor Union with his wife to Africa, and their Juniors support a little girl in the Mexican Mission School.

Wilmington Yearly Meeting Union has for the first time taken up foreign mission work independently. They are aided most materially by the Christian Endeavor Union, who have been most active in securing pledges for two cents per week; also tithe givers. Alaska is their mission field, to which place Mattie Hadley has been sent recently.

California Union aids in the support of three missionaries in Kotzebue Sound, Alaska, and a fourth is on her way there.

In Indiana Yearly Meeting the mission field is Mexico, Alaska and India. A day was recently set apart by special request, to be observed in every Endeavor Society in the Yearly Meeting for Irving Kelsey and wife, asking God's blessing upon them and their work in Mexico. Their missionary superintendent has instituted several new missionary libraries, and has arranged for and been present at a number of missionary meetings.

Pickering College, in Canada Yearly Meeting, has raised \$30, which is used for the education of a native in Japan. The Union pays all their missionary money to the church. Their work is in Japan entirely.

Iowa Union sends their money to Jamaica West Indies.

New York and Ohio Unions, the two who have contributed the greatest amount of money to missions, have adopted the Fulton plan almost universally, together with free-will offerings. None of their money is raised by entertainments or socials.

Ohio Yearly Meeting Union expends their money in Nakin, China, and Nowgong, India, where they have seven workers. They have pledged \$1,200 for this year.

The New York Union has for its mission field China, Cuba, Mexico, India, and Y. M. C. A. army work.

North Carolina Yearly Meeting supports Anna Edgerton in India.

Kansas Union gives \$100 toward supporting the mission at Douglas Island, Alaska.

Many of the Unions report excellent work done towards promoting the cause of the Quiet Hour, the Tenth Legion, and Sabbath observance.

Iowa Union has 78 societies, 1,915 members, and has raised \$899.97.

California Yearly Meeting Union has 19 societies, with 563 members; \$321.68 has been raised during the year.

Kansas Yearly Meeting has 45 societies, with a membership of 1,257. They have contributed \$300.

Baltimore Yearly Meeting has 7 societies, with 261 members, who have raised \$74.25.

Canada Union has 5 societies, whose membership numbers 153, and has raised \$81.59.

Wilmington Yearly Meeting has 37 societies, with 1,154 members; \$601.64 has been raised.

Indiana Union has 97 societies, with a membership of 3,047. They have raised \$1,175.69.

Ohio Yearly Meeting has 36 societies, with 1,228 members; \$1,015.25 has been raised.

New York Yearly Meeting has 25 societies, whose members number 1,009, raising \$1,620.50.

Western Union has 37 societies with 1,106 members. They have raised \$471.27.

North Carolina Yearly Meeting has 9 societies, 217 members, and have raised \$90.89 during the year.

No report has been received from New England and Oregon.

From the reports received Indiana Union leads in the number of societies, in membership, number of societies organized during the year (14), in the number of persons who have joined (508), and in the number of accessions to the church from Endeavor Societies (108).

New York Union has the greatest number pledged for two cents per week according to membership (183).

Iowa leads in the number of tithe givers according to membership (164).

Wilmington has the greatest number who give systematically according to membership (99).

New York again leads with the amount of money raised, having a gain of \$200 over last year. They give an average of \$1.60 per member.

Ohio leads in the amount of foreign mission money. They have raised \$1,015.

The society giving the largest amount of money for foreign missions according to membership is in New York city. They have 41 members, and have raised \$440.30.

Brooklyn stands second with 63 members, and have raised \$340.

In the following summary last year's report of the two Yearly Meetings who did not report this year is included:

Number of societies	396
Number of societies organized during the year	32
Number of societies disbanded	33
Number of active members	9651
Number of associate members	1734
Number of honorary members	858
Total number of members	12,243
Number who have joined during the year	1573
Number of accessions to church from Christian Endeavor Societies	223
Number pledged for two cents per week for missions	1113
Number who tithe their incomes	690
Number who give systematically, not included above	471
Number who pursue systematic missionary or religious reading	360
Amount of money raised for home missions	\$900 65
Amount of money raised for foreign missions	3,814 18
Amount raised for other purposes	1,921 80
Total amount of money raised	\$6,636 63

Sabina, Ohio.

MYRTLE S. LIGHTNER.

CALIFORNIA YEARLY MEETING.

California Yearly Meeting opened its fifth annual meeting Sixth month 12th, 1899, at Long Beach, contrary to the usual custom of meeting at Whittier. A representative number of ministers and elders were present at this meeting on Second-day afternoon. The only visiting ministers present were Charles Stalker, of Indiana, and Ruth Murray.

The devotional meeting on Second-day evening—the first session of the Yearly Meeting proper—was conducted by Charles Stalker, exhorting from Isa. 6: 1, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

When the wicked kings in our lives are slain, then will the Holy Spirit be enthroned in our hearts, and His presence fill His temple.

A spirit of praise, thankfulness and prayer seemed to pervade the minds of those present, to which free utterance was given. All hearts went to their rooms from that first meeting thankful for the blessing already received, and for the rich seasons anticipated in the future sessions, in which it was the general prayer that God's spirit might have the leadership.

Third-day morning opened by song, "Leaning On His Everlasting Arms," and a number of prayers. Mary Brown, of Long Beach, on behalf of Long Beach Friends, extended to the visitors present a very warm welcome to their hearts, homes, and all they possessed. This was given in such a manner that all felt that indeed they were Friends among friends, and God in their midst.

Ruth Murray then spoke in very beautiful and inspiring words from the text, 'We would see Jesus,' saying that if those present have come together with this desire God would grant it, as He has never failed to do for those who seek for Him with all their heart. Every need also may be supplied. After seeing we should serve Him, and serve in love, not fear, He came to deliver from all fear. Perfect love casteth out all fear. A song and prayer by Levi Gregory, and Prof. Murray, of Stanford University, asked us that after we have found Jesus we might be faithful in telling others of Him, and bringing them to Him.

In the afternoon of Third-day the first business session of the Yearly Meeting was held. The following visiting Friends were reported present, and were introduced by letter and otherwise:

Ruth Murray, New Bedford, Mass.; Charles Stalker, Indiana; Stuart L. Noble, Goshen, Ohio; Prof. Augustus T. Murray, Leland Stanford, Jr. University, Cal.; Miriam A. Maxwell, Elder (now of San Jose), Sterling, Kan.; Elizabeth Milhous, Hopewell, Ind. A warm welcome was extended to these people, who, by their presence, manifested an interest in our spiritual welfare. Testimony was given to the helpfulness already received from their ministry and presence.

A telegram of greeting was read from New England Yearly Meeting, and we were further brought into a remembrance of the interest and sympathy of our Friends eastward by the reading of various Epistles, which were fraught with instruction and inspiration. Possibly there is a deeper interest taken in these epistolary messages by Friends on this coast than is usual, from the fact that there is scarcely one that does not come to some person present as a message from home.

In the devotional meeting Third-day evening, led by Stuart L. Noble, the text was from 2 Tim. 2, several verses being read from the King James Revised and Armenian translations, the latter being preferred by the speaker as especially clear and beautiful. The two thoughts of studying to show thyself approved unto God rather than man, and of thorough preparation for the work of God, were enlarged upon in a vigorous, devout manner.

At the Fourth-day morning business session the following Yearly Meeting officials were appointed: John Chawner, Presiding Clerk; Charity E. Way, Recording Clerk; R. Esther Smith, Reading Clerk; Curtis E. Way, Announcing Clerk; J. J. Jessup, Official Reporter; David Hare, R. R. Secretary.

An expression was given of entire satisfaction with the efficient, painstaking service rendered by the clerks in their arduous duties.

The annual statistical reports were then read, bringing up the

condition of the church for consideration. The totals only are given.

Total number males.....	712
Total number females.....	818
Total membership	1,530
Members non-resident	304
Regular attenders whose membership is in other Friends' meetings ..	52
Regular attenders not Friends.....	205
Average attendance, morning.....	1,033
Average attendance, evening.....	518
Average attendance, mid-week.....	231
Members participating in public service.....	633
Members systematically supporting church work.....	454
Received into membership during year.....	195
Decrease during the year.....	153
Members who have daily periods of devotion.....	737
Members using tobacco.....	45
Members discontinuing its use.....	5

The statistical report of the evangelistic superintendent was also read. The reports, altogether, revealed quite a healthy condition of church life. They also offered food for thought and discussion. The main feature of the reports discussed was the fact that there has been so slight an increase of membership. Thomas Armstrong referred to A. C. Dixon's (Baptist) recent statement of the condition of the Methodist Church, wherein it required two churches to convert one soul last year, and that their own showing was but little better, if any. He thought, perhaps, one cause was the lack of respect shown the person of the Holy Spirit. Irvin Tabor thought it was rather a dark picture, and revealed the presence of the enemy on all hands, but we must arise to more earnest prayer and strenuous efforts. Charles Stalker was called upon, and in response said prayer was very necessary, but, while the church must pray, it must also pay. We must come to the condition when we say "Silver and gold have I none," and "The silver is thine and the gold is thine."

It will be interesting to watch the reports of our own Yearly Meetings to see if this lack of increase is universal among us, and if it is, what reasons may be assigned for the condition.

The report of the Evangelistic Superintendent, Levi Gregory, showed the following points of interest:

Meetings in Yearly Meeting.....	14
Special evangelistic services.....	151
Cottage prayer meetings held.....	136
Union revival efforts participated in.....	10
Amount of money expended in evangelistic work.....	\$90 21
Amount of money expended in pastoral support.....	\$2,539 20
Value of church property.....	\$16,300 00

The report further manifested a very prevalent spirit of unity; some lack of interest, power, enthusiasm, and promptness. Business exactions and invalidism hinder the work materially in some places.

The Sabbath School Superintendent, Mary T. Hadley, made her report, from which the following is taken:

Total enrollment	1,322
Friends enrolled	741
Average attendance	761
Adult class	30
Intermediate	40
Primary classes	36
Teachers' meetings	222
Number of Friends working in union schools.....	50
Amount of collection for use of schools.....	\$469 65
Amount of collection for use of missions.....	82 90
Amount of collection for other purposes.....	68 26

Two schools have home departments. Friends' helps as a rule are used.

Dr. Marshburn, in a paper, made some very helpful suggestions as to how to hold the children in the church. More attention should be given them by pastors and ministers; preach to them; be interested in them.

Jeanett Bonnally advised the use of various means, as maps, charts, blackboards, sand boards and objects to make the lesson of the day real to them. Ruth Murray told of the little boy who studied the lesson of Peter finding Andrew, and on the next Sabbath came back pushing a boy along with him, and said, "I've been a Peterin' and here he is." And advised us to all go Petering.

Seth Parson, as superintendent of books and tracts, made a very business-like report.

There seems to be a very open field for this work, and 13,000 pages of literature have been distributed in various places and ways.

The evening session of Fourth-day was given up to temperance addresses. If ever a broadside was delivered upon this subject, this was certainly one. Local pastors contributed to the interest by giving stirring addresses. Stuart Noble spoke very earnestly, and with recitations by Anna Tomlinson and Mr. Comas, with a beautiful solo by Myrtle Bufkin, there emanated no uncertain sound as to the temperance sentiment in California Yearly Meeting.

This was enforced by the report of Mary M. Brown, as Temperance Superintendent, on the following morning. Active work is being done in most of the meetings. Many of the members work with the Anti-Saloon League, and with those who are acquainted with its operation. There is general sympathy with the principles and purposes of this organization as affording a field of practical and efficient effort in restricting the ravages of intemperance until, by some master stroke, the dread monster may be slain.

At 11.20 o'clock Fifth-day the Yearly Meeting entered into a memorial exercise in memory of Dr. William Nicholson and David Lewis, deceased. This was a very touching and blessed service. The review of these consecrated lives, their strong personality, and untiring zeal came as a benediction upon all present.

As a part of the evangelistic report given on Fifth-day morning, a communion signed by Barclay Smith and Richard Pearson, on behalf of the "Silent Workers" of San Francisco, was read, recommending R. Esther Smith and Lillian Abbott as their representatives.

R. Esther Smith then gave a very full and interesting account of said work.

The delegates were requested to recommend that \$100.00 be appropriated for the superintendent of the northern evangelistic work, and \$50.00 for the Silent Workers of San Francisco.

The Department of Peace was the topic for the evening. After the report of the Superintendent, Ella C. Veeder, Prof. A. T. Murray, of Stanford University, gave an excellent address, showing not only the arguments in favor of peace, but also answered many of the arguments likely to be used by the supporters of the war policy of the nations at the present day. He proved that nothing can justify war with all its attendant suffering, waste of money and demoralizing effects on those engaged directly, and also on the people of both nations so engaged, and that if a tithe of the money and energy wasted in war were turned into legitimate channels of reform in Cuba and the Philippines, war would soon be relegated to the lumber room of the worthless things of the past. After a beautiful solo by Miss Myrtle Bufkin, of Pasadena, Cal., Prof. C. E. Tebbetts stated that never before in the history of the world, had it been possible to hold such a conference as is now being held in the "House in the Wood," in The Hague, and that however far short it may come of accomplishing all that may be desired, it cannot fail to be productive of great good. The nations are beginning to think on this question, which is the first step toward action, and when the action comes it will be on a higher plane than that of the past.

Sixth-day morning session.—Prof. C. E. Tebbetts presented a statement for circulation among Friends at large setting forth the field in the west for church extension work, and our financial inability to meet all these demands. This communication is printed elsewhere.

Irvin G. Tabor presented the plan of Los Angeles Meeting to build a church on the corner of Fremont Avenue and Third Street, to have a seating capacity of 500, at a cost of \$3,500.00. Subscriptions were taken for the much needed building. Anyone wishing

to contribute to this fund may confer with Irvin G. Tabor, Los Angeles, Cal.

A communication from California Yearly Meeting:

"We desire to call the attention of Friends in older communities to the fact that our interests are developing in the prominent centres of California faster than we are able to provide for them. The expense of securing property and building in cities is a severe burden in the beginning of a work, when most of our members in such places are starting their own business interests with limited means. Friends have secured building lots in Los Angeles near the State Normal School, and at Bentley near the State University. At both places earnest, growing congregations have been organized, and are in excellent condition. At San Francisco an exceedingly interesting mission work in a neglected district is in a prosperous condition. A Friends' meeting is held there, which, though not at present under the care of the Yearly Meeting, may before long become so, and needs our help.

"A fund for building purposes, if available at the present time, would insure permanent centres of influence for Friends at these important places.

"They are as much objects of interest to the church at large as to the Friends on this coast.

"Friends here will do all they can, but in a field where all our meetings are new, we find our hands full in supporting the work. We wish to commend these interests to the Friends of other Yearly Meetings, that they may share with us the burden and blessing of this church extension work.

"There is a present need of \$5,000.00 for building purposes."

Sixth-day evening. Missionary—Imelda Tebbetts, as President of W. F. M. S., made her annual report, showing a membership having great interest in the work, which has been confined to the Alaskan field at Kotzebue. The report of the Treasurer of W. F. M. S., Mrs. T. E. Newlin, showed that money to the amount of \$430.00 had been raised and paid the Yearly Meeting's missionary board.

The report of the treasurer of the Yearly Meeting Board showed that \$123.00 has been expended in mission work in the above-mentioned field.

The report of the President of the Missionary Board then followed.

San Jose Friends are working in the Florence Crittenden Mission in that place.

Pasadena Friends are interested in Chinese work in their city.

Spanish work has been carried on by Whittier, Los Angeles, El Modena and others. Here there is afforded a foreign mission field at our very door.

A full account was given by the Superintendent, J. H. Cammack, of the work in Kotzebue Sound by our faithful missionaries there, Robert Samms and wife, and Anna Hunnicutt.

The sending of Martha T. Hadley by Wilmington Yearly Meeting to assist in the Kotzebue work, was spoken of with special interest and thankfulness.

R. Esther Smith gave a very interesting account of the sailing of Martha Hadley on the three-masted schooner Alaska, the only woman on board for a three months' voyage to this far-away field.

Mrs. Philena B. Hadley gave a report of the work of the Spanish missionary society, organized during the year, and working especially in the San Gabriel valley.

Prof. C. E. Tebbetts gave a report of the proceedings of the American Friends' Foreign Missionary Board, in which we were asked to co-operate in occupying the newly opened fields in Cuba and the West Indies. Prof. Tebbetts and Esther Heath were re-appointed to represent California Yearly Meeting on this board.

Seventh-day afternoon was devoted to the consideration of the subject of education. Mrs. A. C. Johnson, as Superintendent of the Department, gave her report showing the condition of the Yearly Meeting on this subject, calling us all to renewed diligence in educational work and study. Reports of the President of Whittier Educational Association and Principal of Whittier College were received, showing that a very satisfactory year had just closed.

As an endorsement of the work of the institution the Yearly Meeting was asked to make an appropriation of \$700.00 toward its support.

Hugh K. Walker, a (Presbyterian) minister, of Los Angeles, addressed the meeting on denominational education. This was a masterful address, and his stirring appeal for Friends to stand by their own schools, and to be true to their history as pioneers in this line of Christian work, called all to a greater loyalty and love for their own institution, so that when the proposition of making the apportionment was considered there was very little opposing sentiment.

At the closing session on Second-day, another matter was considered which it will be in place to mention now, namely, the purchase of the D. J. Lewis library, of approximately eleven hundred well chosen books, by the Yearly Meeting. The sum paid was really only a nominal sum, \$300.00. The library is now the property of the Yearly Meeting, and is located at the college building at Whittier. It will be so managed as to be available for use by the entire Yearly Meeting, and is a valuable addition indeed to the equipment of the school, and will afford a splendid nucleus for a school for the training of Christian workers. David J. Lewis spent much of his fortune and earnings in the acquisition of this library, and it was his desire that it might be placed where it could be used for furnishing help to Christian workers.

Seventh-day evening was devoted to the Christian Endeavor Work. A report of the year's work was given by the Superintendent, Virgil J. Trueblood.

There are ten senior societies, seven junior, two intermediate. A total of 544 active members, 83 associate members; 119 tithe their income..

A total of \$397.83 has been raised. Kotzebue Sound is the mission field. A very inspiring program was given, during which Tilman Hobson, of Ramona, spoke of the necessity of personal work. Nettie Beeson, of Los Angeles, spoke of the influence of the Friends' church on the present peace movement. R. Esther Smith, one of our "silent workers" in San Francisco, impressed upon us our personal responsibility to those around us. This was followed by a very earnest consecration service.

The zeal and consecration of our young people shown in this meeting and their attendance and interest throughout the sessions is a cause for much encouragement in regard to the future work of the church.

All the senior societies in the Yearly Meeting were represented at the Christian Endeavor meeting, about one-quarter of the membership being present.

The services on Sabbath were largely attended and very helpful. The eleven o'clock meeting was conducted by Stuart L. Noble, of Goshen, Ohio, who also preached at the evening service.

At three o'clock a meeting for Christian workers was held, at which the setting apart of our devoted sister, R. Esther Smith, by Long Beach Monthly Meeting, was confirmed by the Yearly Meeting. For the last two years this occasion has been the most touching and inspiring. The words of Thomas Armstrong and Prof. Tebbetts were very fitting, and full of encouragement to young workers.

The eight o'clock morning services throughout the week were conducted under the ministry of Charles Stalker. His theme was "The Holy Spirit," and many testified to the helpful teaching, and of His presence in their hearts and sanctifying power.

The attendance on Second-day morning for business was large. This was one of the most interesting sessions. An invitation was received from Long Beach to hold the next Yearly Meeting at the same place. This was accepted.

Under deep feelings of gratitude to God for his favors, for the unanimity of feeling, for the privilege of Christian teaching and association, the meeting adjourned to meet at Long Beach, Cal., Second-day, Sixth month 17th, 1900.

Are there not elements of deeper gravity and stability in happiness, in a single moment of repose, than in the whirlwind of passion? . . . Dare the soul only flower on nights of storm?—Maurice Maeterlinck.

News from the Field.

At a recent meeting of the Church and Educational Association of Friends in Nebraska, one Friend drove 190 miles to attend it, several came over a hundred miles. One came from Wisconsin, one from Colorado, and eight from Iowa.

John F. Hanson has arrived safely in Norway, and is at work, with his headquarters at Stavanger.

Minnie Bassett, of Ohio Yearly Meeting, is laboring in Kansas.

A Friend in Indiana writes to express the feeling that women Friends are not used enough in the work of the church. She points out that no women Friends are on the program at the Bible Institute at Earlham, and she wonders if we are not gradually ceasing to maintain the equality of the sexes. We think not.

We are very sorry to report that M. M. Binford is not in good health this summer, and is at present unable to do any work. He was compelled to give up attending the Detroit Convention, and he is forced for a time to leave his work in Brooklyn. He is taking a good rest in the vicinity of Lake George, New York, and we hope it may entirely restore him to health.

All accounts from President J. J. Mills, who is in the Adirondacks for his health, report him much improved, and it is expected that he will be in good condition for his work in the autumn.

The next Educational Conference of Friends is to be held at Earlham College in 1904. J. Frank Brown is to be chairman of it, a position which was filled in the present conference by Isaac Sharpless.

Our English Friends, J. W. Rowntree and A. N. Brayshaw, after a two weeks' stay in New England, where they had a pleasant and profitable visit, have gone to Chicago to spend two weeks. J. W. Rowntree is consulting a physician there in the hope of improving the impaired condition of his sight.

Ellwood Paige, Clerk of the New England Yearly Meeting, sends the following communication for the benefit of Yearly Meeting "Correspondents":

"The failure of correspondents to give their address in affixing their signature to official documents, is a frequent annoyance, particularly when the envelope bears no imprint, and the postmark is illegible. Aside from attesting the genuineness of a document, it is difficult to see what a correspondent without an address is good for.

"Senders of such documents have themselves to blame if they receive no acknowledgement from the consignee.

Lynn, Mass.

"J. ELLWOOD PAIGE."

We have received the following letter from the Pennsylvania State Superintendent of the Anti-Saloon League:

"RUFUS M. JONES, Editor of THE AMERICAN FRIEND :

"My dear Sir:—I write to express appreciation of the very sensible and up-to-date editorial in the last copy of your paper, under the caption, 'Temperance Speeches.' You will be interested to know that the Anti-Saloon League—I think I may say in all the States—has from its first inception been endeavoring to carry out the suggestions which you therein make. We are endeavoring to be very careful as to the character of men put in the field and the kind of speeches which are made in furtherance of this cause. I think a good deal of the old-time sentiment is very wisely being dropped and we are addressing ourselves particularly to a discussion of methods for overcoming what the moral and Christian elements of the community are quite ready to admit is an unmitigated evil.

"With best wishes and kind regards, I remain

"Very sincerely yours,

"EDWIN C. DINWIDDIE,

"State Superintendent."

Harrisburg, Pa.

Rufus M. Jones is spending the Seventh month at Pleasantville, N. Y. He has been attending the Chappaqua Friends' Meeting.

CALIFORNIA YEARLY MEETING.

Tilman Hobson has removed from Ramona to Clair. He will be pastor of the Alamitos Meeting.

FRIENDS' UNIVERSITY CLOSING EXERCISES.

The first annual closing exercises of the Friends' University at Wichita, Kansas, took place in the chapel on the 15th of Sixth month. On Sabbath preceding the close, special religious services were held, at which a masterful and eloquent sermon was preached by President Edmund Stanley. His theme was "The Evidences of Christianity." A large congregation of students and visitors appreciated the President's strong appeals in behalf of Christian character.

On Sabbath evening Prof. John W. Woody addressed the Christian associations. His central thought was "Following the Standard," in which he held up Christ as the highest standard for young men and young women to follow. Tuesday and Wednesday evenings were occupied, respectively, by musical and literary entertainments. Both these entertainments showed that the students had obtained a remarkable degree of culture and mental strength in their past year's work.

On Thursday morning a large audience convened for the closing event. There were no graduates, but an address was delivered by Hon. W. E. Stanley, Governor of Kansas. This address was eloquent and scholarly. The subject was "The Growth of Individualism through Christian Civilization." The Governor's peroration will long be remembered by that audience, which was held bound by the eloquence and rhythm poured forth by a powerful orator.

To look back over the past year we can but say that it has certainly proved a successful beginning of what we trust is to become one of the great and powerful agents of the church. In all the past year there has been an active, powerful, Christian element which influence has predominated in all the phases of student life and college organizations. To show the extent of this influence one circumstance will illustrate. Besides meeting all other expenses, the two Christian Associations have raised the amount of two hundred dollars for fitting up an "Association Room." They have also issued and paid for seven hundred handbooks at a cost of sixty dollars.

There have been many inspiring events connected with the year, which we cannot mention in detail. One of the special lectures was delivered by ex-Governor Lewelling, on the "Influence of Quakerism in Society."

The outlook for next year is good. The large front entrance of the building is to be completed during the summer. This will add much both for convenience and beauty.

WESTERN YEARLY MEETING.

Louis E. Stout, who has served the meetings acceptably as pastor at Azalea and Sand Creek, will remain in the same relation next year.

IOWA YEARLY MEETING.

Marshalltown, Iowa.—At a recent meeting of the W. F. M. S. of Marshalltown, Iowa, during the study of the regular lesson—that of Cuba and her needs—we were very much impressed with the debased condition of the people of the island, and of their readiness to receive the gospel of Christ. Great numbers of them have renounced their old faith, and will have nothing to do with the Catholic Churches.

Few Cubans have ever seen the Bible. Dr. Diaz, who was brought up in the Roman Catholic Church, says "that he was a man, grown, before he ever saw a copy of the Bible, and then he saw it in the United States."

It came to us—what a responsibility rests on us as Christians of America; what a glorious opportunity to carry out our Lord's command.

Then the question arose, what can we do to better the condition of these people?

Very few of us can go or give very much towards sending others, but we can all give a little.

Look what a magnificent monument is reared to the memory of Lafayette, merely by the pennies of the school children. We thought how many thousands of dollars could be raised so easily if every member of the Friends' Church would give at least one cent towards a fund to be used in procuring Spanish Bibles for distribution throughout the island.

We wish that every pastor, Sabbath school superintendent or president of missionary society would see that every member of their church be given an opportunity to contribute.

We believe this to be of the Lord, and pray that His will may be carried out.

MARY E. EASTMAN, President.

ANNA W. WILLIAMS, Secretary.

INDIANA YEARLY MEETING.

The summer term at Earlham College has an increased attendance over that of former years.

President J. J. Mills, who has been absent from Earlham some weeks for the benefit of his health, is reported much improved, and expects to be able for duties at the opening of the fall term.

Walnut Ridge Quarterly Meeting Christian Endeavorers held a successful meeting on the 4th of Seventh month in the interest of Christian Endeavor work. The Juniors gave some interesting exercises, and Elwood O. Ellis, of Richmond, delivered an address on the "Adaptation of Christian Endeavor to Friends." In other respects it was a time characteristic of the day—held in a shady grove, a picnic dinner, and a sociable occasion.

Elwood Scott's health is again declining so much that he has announced to the meeting at Carthage that he must cease to continue in pastoral work. He hopes by rest to gradually improve.

Gurney and Elizabeth Schneider Binford, who were recently married at Richmond, attended Canada Yearly Meeting, under whose auspices they expect to go to Japan as missionaries this fall.

Fairmount Quarterly Meeting has invited Marion and Wabash Quarterly Meetings to share in the management of Fairmount Academy, and they have accepted, and all have taken the necessary steps towards organizing for management in the new order. The Academy has had a prosperous year, having graduated its largest class, twenty-one in number, and discharged its indebtedness.

The Friends' Bible Institute will be held at Earlham College, Seventh month 24th to Eighth month 4th. Half-fare rates are arranged for those who attend, coming on railroads. Western Yearly Meeting joins in the work, and Wilmington Yearly Meeting has been invited to join next year. There is much interest apparent, and it is expected the attendance this year will be an increase over former years.

It is now hoped confidently that Indiana Yearly Meeting will clear itself of indebtedness this fall. Allen Jay has been doing efficient work visiting the Quarterly Meetings, and his visits have been much appreciated, and several have contributed liberally toward paying the debt. Fairmount paid about \$140 more than its estimated proportion. Whitewater will probably exceed its proportion also. There seems to be willingness to help, and many look forward to next Yearly Meeting, anticipating the final liquidation of the debt.

KANSAS YEARLY MEETING.

Independence, Kansas.—Elk River Quarterly Meeting of Friends was held at Elk River on the 26th, 27th and 28th of Fifth month. The meetings were well attended, and owned and blessed of the Lord. We had in attendance a young woman, eighteen years of age, clearly called and wonderfully gifted in the ministry of the word. It was her first knowledge of Friends' Church, yet she had been so largely taught of God the gospel as we espouse it, that she, for lack of harmony with her church, had withdrawn from it. She preached for us on Sabbath in the demonstration of the spirit and with power, and much moved her audience.

I. LINDLEY.

Samuel P. Holbert's labors have been greatly blessed during the past year as pastor of Hopewell, Henderson Chapel, Lindsey Chapel and Humrick. David Hadley, General Superintendent, recently visited this field, laboring in the love of the gospel.

F. H. Tormohlen will remain as pastor of the meeting at Watseka, Ill. another year. The meeting and Sabbath School have increased in attendance to such an extent that another room has been added to their commodious meeting house. The interest is still increasing.

Gertrude Moon has labored to great satisfaction as pastor of the meeting at Haughville. She has greatly endeared herself as a faithful laborer in this field.

Clara Maris of Damascus, Ohio, has been spending a few weeks laboring in the limits of Thorntown Meeting.

Lindley M. Wells is closing up his year's service as pastor of West Union Meeting. He has had very clear access to the hearts of the people, and has a widening range of influence.

John Henry Douglas is still laboring in the gospel in the limits of Western Yearly Meeting. He finds everywhere an open door, and his messages have the old time fire. He has recently been in Laporte holding meetings, and is now at Plainfield, Ind., and will engage in gospel service there.

Willis Bond has served the meeting at Westfield very acceptably as pastor the past year, and will remain in that relation another year.

David Hadley, General Superintendent, has recently visited Vermilion Grove, Pilot Grove, Carol, and Mosier Chapel Meetings; also held a two days' meeting at Poplar Ridge, and has in view holding similar meetings at Walnut Chapel and West Union, Ill.

Married.

PEASE—CARTLAND.—At Beulah Land Farm, Blandford, Mass., Sixth month, 29th, 1899. Ethel Farnum, eldest daughter of Fernando G. and Abbie F. Cartland, to Edwin R. Pease, of Poughkeepsie, N. Y.

HALL—HOAG.—At the residence of William P. Johnson, Oskaloosa, Iowa, Fourth month 12th, 1899, by President A. Rosenberger, of Penn College, George H. Hall, of Toronto, Canada, and Hannah E. Hoag, a member of Oskaloosa Monthly Meeting.

Died.

NICHOLS.—Abby Nichols, a member of Salem (Mass.) Monthly Meeting, died Sixth month 6th, 1899, aged eighty-two years.

HAMMOND.—John Hammond, son of Ezra and Phariba Hammond, of Randolph County, North Carolina, at his home near Hemlock, Indiana, Sixth month 26th, 1899, aged 71 years 3 months and 18 days. He was a life-long member of the Society of Friends, and dearly loved their principles. "The putting off of his tabernacle came quickly." After an illness of only nine hours the Master's summons came, and he passed peacefully away.

News and Events.

An order has been promulgated by Secretary Alger, at the direction of President McKinley, prescribing rules for recruiting from the country at large ten regiments of infantry of United States Volunteers. The recruits are to be enlisted for the period ending June 30th, 1901, and without restrictions as to citizenship or educational qualifications, and, except in special cases, only unmarried men will be accepted. By this order about 14,000 men will be added to the army. Technically these new "provisional" troops will be volunteers, but in practice they will be treated as regulars. These recruits, of course, are for service in

the Philippines. The time taken for organizing and transporting the men to the East will be several months, but as the rainy season prevents important campaigning in the Philippines, it is not thought that the delay in sending reinforcements to Otis will work serious hardships. The volunteer regiments which have been ordered home for discharge will leave General Otis with not more than 10,000 men. It is said that President McKinley will appoint only men of experience and approved ability as officers of the new regiments. An interview, last week, of the President with Governor Roosevelt, for the purpose of consulting as to the proper persons for officers, is considered indicative of the executive desire to put the most efficient commanders over the new troops.

Regarding the condition of the present forces around Manila, despatches state that on account of the severe rains prevailing at this season our men are suffering great discomfort. Bridges that were used for getting supplies at Pasig have been washed away, and some companies are separated by streams six feet deep. Manila Bay is impossible of navigation, and no vessels are leaving the harbor.

Alfred Dreyfus was visited in his prison last week by his counsel, M. Labori and M. Demange. The latter, it will be recalled, defended the prisoner at the court-martial in 1894, when he was condemned to exile on Devil's Island. Both Labori and Demange are said to have been greatly pleased with the condition of Dreyfus, both as to his strength of mind and body. They are very sanguine as to the result of the coming trial, which will be held on the 10th of August. Dreyfus was also visited by his wife and brother, Matthieu Dreyfus. With the exception of his counsel, the visitors to the prisoner are always attended by gendarmes. It is interesting to note, as a commentary on the judiciary of France, that it is reported that the judges of the Cour de Cassation have given out that they purposely framed the judgment given in the late tribunal so as to make certain the acquittal of Dreyfus. Notwithstanding the almost certain innocence of the accused, this seems, according to American standards, a perversion of justice. Undoubtedly the government of France is in strong hands. After getting a vote of confidence in the Chamber of Deputies by a narrow margin of twenty-four votes, the ministry prorogued the Chamber, leaving them untrammelled till November, when it convenes again. It also removed General Zurlinden from the military government of Paris and put General Joseph Brugere in command.

Bishop Grant, of the African Methodist Episcopal Church, in an interview with President McKinley, on the 8th, advanced the proposition that the United States establish a protectorate over Liberia, the West African Republic, which is peopled and conducted by negroes. Ever since its foundation, Liberia has had a precarious existence, and in its need of aid it now turns to a greater power. It is said that Germany, England and France are eager to seize the territory. This unique republic has an area of about 14,000 square miles, and a population of about 1,000,000, all of whom are tribal Africans, excepting about 24,000, who are negroes of American birth or descent. The country is very fertile and productive, but its resources have never been properly developed. The climate is practically deadly to white men. Upon a debt of \$500,000, contracted in Great Britain in 1871, at 7 per cent., no interest has been paid since 1874, and besides, there is an internal debt, the accrued interest of which exceeds the principal. The colony was formed in 1820 as the outcome of an effort to provide a place for slaves illegally imported to the United States. Its independence was recognized by this country in 1861.

The crisis in Belgium, which threatened to involve that kingdom in revolution, for the time at least, has been successfully averted. Last week, in the Chamber of Deputies, Premier von Den Pereboom, the author of the electoral bill, the introduction of which caused such a general outburst of wrath from Socialists and Liberals, suggested that the electoral laws which had been submitted to the Chamber be referred to a committee in which all the conflicting interests should be represented. Such action has been taken, and now, pending the report of the committee, there is a pronounced lull in the disorders which have so severely shaken the country.

There are about 10,000 American soldiers in Cuba, and 2,500 in Porto Rico.

We acknowledge the receipt of a tastefully designed prospectus of the Misses Shipley's School for Girls, at Bryn Mawr, Pa. The special design of the school is to prepare girls for Bryn Mawr College. Pupils not intending to enter college may receive advanced instruction. The school has excellent references, some of the most prominent leaders in education being included in the list given in the booklet received.

The New Brunswick Tourist Association, a voluntary organization for the purpose of advertising New Brunswick as a resort for summer tourists and others, has issued an illustrated booklet, which excellently depicts the attractions of the region described. To those contemplating a vacation in that part of the country, the booklet will have a particular value. It will be sent free to any address on application to the Secretary, Charles D. Shaw, St. John, New Brunswick.

"How much are these string-beans?"
 "Seventy-five cents a quart."
 "Isn't that rather altitudinous?"
 "Yes, madam, but these are very high-strung beans."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Haldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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JOTTINGS.

Booker T. Washington is authority for the statement that "during the last year 127 persons were lynched in the United States; of this number 118 were executed in the South, and 9 in the North and West; of the total number lynched, 102 were negroes, 23 whites and 2 Indians. Of this number only 24 were charged in any way with the crime of rape." These figures, which are particularly significant, have never been disputed.

The number of applicants for pensions as a result of the Spanish war is stated to be over 16,000.

Many Finns are emigrating to the United States on account of the repressive measures recently taken by the Czar in curtailing the independence of Finland.

Queen Kapiolani, widow of the late King Kalakaua, of Hawaii, died on the 24th.

There were reported to be 100 cases of yellow fever at Santiago last week. There have been 21 deaths from the disease.

Letters between Admirals Dewey and Diedrichs, published in a German newspaper, indicate that the differences between these commanders were "of newspaper manufacture."

General Joseph Wheeler has been ordered to report to General Otis at Manila for service in the Philippine Islands.

An attempt, on the 6th, to assassinate ex-King Milan, of Serbia, was frustrated.

Admiral Cervera and the other commanders of the Spanish fleet destroyed in the battle of Santiago, whose conduct has been the subject of inquiry by special court-martial, were acquitted and formally liberated on the 7th.

The Spanish Senate, on the 3d, ratified the treaty of peace between Spain and the United States.

A conference of the National Social and Political Association has been in session at Buffalo, N. Y. The object of the conference is the discussion of national reforms.

An outbreak in the island of Negros, incident to the departure of the California regiment for home, was quickly suppressed.

President Cannon, of the Mormon Church, has been arrested at Salt Lake City, upon complaint by a representative of a New York newspaper. The charge is polygamy, the practice of which is contrary to the laws of the State of Utah.

The Annual Council of Education began its sessions in Los Angeles, California, on the 8th.

GAME

IS MANY TIMES TOO "GAMY"

TO GIVE THE NICEST
TASTE TO ALL GAME USE

LEA & PERRINS'

SAUCE

The Original & Genuine Worcestershire.

IF YOUR GROCER ATTEMPTS
TO SUBSTITUTE AN IMITATION
SEND IT BACK NONE SO GOOD.

John Duncan's Sons, Agents.
NEW YORK.

The Committee on Mediation and Arbitration at The Hague Conference, having adopted the plan outlined in our editorial in this issue for establishing an International Arbitration Tribunal, it has been sent to the respective governments for ratification, rejection, or amendment. The Conference adjourned till the 17th in order to hear from the Powers regarding the proposed plan.

It is thought that the damage done by the unprecedented floods in Texas will amount to nearly \$10,000,000.

WILL KEEP IT.

Healthy Enough to Eat or Drink What He Likes.

While I have an excellent constitution and think nothing easily affects me, I propose to keep it if possible.

I have observed for years the great number of people who complain of the bad effect of coffee, and while I can drink coffee or almost anything I want, without trouble, it is nevertheless true that we do not use ordinary coffee at our house, but for many months have been using Postum Food Coffee. We find it in every way preferable to imported coffee.

We make it strictly according to directions, for we found out early that it could be made to taste very flat when underboiled, but as we make it now, to use a slang phrase, "It hits the spot." I drink it three times a day.

I enclose a list of friends who are regular users of the Postum Food Coffee.

In our family we believe that good health can be used to advantage in doing business or prosecuting professional work, and we propose to keep all the good health we have, if such a thing is possible, and we think one of the most important measures is the abandonment of coffee and the use of Postum. F. W. Bland, 705 Collinsville Avenue, E. St. Louis, Ill.

SHORT PARAGRAPHS.

A remarkable instance of speed on the bicycle was the record made by Charles H. Murphy, on the 21st ult., in New York. He rode on a track made of five wood planks, each ten inches wide, paced by a locomotive with a car attached, at the rear of which was built a log-like structure inside of which Murphy rode—shielded from the wind and dust. In this way he made a mile in sixty-five seconds. A second attempt, on the 30th, brought the record down to fifty-seven and four-fifths seconds. This is the fastest speed yet attained on the bicycle.

It has been reported in the daily papers that the Chinese Government is contemplating the destruction of the great wall that separates China proper from Chinese Tartary. The wall, which was completed about 211 B.C., is 1,255 miles long, and from 20 to 25 feet high. For years a large part of it has been in a dilapidated condition. It runs from the seashore on the gulf of Pee-Chee-Lee westward to Loochow, on the borders of Turkestan, and was built by order of Emperor Shi-Hevang-Ti to protect the empire from the hordes of barbarians.

Henry M. Stanley, the great African explorer, has recently issued a circular inviting contributions to a fund of \$25,000 with which a monument is to be erected to the memory of David Livingstone at the place where he died. The Royal Geographical Society, also, has a similar project under way, but it is believed that this will give way for that for which Stanley stands sponsor.

Miles B. McSweeney, formerly Lieutenant-Governor of South Carolina, who succeeds the late Governor Ellerbe as Governor of the State, began to support himself at the age of ten by selling newspapers in the streets of Charleston, and considerably later, with a capital of only \$65, he started a newspaper of his own in a small town, and was successful in the venture.

Rudyard Kipling has contracted to write eight stories for one of the magazines next year, for each of which he will receive about £240, or nearly \$1,200, on the English serial rights alone. In addition he will receive payment from publishers in America, India, and the Colonies, sufficient to bring the total amount received for each story to about £1,000, or \$5,000.

Sven Hedin, the noted Swedish explorer of Central Asia, is planning for another extended tour in the very heart of Asia. He does not propose to return to Europe till the Spring of 1901.

In the catacombs of Paris, under the Jardin des Plantes, a most interesting biologic laboratory has been constructed. Here, in utter darkness, are kept in aquariums, with fresh spring water running through them all the time, various insects, batrachians and fishes, taken from their natural

habitats above ground. The changes in the lives of these specimens are being closely watched, and already interesting alterations in color, sense of smell, etc., have been noted. Wire cages are to be erected in the catacombs, and animals, such as rats and rabbits, will be kept in them.

In the darkest hour I give thanks to God that his love is independent of my feelings. In the brightest mood I see how infinitely it transcends my thought.

SUMMER TOURS TO THE NORTH.

Two Tours to Canada via Pennsylvania Railroad.

For the Summer of 1899 the Pennsylvania Railroad Company has arranged to run two personally-conducted tours to Canada and Northern New York.

The first tour, leaving July 22d, includes Niagara Falls, Toronto, Thousand Islands, Rapids of the St. Lawrence, Quebec, Lake St. John, The Saguenay, Montreal, Au Sable Chasm, Lakes Champlain and George, Saratoga, and Highlands of the Hudson, occupying seventeen days. Round-trip rate, \$125.

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In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

Write for Circulars.

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The second tour, leaving August 12th, covers the same territory with the exception of Lake St. John and the Saguenay, and occupies fourteen days. Round-trip rate, \$100.

Each tour will be in charge of one of the company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be unescorted ladies.

The rate covers railway and boat fare for the entire round trip, parlor-car seats, meals en route, hotel entertainment, transfer charges and carriage hire.

For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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All Trust Funds and Investments are kept Separate and Apart from the Assets of the Company. Owners of Real Estate are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

The income of parties residing abroad carefully collected and duly remitted.

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KNEW THE ROCKS.

I once heard of a pilot who said he could pilot a vessel into Boston Harbor. "Now," said he to the captain, "I'll stand 'midships, and you can stand at the helm. I know every rock in this channel—every one of them—I know them all; and I'll give you warning." By and by the vessel struck upon a rock, and the shock threw everybody down upon the deck. The poor pilot got up rubbing himself, and said, "Captain, there's one of them."

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S.S. *Teutonic*, says: "I have prescribed it among the passengers travelling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent seasickness."

THE WILD AZALEA.

Sometimes in desert places do unfold
Fair flowers, nurtured in the unkindly soil,
Sometimes amidst a life of care and toil
Supremest fruits of patience we behold.
It may be springtime, or the winter cold,
In quiet spots, or in the world's turmoil,
Beyond the reach of circumstances to foil,
In poverty is seen a glint of gold.
But this was springtime in the mist and rain,
One afternoon in May,—when springing lush
From out a barren waste of arid plain
Sudden there glowed a honeysuckle bush,
Flushed like the dawning, in the twilight gloom,
A roseate wild azalea all in bloom!
—"The Living Age."

Almost all lying is rooted in moral cowardice.

VERY LIKELY.

A gay young sport, of a deistical turn of mind, traveling in a stage-coach to London, forced his sentiments on the company by attempting to ridicule the Scriptures.

Among other topics, he made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Friends, who sat silent in one corner of the carriage. "Indeed, friend," was the reply, "I do not think it at all improbable, if the Philistine's head was as soft as thine."—Exchange.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.

BOARDERS Wanted.—At the charming, health-restoring, cool summer resort, on the top of the Alleghany Mountains. Fine lawn, shade trees, broad piazzas, beautiful walks and drives, excellent table. Terms reasonable. Address Sarah C. Harris, Mountain-lake Park, Md.

WANTED.—A man Friend, as principal of the Oakwood Seminary, the Boarding School of New York Yearly Meeting. Must have experience in governing and in teaching sciences. Address Carolina M. Wood, Mt. Kisco, N.Y.

DESIRABLE RESIDENCE For Sale.—Seven rooms, cellar, and out-buildings, and large lot fronting College campus. Excellent educational facilities. Near Yearly Meeting House. Inquiries cheerfully answered.

P. O. Box 571, Wilmington, Ohio.

A YOUNG WOMAN Friend, graduate of Miss Hunter's Training School wishes a position as Kindergartner. Address

Annie C. Sherman,
617 W. 147th St., New York City.

WANTED. Principal in Friends' Academy, at Ackworth, Iowa. Desirable lots may be bought near by, on reasonable terms, for those wishing to build. Correspondence solicited. Wm. MORGAN, Ackworth, Iowa.

FOR SALE. My claim, improvements, stock, crops, etc., situated 2¼ miles from Stella Friends' Academy, near Cherokee, Okla. Write me, ISAAC M. POLLOCK, Cherokee, Woods Co., Oklahoma.

STUDENTS, Teachers and others wishing employment in agency work for the summer should address the UNION BOOK AND BIBLE HOUSE, M. Z. KIRK, Manager, Denver, Colo.

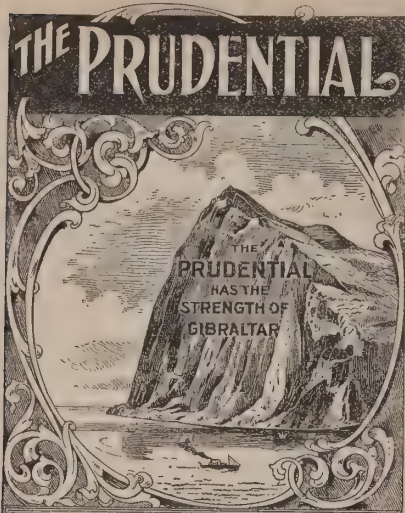
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FOR RENT—Large house, for private family of party. Nine bedrooms, recently furnished; open fireplaces, wide piazzas, fine fruit and shade trees, high ground, abundant supply pure water, open plumbing. Electric cars to Beach pass the house. Address, L. A. GOVE, Box 27, Hampton Falls, N. H.

YOUNG LADY—Friend, (A.M.), experienced teacher, desires a position in college or school, Friends' preferred. Best references. Address F. AMERICAN FRIEND.

SUBSCRIBERS—who wish to spare their copies of THE AMERICAN FRIEND of First-month Twelfth and Twenty-Sixth of the current year, will greatly favor the publishers by sending the same to this office. Our issues of these dates have been exhausted. THE AMERICAN FRIEND, 718 Arch Street, Philadelphia.



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NEWARK, N. J.

An effort, by Ambassador Choate, to secure the release of the unfortunate Mrs. Maybrick from prison has resulted in failure. She was convicted on the charge of poisoning her husband in 1889. It now seems that she must serve out her sentence, which will not expire until 1909.

In the extent of postal receipts the United States is ahead of all other countries, and its revenues this year are expected to exceed \$100,000,000, a larger sum than has been collected in the post-office in any previous year.

COURTESY IN BUSINESS.

Courtesy has been called the poor man's capital. While it may not be his entire stock in trade, it is always a large deposit to his credit. A fine example of commercial politeness is to be found in the great retail dry-goods emporium of Marshal Field in Chicago, employing 3,500 people. The keynote of the establishment is courtesy; courtesy from the employer to the employed, from the employee to the customer, and from one employee to another. As a consequence there is no sarcastic aside criticism of an oddly dressed or awkward customer, no clashing between the head of the department and the salesman or woman, no contagious air of friction and low-breeding which makes one glad to get out of the store.

One of the first rules of the establishment is this: "Polite attention, interest in one's duties, and care in waiting upon customers, are important factors. These points, and all others, will be carefully considered in estimating the excellence of employees."

The manager of the store concedes that he cannot require politeness unless he gives it, and the heads of departments are not expected to demand more—or as much—of this commodity than they themselves possess. Rule No. 2 reads: "From the heads of departments especially will a strict performance of duty and a willing compliance with the rules of the house be looked for, as an example to others."

One hour is allowed for lunch, and there is no fine for tardiness. Special leniency is shown to women clerks, as they are not required to be in their places till half an hour after the arrival of the men.

There is no attempt to indorse goods. Another rule reads: "Sales-persons will never misrepresent an article, nor guarantee wear nor color."

A sort of co-partnership exists in advancing the welfare of the business. Employees are paid one dollar each for every available suggestion toward improving the methods, and for every error discovered in an advertisement,—an exaggeration, a wrong, or a misspelled word.

The name of SWIFT

on hams, bacon, lard, beef extract, butterine, means purity in product, cleanliness in manufacture, care in handling, U. S. Government inspection, and guaranteed by an annual business of over one hundred and fifty millions of dollars.

Swift and Company, Chicago

As a result of this courteous, high-graded system, Marshal Field's employees "grow old" with the house. The law of promotion is strictly observed. The majority of the heads of departments began as cash-boys or trial clerks. The best help are always retained because of the unflinching recognition of faithful service, and because there is no other establishment in Chicago or in any other city that pays higher, treats better, and advances more rapidly.

Courtesy is not the capital of the poor man alone; it is the rich man's panacea for strikes, and often the secret of the young man's path to success. Though native to some natures, it may be acquired by all, and is indispensable to the youth who would win fame, fortune, or friends. —Margaret A. Sudduth, in "Christian Endeavor Worker."

General Leonard Wood who has been visiting in this country, has returned to Cuba, on account of the recurrence of yellow fever there. He has refused an excellent position as president of the Washington Traction and Electric Company.

THE BUNNELL & ENO INVESTMENT COMPANY

Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold), on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

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Dollars



1898

Investors
never had a
loss

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cream of tartar.

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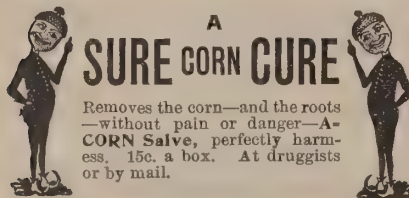
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The

American Friend

SEVENTH MONTH 20, 1899

No. 29

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"That they all may be one."*

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PHILADELPHIA, SEVENTH MONTH 20, 1899.

No. 29.

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GOD'S WEAPONS.

Others to their graves have gone;
Strife is past—their triumph won;
GENTLEMANLY trials wait the race
Which rises in their honored place—
The Sultan, in mortal warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The light and trust and love of heaven.

—Whittier.

DO OUR MEETINGS DEVELOP MINISTERS?

THE Master's beautiful description of the field lily is a perfect expression of the original, primitive, Quaker idea of the development of a minister. "They toil not, neither do they spin," they do not, by "taking thought," "add to their stature." That is to say, the Friend used to believe that the minister should "come on" silently and unheralded, and his preparation should be by a quiet but unfailing obedience to "the heavenly vision," until at length the discovery was made by the spiritual members that a new minister had been produced! There is, even now, in our system no machinery for training ministers—no set course, no uniform standard; but as the lily blossoms and clothes itself with beauty by using the forces of nature, so, according to our fathers, the gifted Friend, steadily obedient, unconsciously finds his gift increasing until it is finally "recognized." This method, however, of the development of a "gift," necessarily requires an opportunity for its exercise. It means that there must be a patient congregation willing to sit under the tentative efforts of the beginner, and ready to encourage the feeble and imperfect attempts of the undeveloped, but promising, "minister." This would mean that a true Friends'

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meeting should be a "school of the prophets"—a place where the immature and unformed "minister" is wrought out and made more perfect in the exercise of his gift; and it means, of course, that a way should be open for such "practice" speaking, if we dare use the word, under the direction of the Spirit.

Now it should be noticed that under our present systems and methods we have no other *recognized* training place for ministers. We simply let them "come on" if peradventure they do come. If a gift develops in a meeting, well and good; we rise to the emergency and "recognize" it, but we do not exert ourselves at all to make such development possible. In fact, it is plain enough that many meetings do not like to be "practiced" on; they are not patient under a developing but unformed ministry; they do not open the door for the discovery of new gifts. The cry goes up for a finished product, and only the "recognized" minister is acceptable.

The desire is all the time increasing for a finished, edifying and gifted ministry, and at the same time the opportunities for the development of such a ministry grow less and less. Most of our meetings on the Sabbath are not by any means "schools of the prophets;" they are not places for the development of gifts. They are rather places for the exercise of gifts which have been already gained and "recognized;" and yet, where are gifts to be developed? In the prayer meeting? In the Endeavor meeting? Meetings of this class have done much to make it easy to offer public prayer and to give "testimonies," but they have decided limitations in developing the ministerial gift. It can hardly be expected that we shall ever produce ministers who can rank with the preachers of other denominations if we depend on the hit or miss methods of testimony meetings for their development. It is beautiful to see a company of young people hold-

ing their meeting and conducting it all themselves, but is it safe to expect such meetings, however good they may be for their purpose, to produce and develop the finished, edifying ministry which is so much desired? It must be evident to every who thinks about it that we are simply letting the ministry question take care of itself! Whether we have a pastoral system or do not have a pastoral system, it is a plain, simple *fact* that the character of our ministry is our cardinal question, and that we must make it possible in some way to produce a vital, spiritual, powerful, edifying ministry. If it is to be done in the old-time way, in meetings for worship, then let us accept the situation. If not that way, how?

THE DESTRUCTION OF THE LIQUOR TRAFFIC.

A READER of THE AMERICAN FRIEND writes asking us to "stop his paper" because it does not fight the liquor traffic as vigorously as he thinks it ought to do. A letter, coming a day or two after, from the superintendent of the Anti-Saloon League, thanks us heartily for our strong position on this important issue. The facts of the matter are these. THE AMERICAN FRIEND is unreservedly and unconditionally opposed to the manufacture or sale of intoxicating liquors for drinking purposes, and it stands ready to strike at the vicious traffic whenever an opportunity appears, as five published volumes of THE AMERICAN FRIEND will testify. This "reader" who stops his paper is one of many persons who think we are not fighting the liquor traffic unless we indiscriminately storm against it each week and tell over and over again how bad it all is and how it ought to be annihilated at once. In fact, the more sensational the articles, and the more hellish the business is made to appear, the better, and to keep such readers satisfied, the editorial fire must grow hotter and hotter and the sensational vigor must constantly rise in degree. We have never believed that anything permanent could be accomplished in this way, and we have not indulged in a method which seems to us weak and rather hysterical.

The liquor traffic is really as much a FACT in the world, as we know it, to-day as the rise and fall of the tides or the pressure of the atmosphere are, and it must be treated as such. Storming and raging and shrieking do not stop the tide from coming in, and they will not stop the sale of liquor *so long as the conditions are as they are to-day.* The problem is one which demands profound study. What is it that draws men to saloons? What are the social condi-

tions which give the saloon its awful power over the lower classes? Why have all our improved methods proved inefficient to drive the abomination of existence? What is the relation between the saloon and politics? What is its exact relation to poverty and disease? And then, how are these things to be dealt with? The same precision and penetration which have been applied to the other great problems of the world must be met and investigated. Of work has been done in England by Joseph Rowntree in the greatest temperance cause in the world.* Perhaps no Friend has ever made a single contribution to the work of the cause over one hundred than is here made. It is worth ten times the storming sort, and it has already secured the pulpit and the great party leaders to be reckoned with by every thoughtful man. We need just such work in the United States. The AMERICAN FRIEND has so ably done in Great Britain, and THE AMERICAN FRIEND has faithfully labored to induce Friends here to get on to the one line of temperance work which is eventually certain to bring success. The end of warfare is coming in no distant future by means and methods of which we never dreamed as we "kept the faith" in our own quiet way through the centuries of war. We now are having little to do with that great attainment. The end of the liquor traffic is coming some day, too, and the strokes of work which most hasten its end are made by those who deal with it practically, as a mighty, though disagreeable, *fact*, and who study it as scientifically as our modern doctors study the cancer or the tuberculosis disease, first to find just what causes it and then to find what will cure it. This kind of work we can all encourage and our temperance workers ought to take it up definitely. Meantime every Friend ought to have his hands absolutely "clean" and he ought to do all in his power, as God shows the way, to make the world "clean."

LEVI JESSUP.†

FEW men have held for so many years, such important positions in any organization as he occupied in the Society of Friends. For fifty years he was a leading member, and for several years the Clerk, of the

* "The Temperance Problem and Social Reform," by Joseph Rowntree and Arthur Sewell. Hodder & Stoughton, London, 1899. 626 pages.

†Died "In the Lord," near Lynn, Indiana, on Fourth month 27th, 1899, Levi Jessup, in the 83d year of his age. A member for twenty years of Cherry Grove Monthly and Winchester Quarterly Meeting. He had previously lived in Richmond.

Representative Meeting of Indiana Yearly Meeting, and for the same period a charter member of the Central Book and Tract Committee. For thirty-five years he was prominent as a minister. He had also the gift of elder, and he was very helpful to young ministers, as indeed he was to all classes of young people. As a Bible school teacher from youth to old age, he had few equals. He was very active in the establishment of Indiana Yearly Meeting Boarding School—afterwards Earlham College—and he served many years on the Boarding School committee. Only twice in sixty years did he fail to attend Indiana Yearly Meeting, in the proceedings of which he took a prominent part.

GENERAL CHURCH NOTES.

The Sultan has conferred upon two Jews, M. Naricse Leven and Dr. S. Sonnenfeld, both officers in the Jewish Colonization Society, special marks of honor. To the former he has given the grand cross of the Order of the Medjidie, and to the latter the cross of Commander of the same order.

The Church Army, in its campaign against the liquor traffic in New York city, believes in substitution. It is their purpose to establish tea saloons, the first of which has been opened in a distinctly Jewish district. "The American Hebrew" considers the location ill-advised, since "among the Jews drunkenness is not a vice."

The English Zionist Confederation held a rally in London on the 26th of last month. The hall was packed and Dr. Herzl, the leading spirit in the Zionist movement, was cordially received. He reiterated his belief that in time a Jewish nation will be set up in Palestine, considering this the complete and final solution of the Jewish question.

The Christian Advocate of New York, the leading Methodist periodical in America, says that the attempt to support Methodist churches by the rental of pews has resulted in "diminishing the congregations."

The Salvation Army has a very efficient corps in Cape Town, where it is recognized as the most powerful and practical religious organization.

In a sermon delivered in his church at Liverpool, soon after his return from this country, Dr. John Watson gave his impressions of American religion. The churches here, he charged, were to a large extent conducted as great business concerns, money-making permeating everything. In many districts he found congregations consisting almost wholly of women. He was particularly startled by the power of the secular spirit and the weakness of the church. It is interesting to observe that Dr. Watson took with him

from America, \$12,000 as his profits from his lecturing tour.

Dr. Charles Cuthbert Hall, President of Union Theological Seminary, has consented to serve the University of Chicago under the Haskell lectureship foundation, provided for securing lecturers on Christianity in India. He will probably go to India within the next two years to begin his studies. Dr. John Henry Barrows, now President of Oberlin College, was the first lecturer, and Dr. Fairbairn the second, on the Haskell foundation.

The Methodists of Indianapolis have made preparations to entertain 40,000 members of the Epworth League at their annual convention, which begins in that city to-day.

An interesting episode at the Detroit Christian Endeavor Convention, was the effort of Charles M. Sheldon, author of "In His Steps," to start a "Christian daily newspaper" in Chicago. An impressive silence followed his sudden query, "Who in this audience will give \$1,000,000?"

The World's Student Conference at East Northfield, Mass., closed on the 9th its thirteenth annual session.

FOR THE AMERICAN FRIEND.

THE DIVINE USES OF BEAUTY.

BY W. GARDEN BLAIKIE.

Whatever opinion we may form on the much disputed question of the origin of taste, or the faculty that appreciates beauty, there is no doubt that beauty must have entered prominently into God's plan of the world; for all human beings, even the most degraded, have the power of appreciating it, more or less, in some form or other. Earth, sea and sky are full of beauty; and as if the eye and the ear were still unsatisfied with what nature has provided, and hungering for more, the painter, the sculptor, the musician, the architect and the poet are forever at work to produce it in new forms and combinations. We instinctively feel that a quality so widely diffused by the Creator, and taking such a hold on his intelligent creature, man, must have been designed for important ends.

What, then, let us ask, is the purpose which beauty serves in the economy of human life?

Some would answer promptly and decidedly, It is a most elevating and purifying power.

Unfortunately history belies the assertion: if it were true, Heber could never have written—

Where every prospect pleases
And only man is vile.

Unfortunately, in the history of the nations refinement in art has too often been associated with corruption in morals. According to Mr. Ruskin, who certainly is not likely to bring a railing accusation against art, "You find that the nations that possessed

a refined art were always subdued by those who possessed none ; you find the Lydian subdued by the Mede ; the Athenian by the Spartan ; the Greek by the Roman ; the Roman by the Goth ; the Burgundian by the Switzer." More than that—you find "that from the moment in which a perfect statue appears in Florence, a perfect picture in Venice, or a perfect fresco in Rome, from that hour forward, probity, industry and courage seem to be exiled from their walls, and they perish in a picturesque paralysis, or a many colored corruption."

This is not very encouraging ; but we must note that the reason why success in art was followed by such results was, according to Mr. Ruskin, that art ceased to perform its divine function as an interpreter of nature ; that it set up, as it were, an independent sovereignty ; it subordinated religion and morality to itself, and offered to mere Beauty the homage due to Truth and Righteousness.

We must pitch our key lower if we would know the function which beauty was designed to achieve in the life of man. We must take facts, not theory, for our guide.

1. One fact that cannot be contested is, that beauty is a source of pleasure. The famous line of Keats comes home to every one :

A thing of beauty is a joy forever.

A flower, a tree, a star, the blue sky, the blue sea, a rainbow, a sunset, a fine building, a fine painting, an air of music, a line of poetry, a hymn, a verse of Scripture, have not only a power of giving joy to sympathetic hearts : they become fountains of joy ; for as often as they are presented to our attention the joy is renewed. One sip of them does not satisfy, and it does not weary ; the heart returns to them again and again with undiminished pleasure. The pity is that such multitudes are so indifferent that they pay no heed to innumerable beauties.

"There is not a moment in any day of our lives," says Mr. Ruskin, speaking of the sky, "when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite principles of perfect and finished beauty, that it is quite certain it is all done for us, and intended for our perpetual pleasure. * * * The sky is for all ; bright as it is, it is not

"Too bright nor good
For human nature's daily food."

Yet, who cares to turn his eye upwards and drink in the glorious and ever changing beauties of the sky ? If people generally were more alive to the glory that is so often above them and around them, they would not only appreciate the lesson of beauty more fully, but would have their lives filled more with the sensation of joy.

2. Another fact is that beauty is endowed with a refreshing power. We recall the harp of David, the beautiful strains of which composed and refreshed the troubled soul of Saul. Beauty of scenery has a similar effect. When the nerves lose their tone through unceasing care and toil, what is better fitted

to restore them than a tour among beautiful mountains, rivers and lakes ? Color enters largely into this restorative power. What a wonderful gift it is to mankind ! The world might have been colorless, but in that case it would have been almost a wilderness.

It is in this love of color that we have the key to the popularity of flowers. What a boon the flower mission is to our hospitals ! What a difference it makes to the walls when, instead of the dreary, monotonous expanse of whitewash that used to meet the languid eye, the patient sees a colored paper, and the walls frequently adorned with engravings and colored prints. Happy those who have faith in true restoratives ! It is the rush to exciting restoratives that proves so hurtful—such as the drinking-saloon, or the dancing-hall. The service of beauty in restoring exhausted energies ought to commend it very specially to this age of rush and strain in which both bodily and mental energies are often so greatly tried.

3. A third fact is, that in healthy natures beauty is a means of drawing out the affections. How it drew the affection of the old Hebrew to Jerusalem ! "Beautiful for situation, the joy of the north is the city of the great king." Did Sir Walter Scott err in ascribing to "Caledonia stern and wild," but full of beautiful strains and streams, a mighty power over his countrymen ?

Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires, what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand?

And here we see how beauty and love act and react on each other. Not only does beauty create love, but love creates beauty. "Home is home, be it never so homely" ; and being home, with its sweet associations, it is lovely too. It may be a poor cottage in a bleak moor ; and she who has been so good a mother may now be old and wrinkled ; but "the loved are lovely" ; affection has its magic mirror, and sees something of the angel in that poor withered old face.

And is there not a feeling in our hearts that where there is physical beauty—a beautiful country, for example—it is but fit that it should be the home of moral beauty ? We do not fancy any physical beauty about Hell ; it is to our view the most dismal of prisons. And we are shocked when we find that some beautiful region of the earth is, by reason of its inhabitants, a hell on earth. The missionary that gazes upon the beauty of some South Sea island, and is melted by the heavenly tints of the sky above him and the peaceful beauty of the landscape around him, is shocked to think that it is peopled by the most atrocious barbarians, and derives an impulse from its very beauty to strive and pray that it may be speedily transformed into an abode of angels.

But we cannot proceed further now ; another of the divine uses of beauty we must keep for a separate paper.

North Berwick, Scotland.

FOR THE AMERICAN FRIEND.

STEADFASTNESS.

BY MINNE BASSETT.

For centuries Christianity wrestled with hoary religions, entrenched in the superstitions of men of mighty Romish power; finally the clouds were not only rifted, but rolled away under the blaze of the Gospel. We owe much to the living testimonies of the millions of souls who went so bravely to the stakes and prisons and dungeons, and triumphantly gave their lives for the sake of truth, in witnessing to the saving power of our God.

Such is the type of steadfastness that should characterize Christians of to-day. Alas! this is an age of ease-loving, pleasure-seeking, and of compromise.

Pastors and evangelists, confessing they know their congregations so well and their questionable indulgences, are afraid to declare the remedy or sound the alarm in telling of the dangers that lie hidden along such a pathway, and though they may preach fine sermons, attract by their polish and eloquence, increase their membership, yet it seems the reality of death, hell and the judgment does not possess them, and thousands, sitting in their carved and cushioned pews under dazzling chandeliers of electric lights, are slipping through the hands of such ministry off and down the tremendous slope, with shrieks of woe, and crying, "Warn those who follow us!" One of the mightiest services that Oliver Cromwell did for the human race was to announce to the Pope of Rome that unless he called off his wolves from preying upon the flock of God in Piedmont, the cannon of the Puritan Army should teach him lessons of mercy around the castle of St. Angelo.

Some say, How good it is to dwell in safety to-day; how blessed to be a free people, out from under the hand of such tyranny. But do we remember how we came by such freedom? No other way than by the faithful, unflinching and uncompromising testimonies and ministry of those who lived in that day and loved Jesus better than life, liberty or goods.

The need of the church to-day is to divest herself of envy, pride, jealousy and selfishness, and be powerfully equipped with the equipment promised that should make us witnesses unto Him in Jerusalem, which means homes, in Judea to our neighbors, in Samaria, to our enemies, and unto the uttermost parts of the earth. The days of popery do not seem to be at an end in some parts of the world. We readily admit there are political bosses in the political world, and surely we are as ready to concede that there are not a few who are in bondage more or less to an ecclesiastical popery. God deliver us and set us free to serve Him whom our souls love. We owe the priceless privilege of treasuring in our homes to-day the Bible to the suffering and martyrdom of many souls who, in the early days and during the testing eras of the church's history, were able to triumphantly attest to the veracity and inspiration of the Scriptures.

Martin Luther grew to manhood in ignorance that there were any other Scriptures than those given in

the Catholic Breviary. When he found the true Bible and studied it, there arose the Reformation—a movement that rescued the banished New Testament, which to-day is printed in every tongue of earth, and is an open book, spreading light and intelligence wherever it is allowed to enter.

In the beginning of the fifteenth century Waldo, Wyclif and Huss preceded Luther in the attempt to reform the church, but it was only as he adhered to the doctrines and principles of the New Testament that he was successful.

In 1517 he nailed to the doors of the church in Wittenburg his theses, by which he broke caste with Rome.

Constantine favored his mother's (Helena) religion, and concentrated his efforts and marshaled his hosts to overthrow Paganism. As he sat in triumph upon the ruins of six imperial thrones there was great mourning among the enemies of the cross of Christ. They felt theirs was a doomed religion. They were right. In 319, before the final conquest of Constantine, he decreed that the Christian religion should be tolerated, and in 321 he decreed that Sunday should be observed, and as we read of the different battles that were so fiercely fought upon the seven hills of Rome we get a glimpse of what it cost Christians in that day to be true.

We hear people talking about persecution. We do not know the real meaning of the word, but we believe the day is coming on with rapid pace when we shall know what it costs to be identified with the Galilean—what it means to share the fellowship of His sufferings. Have we considered the lesson that comes to us out of the silence of all the past nineteen hundred years? Never since the world began was silence held so long; never was the world so long without a voice from heaven.

May we be victors all the way, and then shall we be ready for the ushering in of that golden period which shall soon break in upon us—the coming in power and great glory of our Lord.

To be ready requires steadfastness, a constant look unto Jesus, and to see to it that His light through us shall ever shine with a brightness and steadiness unhindered by the waves that dash around our souls.

A man and his wife kept a lighthouse for many years. A visitor called one day, and, looking out upon the broad expanse of water, asked the good woman, "Are you not afraid of a night when the storm is raging and the big waves dash right over the lantern? Do you not fear that the lighthouse and all that is in it will be carried away?" The woman remarked that the idea never occurred to her. She had lived there so long that she felt as safe on the lone rock as ever she did on the mainland. As for her husband, when asked if he did not feel anxious when the winds were high, answered, "Yes; I feel anxious to keep the lamps well trimmed and the light burning, lest any vessel should be wrecked."

Let us look ever unto Him who is able to keep that which we have committed unto Him, less concerned

about the storms and billows that come at times, but see to it that we be clean and that our spirit-filled lanterns are always burning and throwing rays of light across the dark, treacherous sea of life. The famous Eddystone lighthouse, off the coast of Cornwall, England, was first built in a fanciful way of wood by the learned and eccentric Winstanly. He had boastful inscriptions on its side, and was proud of his own work, and used to defy the storms and cry, "Blow, O winds! rise, ocean! break forth and try my work." And one night the sea did arise, and both tower and builder were destroyed. Again it was built—this time of wood and stone, by Rudyard; 'twas good, but the wood gave way to the elements, and the builder and structure perished in the flames. The third time it was built by Lineaton. He raised a cone from the solid rock on which it was built, and riveted it to the rock. He carved no boastful words, but near the foundation he inscribed, "Except the Lord build the house, they labor in vain that build it," and on the keys, ^{above} above the lantern the words, "Laus Deo," and it has stood the storms amid the great Atlantic rollers, holding up its light to the storm-tossed mariner. Christ must be held up before men, or they will perish amid the waves of sin that beat high. Let us place no superstructure of our works on sufficiency, but building on the Word of God, the sure foundation, and on all our lives inscribe, "Laus Deo." There is a tendency and eagerness in these days to be great lights—prominent lights—but let us remember a clean lantern with a lighted candle makes no noise, and yet wins attention, and the darker the night the more it is valued.

Some minds are like stained glass windows. They shut out much of the light, and the little that does struggle through is colored after their own manner. Better be plain, ordinary glass, so that the Lord's light, with its clearness and delicacy, may come in and shine through as it comes from heaven, with naught of self gathered with it. The streets of Jerusalem (we are told) are very narrow, and no one is allowed to go out at night without a light. Each traveler has a little lamp fastened to his foot to make his step a safe one. The thought suggests to our minds the verse written in that same city three thousand years ago:

"Thy word is a lamp to my feet, and a light to my path."

We are indebted to the faithful souls who have shone with such a true light, amid the darkness, gloom and conflicts of the past, and we love to contemplate their lives and honor their memories—many in our own church—and our hearts are encouraged and inspired to be steadfast, unmovable, always abounding in the love and grace, and walking in the beautiful light of God.

This is the eternal law manifest in human history, that what men desire and love and worship, the beautiful order that wins the assent of the souls, that they are ready to work for and sacrifice themselves for, till in the fulness of time the first in beauty becomes first in might.—Samuel M. Crothers.

FOR THE AMERICAN FRIEND.

RECEIVING AND OBEYING CHRIST.

BY A. ELLEN WOODY.

There was One who was in the world and the world was made by Him, and the world knew Him not. He came unto His own possessions, and His own people received Him not. This is the one parable and paradox of all ages.

There is One who is in history and all history is His curious handiwork, and yet historians recognize Him not.

He comes to the age which is of His own framing, and moves amid events which unfold his own eternal plan, but His own chosen ones receive Him not in all His fullness. "But as many as received Him, to them gave He power to become the sons of God," power to be co-workers with God—sharers in the glory of Divine achievement. There comes to the life of every Christian believer a hunger for more of Christ, "a deeper yet." God gives us experiences and then He comes and breaks them up to lead us into deeper experiences. He tries us and proves us and establishes us. It is not by a quick process. "He shall sit as a refiner and a purifier of silver." Yes, He sits down at His work, He takes plenty of time. He will wait years for us, or He will teach at a single lesson if we are willing to take the quicker process and the hotter fire.

How touching is the love that will take so much time with us! How patient the infinite grace that will be troubled with all these little matters! No wonder that Job said, "Lord, what is man that thou shouldst magnify him? And that thou shouldst set thine heart upon him? And that thou shouldst visit him every morning, and try him every moment?" Every moment this Great Refiner is waiting to add a new touch of His strength and power. To those who stand at the forefront He awaits with this touch of fire.

It is God's way to call around Himself His Isaiahs, His servants, those who stand nearest to Him, the members of His church, to lift them up to a new level of Christian living, that from that moment they may be the pivot on which a lever may work to lift the entire nation.

Visit the churches of our cities throughout our nation to-day, and one will be struck with the hunger which exists in pulpit and pew. You make no questioning, for the soul life shines out through the complex and varied organ of the human face, the highest manifestation of the spiritual element, and in that soul life you see a hunger for more of Christ's life within. Listen, and be filled, oh church of Christ! Hear His words, "Blessed are they that hunger and thirst after righteousness for they shall be filled," filled with the fullness of God.

"Each life that fails of its true intent
Mars the perfect plan that the Master meant."

We have not reached the "mount that might be touched." No words can tell what eye hath not seen,

nor ear heard, nor can the heart of man conceive of the things which God hath prepared for them that love Him. The church of Christ dare not shut its eye to duty. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

We, an organized body of Friends, called by that beautiful name, "The Friends' Church," known and honored for that one great doctrine, moved by the Holy Spirit, have glorious possibilities lying before us. Have we received Christ? Have we allowed Him to breathe on us the Holy Ghost? Do we respond readily, cheerfully, and with glad heart and voice, when the Spirit moves? or do we, before obeying the Spirit, question whether George Fox would speak or act thus? or whether by such obedience we would adhere closely to the principles of Friends?

The Holy Spirit will never move us to any service detrimental to our church, but will, if we are living in His light, move us to that service which will give life to the church and hold our young people in active service therein. In this age of progress George Fox would doubtless be led to act differently in many ways were he now an active member with us.

"Obedience is better than sacrifice." Perfect obedience to the voice of the Spirit brings sweetest communion and blessed freedom in service; it removes all fear of the disapproval of the church. "If the Son make you free ye shall be free indeed." It is a sweet service that is prompted just from the gentle voice of the Comforter.

Oh, how we love to do little acts of love just for Jesus, when no one knows but Him!

This is the secret of drawing near, so near that He may enjoy us as we enjoy Him.

Let us thus nestle close to the Father, that He may fill us with His love and power.

ANNALS OF OUR BIBLE CLASS.

NO. XIII.

BY ONE OF US.

Many weeks have now passed since that afternoon early in May when the "Regulars" furled their flag for the season and counted this long and interesting course in the Gospels at an end. While I have never sought to give the continuous thread of our lessons and have aimed rather at giving inside views of a working class, with enough of the teaching to redeem the space for the general reader, I can scarcely conclude the "Annals" without drawing a little further from my note book and reviving impressions that grew more vivid as the term advanced.

Our last exercise was a general quiz, and once more we traced the journeys and grouped events. This not only gave us the framework, putting the narrative, so to speak, within our grasp, but it did much toward fastening the course in the memory. You see a quiz not only gives a comprehensive view in outline, but it is also something like a backstitch at the end of a seam that keeps the thread from raveling.

But it is the filling in of the outline that shows most what the class have really gained and how much they

have had of spiritual illumination. To build on to the framework the matchless perfections of the great Exemplar and inform the whole with that divine nature that was in indissoluble union with the Father, so as to see the God-Man in His deity, in His ministry and methods, His priesthood and His atonement,—who of us can say, "I have fully compassed this?"

We have already dwelt upon the perfect attributes of that ideal character, and upon the necessary sinlessness of His being, and we need not stay to emphasize the verdict of both friend and foe. He challenged the world to convince Him of sin, and no accusation has ever been sustained. He was our Paschal Lamb, chosen of God for sacrifice, subjected to the most rigid scrutiny of both ecclesiastical and civil authorities and found spotless. But for our own instruction in holy living we may be allowed to linger over the principles that actuated His earthly life as a man, to see Him as our example, doing the work of the hour in the hour, and saying at last, "I have glorified thee on the earth; I have finished the work thou gavest me to do;" to hear from His own lips this secret of the abiding presence of God, "The Father hath not left me alone, for I do always the things that please Him;" to see Him, and now and then to hear Him in prayer for Himself and for the work. How luminous the links of that chain, and how they reveal to us the girdings of His strength!—the Holy Ghost descending upon Him as He prayed at the Jordan, the transfiguration of His glory as He prayed on the Mount, the victory on Tuesday of Passion Week, when He ceased to pray to be saved from the hour of agony and only asked that the Father would glorify Himself, and the wrestling in Gethsemane from which He went forth in triumph to welcome the cup that could not pass from Him except at the cost of the world's redemption. And then how striking to note the hours of pleading in the crisis of His ministry—"Rising up a great while before day and departing into a solitary place" for prayer before His first evangelistic circuit in Galilee; continuing all night in prayer before He chose the twelve, and again holding audience with the Father from nightfall till the fourth watch before that sharp turn in His ministry that cut off His unspiritual following and weeded out many even of His own disciples. All of these are footprints to be reverently traced by the devout believer who is seeking "to walk even as He walked."

But nothing has impressed us more than the holy mastery of His spirit as evidenced both by His Silence and His Speech. Was there even a bearing so discriminating, so full of forbearance, compassion and strength as that of Jesus Christ before His accusers? Certainly there never was before that time and there never has been since, except by those who have been made partakers of His nature and filled with His Spirit. To the accusations of false witnesses He gave no answer; to the Roman governor, whose mind was not ready for the truth, He declined to reveal His Godhead; to the curious and talkative Herod, who questioned Him in many words, He answered nothing; to the insincere Caiaphas, who asked about

His doctrine and His disciples, He gave evasive replies, and to taunts, insults, mockery, scourging and the crown of thorns, He offered no resistance. But when the Jewish Council asked Him for the last time, "Art thou the Christ the Son of God?" He answered plainly, "I am," though He knew that on that testimony He would be convicted of blasphemy.

Everywhere and always He was the guiltless man. "There was no deceit in His mouth." I can conceive of no greater contrast than that of the intrinsically true and discerning Son of Man and the crafty, treacherous enemies who came with flattering speech to "entangle Him in His talk." To the core of His being and the centre of His character He was sincere. His was a fidelity also that knew no wavering, and that having loved His own that were in the world loved them to the end.

How wholesome were all His words! Of no other person could it ever be said with such fulness of meaning, "Grace is poured into His lips." There were no words of private criticism about the nine absent apostles in His confidential talks with Peter, James and John, who constituted the innermost circle of His companions. Indeed, there is no evidence that He ever spoke to them of the growing covetousness of Judas, though He must have painfully discerned it. The disciples were not yet prepared, spiritually, to restore a lapsed brother, and so long as they were not it could only work mischief to discuss his faults. In the lips of our Lord speech wrought its legitimate end and no word ever went astray. In the quality of His spirit there was not an atom of that virus of cruelty that gloats over the foibles of another—that drop of Cain's blood that has filtered down through all generations to hunt a victim and seize upon the prey.

And yet we must not conclude that the Master was ever even apparently neutral on any question of ethics, or silent when truth demanded a witness, or a dangerous influence threatened His flock.

To Pharisees, Sadducees and Herodians He was outspoken in pungent and incisive rebuke, and so in their absence He could consistently bid His disciples take heed and beware of their doctrines. This was not gossip—not even "religious gossip" (?) but it was warning. It was the faithfulness of the true Shepherd and an example to be followed by the under shepherds of His church. It labeled the externalism of the Pharisee, the broad theology of the Sadducee, and the gentilizing policy of the Herodian, as a leaven to be shunned like poison.

He was a living illustration of the normal life of a holy and perfect man. He showed us how to live socially, morally and spiritually. He translated into blessed deeds the self-sacrifice of His spirit and the perfection of His love. But had He stopped there, had He only set us the copy and not obtained for us the salvation that makes its imitation possible, we would have been more despairingly helpless than before.

But the leverage of His cross has power to lift us Godward, and the baptism with the Holy Ghost has power to burn out unholy tempers and to transform us into His moral likeness.

Some one has beautifully said that "the friendship of Jesus breeds the gentle heart," but even a statement like this is liable to be misleading, so prone are we to disturb the even balance of truth. The twelve apostles had walked with Jesus through the years of His ministry in closest companionship, and yet on the night of His betrayal, and at the sacred passover Supper, there was a strife among them who should be greatest. Uplifting, indeed, His friendship had been; educating, inspiring and valuable beyond price had been His holy example; but to know even Jesus after the flesh was not enough. It needed both Calvary and Pentecost to breed the Christlike heart. There is a point here to be guarded with jealous care. It may be that it is the snare of our modern theology to substitute the contemplation of our Redeemer's character for faith in His blood, to say of His life, "Look and you will become like it," and of His sacrifice, "Look at it and you will love," instead of saying, "Believe, and live." This is the subtlest form of salvation by works, and absolutely fatal to a true experience. At best it can only produce a kind of æsthetic moral culture that is without discernment, clearness of testimony or power.

A FRIENDS' MISSION FOR CUBA.

I write this letter in hopes that the President of every Friends' Mission Board in the United States will consider it personally addressed to him or her. I wish particularly to find out what progress has been made in the matter of a joint mission work in Cuba by the different Boards. If no such union has been completed, it should be done at once. The time has come when we must enter the field or miss the opportunity. The work is of such an extent as to demand our united efforts.

The Boston Fruit Co., now being re-organized into the United Fruit Co., is about to extend its business into Cuba. This company, as is well known, has done very much for the success of the Friends' Mission in Jamaica. The company has taken a large tract of perhaps 100,000 acres of land in the Province of Santiago, Cuba. It expects to begin running its boats regularly some time this autumn.

Captain Baker, the president of the old company, and largely interested in the development of the new business, has just been to see me and urges that the Friends undertake this work immediately. He thinks they are the proper organization to do it. He has asked me to go with him in October to visit Cuba and investigate the situation. Whatever Friends do must be done at once. Unless it has already been done, a small committee of three or five persons with headquarters in the East, and to be supported by the Mission Boards of all the yearly meeting ought to be formed at once. Several thousand dollars will have to be raised with which to commence. Captain Baker thinks there is ample opening for at least twenty-five missionaries and teachers if they can be found and provided for. We shall of course have to commence

in a smaller way and grow. The field is a new one and will furnish large opportunity for development.

Whoever goes to Cuba to do this sort of work will have to know Spanish, as all the work for some time, at least, will have to be done in that language. A considerable sum of money has already been pledged for the opening of the work, provided Friends decide to undertake it.

I very much hope that Friends everywhere may feel it right to respond to this opening. No argument is needed to show the importance of missionary and educational work in that desolate country.

I send this letter through THE AMERICAN FRIEND, hoping thus to reach more speedily the officers of all the Mission Boards and other interested persons.

BENJAMIN F. TRUEBLOOD.

3 Somerset Street, Boston, Mass.

The International Lesson.

THIRD QUARTER.

Lesson V.

Seventh month 30, 1899.

DANIEL IN THE DEN OF LIONS.

Dan. 6: 10-23.

GOLDEN TEXT.—The Lord is thy keeper.—Psa. 12: 5.

DAILY READINGS.

Second-day, Seventh mo. 24.—Conspiring against Daniel. Dan. 6: 1-9.
Third-day, Seventh mo. 25.—Daniel in the den of lions. Dan. 6: 10-17.
Fourth-day, Seventh mo. 26.—Daniel in the den of lions. Dan. 6: 18-28.
Fifth-day, Seventh mo. 27.—Trust in the Lord. Psa. 56.
Sixth-day, Seventh mo. 28.—God rather than man. Acts 5: 25-32.
Seventh-day, Seventh mo. 29.—Delivered. Tim. 4: 1-8; 16-18.
First-day, Seventh mo. 30.—Be Faithful. Rev. 2: 1-10.

The present lesson is another of those pictures from the book of Daniel, which has become a part of our literature, and which has called forth the skill of many artists. Far more than this, it has inspired many persons to acts of faithfulness, and begotten in them greater trust in God. Many a youthful mind has been encouraged to stretch towards a high ideal from the story of "Daniel in the den of lions."

The whole of the sixth chapter should be read in order clearly to understand the lesson which is intended to be taught.

In point of time, the chapter follows the fifth chapter very closely. We are told that Darius set over the kingdom which he had conquered "one hundred and twenty satraps," and over these "three presidents, of whom Daniel was one." Revised Version. "Because an excellent spirit was in him," the king sought to set him over the whole realm. This naturally roused the envy of the satraps, who sought to find some fault in Daniel's administration. They were unable to do this, and so fell back to his private religious life in the manner described in the chapter. It is a striking characteristic of this story that Daniel's virtue is of a positive nature. It is not that he refused to worship an idol, but that he continued to do that which he believed to be right, regardless of outward law, and of possible consequence to himself.

Daniel must have been an old man by this time—certainly more than three score and ten, and possibly over four score. So far as can be gathered from the book, his life up to this time had been one of pros-

perity, but now, in his old age, he was to be "tempted and tried."

The lesson begins with Daniel knowing that the decree forbidding any one for thirty days to make a petition had been signed by the king.

10. "Now when Daniel knew," etc. The time had come for him to decide. So strong was he in his consciousness of what was right, that the action of the king did not cause him to swerve from the path of righteousness. He simply went on doing as he had been accustomed. He made no show of his religion.

"Towards Jerusalem." Just as Mohommehans turn toward Mecca. Compare 1 Kings 8: 35, 36. "Three times a day." See Psa. 55: 17.

11. "Assembled." The plot turned out as they hoped.

12. They make their report to the King. "Which altereth not." To alter would seem to be a confession of fallibility. Esther 1: 19; 8: 8. Decree. Better, "interdict."

13. The king had assented to their statement, and the case against Daniel seemed clear, and so they lay their charge.

14. Perhaps to their surprise, the King became angry—not against Daniel, but against himself. "Labored," etc. It seems strange that the King did not do as Ahasuerus did in the case of Esther and her people. Esther 8: 5, 7, 8.

16. "Den of lions." We know from the Assyrian monuments that it was the custom of eastern monarchs to have pits in which lions were kept, to whom criminals, and those who had incurred the monarch's displeasure, were thrown. "Den." Properly a pit. "Thy God." The King is represented as having a high regard for Jehovah, the God of Daniel.

17. "Sealed." To make "assurance doubly sure" that there was to be no connivance at an escape for Daniel, the stone was twice sealed.

18. "Instruments of music." The words so translated are of doubtful meaning, and probably means "dancing girls." See margin of Revised Version.

19. "With haste." Notwithstanding what he said about Jehovah, he was in fear lest Daniel had been destroyed.

22. "His angel." Daniel does not say whether the angel was in a visible form or not, but ascribes his safety wholly to the Lord.

23. "Because he had trusted in his God." This is the lesson intended to be taught by the narrative. God never fails those who put their trust in Him. He does not always deliver from outward pain, trouble, and suffering, but, in all these things we may be "more than conquerors through him that loved us."

The story concludes with the retribution which came to those who plotted against Daniel. It is wholly consonant with the character of the times, but our feelings must revolt against "the destruction of the wives and children for the misdoing of their husbands and fathers"—it is one of those marks by which we measure the defective morality of that day.

Christian Endeavor Department.

All communications intended for this department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR SEVENTH MONTH THIRTIETH.

THAT GOOD PART.

Luke 10: 38-42.

Second-day, Seventh mo. 24.—Lot's choice. Gen. 13: 1-18.
Third-day, Seventh mo. 25.—Esau's choice. Gen. 25: 27-34.
Fourth-day, Seventh mo. 26.—Joshua's choice. Josh. 24: 14-25.
Fifth-day, Seventh mo. 27.—Solomon's choice. 1 Kings 3: 5-15.
Sixth-day, Seventh mo. 28.—Matthew's choice. Luke 5: 27-32.
Seventh-day, Seventh mo. 29.—The young ruler's choice. Mark 10: 17-22.

REPORT OF THE EIGHTEENTH INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, HELD IN DETROIT, SEVENTH MONTH 5-10, 1899.

FRIENDS' RALLY.

The Friends' Rally was held in the Trumbull Avenue Presbyterian Church, Morton C. Pearson, of Sabina, O., presiding.

After singing, sentence prayer, and responsive reading, there was a roll-call of delegates. All the yearly meetings were represented except California.

The Secretary's and Treasurer's reports were read and adopted. The Treasurer's report was as follows: Amount on hand, Sixth month 18th, \$28.97; paid Gilbert Bowles for leaflets, Fifth month 1st, \$1.75; interest for one year, \$1; balance on hand, Sixth month 18th, 1899, \$28.22.

Then followed the annual address of President Sweet, of Des Moines, Iowa.

Among the many pleasing thoughts suggested were these: "In what way does the Friends' Church differ from other denominations? Are our methods of reaching results different? Are our hearts more closely bound together?" He urged the need of more practical workers and more loyalty to the church; that now, as never before, we ought to be glad that we are Friends. He emphasized mission work, and said that the Christian Endeavorers were the chosen people upon whom the responsibility rested to carry out the Lord's last command, that the world might hear the Gospel.

In the absence of Gilbert Bowles, Levi Mills of Wilmington, Ohio, opened the discussion of "Christian Endeavor and Foreign Mission." He said, "If the Christian Endeavorers are ever fruitful and efficient in foreign mission work, they must first take an interest in home mission, and that the support of foreign mission work in the Friends' Church must largely come from the Christian Endeavor Societies. The work will not only benefit those abroad, but increase the courage and zeal of the societies at home."

Ellison Purdy of Portland, Maine, continued the theme by declaring that if the Lord called for foreign mission workers, the church at home must not stop the channel by quenching their missionary zeal, or the church would suffer as well as the cause. He also said that during the last twenty-five years no church had felt the quickening of the missionary spirit as that of the Friends.

Richard Haworth, of Marion, Ind., spoke on "Christian Endeavor as a Spiritual Force," pointing to the energy of young people that must be spent somehow, and unless the church make use of it, it will be exhausted in some less helpful channel. The one who most faithfully serves Satan will be just as energetic as soon as he changes Masters. Christian Endeavor is often charged with frivolity and too little spiritual life. The church is to blame if this is true, the minds and hearts of young people must be employed, and it is the duty of the church to suggest the proper channel of work."

The School of Methods, led by the President, on Junior work, proportionate giving, quiet hour, and Bible study, was ably discussed by the majority of the audience. A business session followed in which the report of the Missionary Superintendent was read and adopted.

The following officers were elected for the ensuing year: President, Charles Sweet, Des Moines, Iowa; Vice President, Robert Warder, Washington, D. C.; Secretary, Myrtle S. Lightner, Sabina, Ohio; Treasurer, Lucian J. Thomas, Toronto, Canada; Trustees: Rufus M. Jones, Philadelphia, Pa.; Elwood O. Ellis, Richmond, Ind.

By motion the adoption of a new article in the constitution was deferred until another year.

A very enjoyable social time concluded the rally.

NOTES.

Francis E. Clark said of the Convention: "Without any exception, it is the best arranged and best carried out convention in the entire history of the Society. No one could doubt the fact that Detroit was ready for the visitors. A prominent editor of that city said: 'Our city is noted for its conventions, but most of them represent mere special interest of one kind or another, and, of course, the people of Detroit cannot take an active part with them in their deliberation and work, but the Christian Endeavor Convention represents an interest that is universal to humanity itself, and the consequence is that our entire population has turned out to make it the greatest convention on record.'"

President Clark's annual address on "Going and Growing," was full of inspiration and encouragement. In closing, he said: "Happy is the nation that has no history. This is equally true of a movement, and happy is the Christian Endeavor this year that it has no wars to record, no dissensions to heal, and no greedy friends to satisfy. The spiritual power of our great international conventions, as well as the state and local unions, depends largely upon the fact that those who come together come for spiritual inspiration and uplift, and not to engage in wire-pulling, intrigue, and office-seeking. This same spirit of brotherhood, of blessed international and interdenominational fellowship, of seeking after God and not the things that pertain to office and station, will, I believe, characterize this convention."

Secretary John Willis Baer was ever welcome with his genial, happy smile, and when he announced "That Christian Endeavor lives, and that if any Christian had lost his enthusiasm, these figures should be a source of inspiration: there are 55,813 Christian Endeavor Societies with a total membership of 3,125,000, a gain of 100,000 during the year of 1898."

One of the new features on the program was ten minutes at each meeting devoted to quiet meditation and prayer. The first service, conducted by Dr. Tomkins, of Philadelphia, was one without parallel in the history of these vast gatherings. The silence was impressive and deep, the audience sitting with bowed heads and hearts uplifted in prayer, a fitting preparation for the convention sermon which followed, delivered by Dr. F. W. Gunsaulus, of Chicago. It would be impossible to cull the good things from this wonderful sermon, for it was superior and masterly beyond the power of pen to portray, and was the rarest gem of the convention.

W. M. Paden, of Salt Lake City, delivered an address of especial interest, he laid bare the "Mormon Question" with force and power, in which he denounced the election to a seat in Congress of B. Y. Roberts, the polygamist, as a disgrace and menace to the interest of the United States. In conclusion he said: "In the name of God and the marriage code of all Christendom, bestir yourselves, or you will give sanction to the greatest danger and worst offence against your homes, your domestic sanctities, and the honor and dignity of your country, that can be conceived." As a result of this searching exposure of Mormonism, a petition was formulated to be signed by the Endeavorers and sent to Congress asking for the prompt expulsion of Brigham Roberts from his seat among honorable men.

C. M. Sheldon, of Topeka, Kansas, was quite a feature of the occasion. His book, "What Would Jesus Do," making him a prominent object of interest. He gave some very helpful talks upon the writing of the book, and the good he hoped would be accomplished through its influence. He also read a story, entitled "For Christ and the Church," prepared especially for the occasion.

S. P. Henson, of Chicago, was enthusiastically received when he made his forcible address, "Satan in the Cities." He said one of the shrewdest devices of the devil is to persuade the world that there isn't any, and in this regard in recent years his success has been extraordinary. Comic artists have made the whole world laugh at their grotesque portraits of him, and well meaning, but ignorant evangelists have been influential in the same direction by the very extravagance of their language in denouncing him as if he were the author of all evil in the universe, and as truly omnipresent as the Lord of Hosts."

The practical school of methods—"New Things Worth Doing" in one tent, and "Best Things That Can Be Done" in the other—was the first service of the kind that has ever been held outside of a committee conference room at any of the conventions. There was a series of ten minute addresses in each tent, and open parliaments for general discussion. Delegates were to be seen with note books in hand, jotting down the ideas for future reference.

Possibly the most impressive part of each day's service was the early morning "Quiet Hour," conducted by Dr. Chapman, of New York city, assisted by G. H. Smyth, gospel singer. He began by dividing the Shepherd's Psalm into six parts, using one topic for each morning—possession, position, promise, progress, provision, and prospect. These meetings were largely attended, and many persons at every service gave their lives to Christ.

Friends cannot, as a denomination, help feeling a pardonable pride at the noticeable concession and loyal rallying about one of the greatest fundamental principles of their doctrine, "Peace and Arbitration," as displayed at the Detroit Convention. For years this element of our faith has been looked upon with indifference, to say the least, but steadily we have adhered to the Bible truth, that war is not God's way of settling misunderstandings. At the open air meeting at Belle Isle, representatives from England, Australia, America, and Canada gave thrilling talks on "Peace and Arbitration."

A very pleasing and commendable compliment was paid the city of Detroit, when the trustees presented the local committee with a small gold Christian Endeavor badge with guard chain and pin, the settings of the initials, C. E., being pearl and rubies, the red and white convention colors.

For three days the rain descended in floods, causing much inconvenience and unpleasant situations, but in defiance of the adverse elements, the tents were well filled, the meetings enthusiastic, and the songs of "Sunshine" heartily rendered.

MYRTLE S. LIGHTNER.

OREGON YEARLY MEETING.

The seventh annual session was held at Newberg, Sixth month 22d to 28th, inclusive. Visiting members present were Levi D. Barr, of Hoisington, Kansas, who has recently taken up the work at Newberg; and Amanda M. Way, of Boise, Idaho, a member of Kansas Yearly Meeting. William P. Samms, a minister, from Wallowa Valley, a remote place in Eastern Oregon, who has never before been privileged to attend Oregon Yearly Meeting, was also present.

Thomas Newlin was again chosen Clerk, with efficient helpers in Rebbie W. Smith and Chas. R. Scott. Epistles were received as usual from the different yearly meetings, and were felt to be cheering and strengthening, keeping us more in touch with the work of other yearly meetings. Those from London and Dublin especially called forth appreciative remarks as to their helpful tone, sympathy and practical Christianity, and were received much as a letter from a parent. It was felt they were bonds of union, drawing us closer together, and that the recent visit of Thomas Newlin had aided much in the same direction. Friends wishing to hear more of this visit and of the Society there, one evening was devoted to that object, and many interesting facts were noted in regard to the work and conditions there, helping us to enter more into sympathy with them. It was decided to hold the Representative Meeting twice a year, rather in the form of conferences, and to work on similar lines to the Meeting for Sufferings in London.

State of Society.—The total membership was reported as 1,506.

a slight increase on last year, with 25 ministers. Remarks were made by Levi D. Barr and others, encouraging more loyalty and diligence in attending to the work of the church. Too low an estimate was placed on church membership. There was need of more clear doctrinal teaching. The popular mind being much confused as to our doctrines, it was decided, on the suggestion of the Ministry and Oversight Meeting, that a brief statement be placed in Oregon's leading newspaper, "The Oregonian," setting forth the difference between ourselves and other branches of Friends, as the Hicksites, also the Shakers, and some others, with whom we are often confused. An epistle was written to absent members, and monthly meetings urged to be diligent in looking after the welfare of such.

Temperance.—5032 pages of literature were reported distributed, and some work in the line of temperance meetings and sermons, petitioning legislatures, etc. Amanda Way and Levi Barr spoke helpful and stirring words. The latter reminded us that individuals often defeated the object they sought by the methods pursued. Prohibition is a principle, not a theory. The Prohibition Party asks people to swallow too much else in addition. If all temperance reformers would organize rightly they could do what they desire on this line. A strong desire was expressed for united action. There had been too many hard things said and thought about those who did not agree with us in methods. Some acknowledgments on this line were made. The meeting closed with very good feeling.

Foreign Missions.—Silas and Anna Moon, missionaries at Kake Island, Alaska, are at present at home in Kansas for a few weeks, after an absence in the field of five years. They expect to return in a few weeks. Lizzie Morris is also at home in California, but, owing to ill health, it is not likely she will be able to return at present. The Yearly Meeting Board are desirous of securing another man and his wife to assist in the work. This will be especially advantageous during the summer months when the Indians are moving about to their different fishing grounds, etc., when one couple can accompany them, and so continue the work throughout the year. During the past year 175 religious meetings were held at the mission; 20 Indians are genuine Christians and have joined Friends. They have trials and difficulties we know nothing of. They are anxious for a church, and have subscribed \$123 toward one. There are about 100 pupils in the school, ranging in age from 4 to 25 years. An inventory of our property at the mission was read, showing much lack of the ordinary comforts in life and hardly the bare necessities. About \$550 has been expended in the work during the past year, but \$800 was a low estimate of what would be needed for the coming year. Levi D. Barr addressed the meeting, speaking of our Scriptural authority for the work, and duty in carrying the Gospel beyond those who have heard and not heeded. Giving one-tenth might fulfill the law, but we must do more than merely what the law requires and must give heartily. Herbert T. Cash read a paper on "The Reflex Action of Missions on the Church," pointing out how it had saved our church in England, how it had been instrumental in breaking down prejudice and sectarianism, and the value of expenditure for the good of others. When foreign missions flourish in a church, home missions do also. A subscription of \$33 was taken up at the close. A memorial was formulated to the Superintendent of the Government Indian School, at Salem, regarding the practice of dancing and similar objectionable recreations in vogue there, and a deputation was appointed to present the same. It was felt to be a matter of importance, especially in connection with encouraging children to go there from our mission.

Christian Endeavor.—There were reported 12 Senior and 1 Junior Society, with 293 active, 36 associate, and 78 affiliated members; \$55 was raised for missionary work, and \$42 for other purposes. The report regretted the lack of organized effort. Many took part in a discussion on systematic giving, which was generally endorsed. Julia S. White read a paper, "The Quiet Hour," explaining the purpose of its pledge, the importance and privileges of the hour in the development of the inner man, what true prayer and waiting are. Would that we had more of it in our meetings! H. T. Cash spoke of Christian Endeavor as a

force in Oregon Yearly Meeting, touching on their responsibilities and opportunities. It is to the Christian young man we must look for the cleansing of civic and political life, etc. How many of us knew why we are Quakers? Why Endeavorers? Our doctrine is positive, not negative. Christian Endeavor is Quakerism revived and perpetuated.

Peace and Arbitration.—Some thousand pages of literature were reported distributed, several sermons preached, and some attention given at conferences. Mabel Douglas thought we did not need to define our doctrine on this subject. The time of war was just the time to teach peace. It is a world's subject now. Someone had to be in advance in all reforms. Friends had taken this place in peace. Christian influence on warfare is shown in the better treatment of prisoners and of the helpless. We might not see much definite result from international peace conferences, but their educational value was great, and practical results might be looked for in some directions. It will take more than the Czar to bring about peace—it will take conscientious following of Christ. We shall never have universal peace until there is peace between individuals. Mordecai White rejoiced at the advance of peace principles, that the world is growing better, that we are learning to have more charity for each other in differences. Laura Minthorn spoke of the work we could do in inculcating peace principles in our children at home. Louisa Round reminded us that we had no right to do evil that good might come. Thos. Newlin thought the conference at The Hague one of the greatest events of the century. He referred also to the missions of Friends to Russia—we could not tell where their influence ended.

Good Literature.—As compared with last year, there was advance in some directions, but more earnestness is desirable. There had been 4,000 pages of literature distributed. The circulation of "The American Friend" is not what it should be. Thos. Newlin thought we placed too much confidence in heredity—not enough in environment. Material should be considered, not expense, in subscribing for papers. Beautiful pictures are cheap, and should be utilized; their effect on children is great. Power of environment was illustrated in the lives of Agassiz and Linnaeus. It is better to patronize publishing houses who owned their parentage than union houses. It is impossible to get what we want without getting some things we do not want. Children must be taught to choose rightly. M. E. Townsend thought there was never more religious matter in secular papers than now; we must not depend on this for our part. Jesse Edwards, Dr. Mills, and others, followed.

Education.—Reports of Pacific College were both gratifying and encouraging. The present faculty have been retained. Some improvements have been made in the Boarding Hall and grounds, some relics added to the museum, and the chemical department increased by additional material. Thomas Newlin's mission to England had been very satisfactory, producing more than enough to insure the carrying on of the work another year, and the indebtedness had been materially reduced. The President's report spoke of much satisfaction and good cheer in the present outlook. The corporate life of the college was never better. Students had made good progress. The moral and religious standing was encouraging. The work of C. E. Lewis as acting President in his absence had been satisfactory. The Literary Society's work was better than usual, the athletic the best that had been, the oratory praiseworthy, and the school was never better. The aim was not merely educational, but moral and Christian. There had been 23 graduated from the academic course and 9 from the college the past year. The yearly running expenses had been about \$3,700, which, as in other colleges, is not fully met by tuition, the deficiency having to be made up by donations. Edwin Morrison said, "We have always been an educational church. Men have succeeded well without higher education, but civilization is constantly coming onto higher planes, and these conditions must be met. Christian institutions are not for seclusion, but to help people meet conditions and problems on Christian ground." W. K. Allen: Education is not the world, but a tool to work with." Levi D. Barr: "If the school is not all it should be, it is the fault of the church. It is the duty of all to give it prayerful, hearty support." Geo. Tolson: "The most important thing

in life is life; the next, that which increases life. I know by experience that a young man in good health can graduate at Pacific College if he will, because of the help that is given to those in limited circumstances." His only regret was that he had not spent more time in physical culture. Mordecai White spoke of the need of an educated ministry, especially in our large cities, which should be our strongest places. Many others spoke of the increased interest in Pacific College.

Sabbath Schools.—There are 12 held all the year and 2 part of the year; total enrollment, 978; classes, 75; average attendance, 605; books in libraries, 85; money raised for school purposes, \$299.40; for missionary work, \$101.03; for county and state work, \$2. Chas. Townsend spoke of the responsibility and privileges of a Sabbath School teacher. He must not belittle the office. He needs to be a teacher through the week and live up to his profession. A. M. Bray read a paper on Biblical study, touching on the inspiration of the Bible, etc. Others spoke of the importance of punctual attendance, loyalty to our own school, etc. The above figures do not include the school at Boise, Idaho, which will henceforth be a part of Oregon Yearly Meeting.

Pastoral and Church Extension.—Owing to financial embarrassment and other causes, it was well into the Christmas holidays before any revival work was accomplished. Herbert and Sadie Cash, B. F. Hinshaw, Anson Cox and B. S. Coppock had all been engaged at various places with some success. C. E. Lewis had to give up the work at Newberg on account of failing health, and Levi D. Barr had recently taken up the work there. Chas. Baldwin spoke of the loss through insufficient means to carry on the work. Not less than \$500 was needed the coming year to maintain an evangelist in the field and meet expenses. There were urgent calls for help from Willamina, Eastern Oregon; Boise, Idaho, and other places. Wm. P. Samms told of the open door and call for workers in Wallowa Valley and LeGrande, in Eastern Oregon. Amanda M. Way gave an interesting account of how she found, in Boise, Idaho, a large population in one part the town who were one and one-half miles from the churches, which were all towards the centre, except a small mission church of the M. E. Church, which was only used in the afternoon, and refused to any but their own ministers. The people were anxious for regular morning service and applied in vain to the M. E. Conference, who seemed bent on compelling them to attend the central churches, which was impracticable. They came to her and desired her to preach to them and organize a church, of which she did under the auspices of Kansas Yearly Meeting, of which she was a member. They now have a monthly meeting of 23 good Christians, convinced of Friends' principles. Their Sabbath School numbered 100; they have a church built and will be out of debt by August, when they would be able to support a minister, and were very anxious for one. She was too old for the work, expecting at any time to be called hence. It is their desire to be united to Oregon Yearly Meeting, and the transfer was only awaiting its sanction. This was readily accorded, and the monthly meeting attached to Salem Quarter. C. J. Edwards spoke of the fuller support needed for pastors to enable them to look after the work better, instead of being so much occupied in making a living. Levi D. Barr said it had occurred to him that it cost him \$400 to \$500 per year to be a Friend minister. When he was in Kansas he had three different calls to take up the work for an M. E. Church there at \$1,000 per year, but he had declined because he was convinced of Friends' principles and had therefore joined them. Disciples were to be fishers of men. Where are they? So many converts had been lost because they had not been properly cared for afterwards. A subscription of upwards of \$375 was taken up for the use of the Board. The need has been felt for a fund to assist ministers in limited circumstances to obtain Friends' books. In the absence of such fund a collection will be taken up in the individual meetings once a year, and the Pastoral and Church Extension Board were encouraged to give what they could. The need of a fund was also felt to assist in building meeting-houses and for the support of aged ministers.

The morning and evening meetings for worship were times of great blessing and help to many. On Sabbath Friends occupied

the M. E. pulpit, morning and evening, and the Baptist in the evening. At 10 a.m., the Friends' House was filled. Levi D. Barr spoke from the text, "Whosoever will come after Me, let him deny himself," etc. It meant so much more in those days than now, but was just as essential now. We must be loyal to God and acknowledge Him as our Creator. The old law had never been revoked, but a new law given—the law of love. We are no longer under "Thou shalt not," but under "will." We serve Him because we want to. When there is no responsibility, as in childhood and dotage, the grace of God covers all. We are accountable to God. Morality, culture, education, might elevate man, but it was only through the cross he could be perfect. We need conviction, old-fashioned religion. The Holy Spirit leads to this, then to repentance. No man is saved who has not quit his sins. We must be sanctified to be saved, no matter how it comes. Experiences differ, but salvation all comes the same way. We must also be loyal to the Bible and the church. Our work was useful in proportion to our loyalty to the church. We must recognize Christ as head, the church as the body; members must be in subjection. It is the church's duty to direct as well as to advise. Great injury is done by weak, complaining members. Too much time had to be spent bandaging members. We are to present our bodies a living sacrifice.

At 2 p.m., Amanda Way spoke from the text, "Speak to the Children of Israel, that they go forward." It is always safe to obey God. She pointed out how the natural laws were true in the spiritual world, as regards action, or inaction, growth and decay, good or impure air, water, food. If we would grow, we must study the Bible, must learn His will and obey it. We may possibly be excused from public prayer, but we cannot be from private prayer.

In the evening Thomas Newlin spoke on the "Essence and Opportunities of Quakerism." Truth has been slow in its revelations to mankind. George Fox, on Pendle Hill, saw a great people to be gathered to the Lord. So it was here. We were not born without a message. It is not so much what had early Friends to say, but what have we to tell to-day? If nothing different to others, we have no right to exist. There are other sheep not of this fold. Consecration is the test of life. The danger is not in new theology, new doctrine, but that we forget that God is near to lead. Believe on the Lord Jesus Christ, not about Him. It is historically wrong that Christ instituted the ordinances. He did not organize the church. The standard is the same for every Christian, whether minister or not. All are not going to believe exactly alike, but all in union. God uses people who are willing to be used, who are fit to be used. George Fox realized the importance of education and established two schools. The world is growing better; other vices have come, but with them a hopeful tone. Neighborhoods need people who will live the doctrines, more than they need preachers. Lives must be pure in everything. The speaker dwelt on God's witness of Himself in every man—Christian perfection, immediate guidance of the Holy Ghost, baptism of the Holy Spirit, priesthood of all believers, etc., briefly and clearly explaining these doctrines and pointing out that, although grievous errors had arisen out of some of them, they were still precious doctrines.

The sessions of the Meeting on Ministry and Oversight were felt to be especially times of instruction and strengthening. E. R.

There is a beauty at the goal of life,
A beauty growing since the world began,
Through every age and race, through lapse and strife,
Till the great human soul complete her span.
Beneath the waves of storm that lash and burn,
The currents of blind passion that appall,
To listen and keep watch till we discern
The tide of sovereign truth that guides it all;
So to address our spirits to the height
And so attune them to the valiant whole,
That the great light be clearer for our light,
And the great soul the stronger for our soul:
To have done this is to have lived, though fame
Remember us with no familiar name.

News from the Field.

We are sorry to learn that our Friend, Esther G. Frame, is compelled to stop work for the present and go to Richmond, Indiana, for medical treatment. She hopes, however, to recover her health and strength again. Her work for many years has been almost continuous, and it has brought a great strain upon the body—in fact, she has never had a six months' rest in thirty years. During these years of evangelistic work she has seen no less than fifteen thousand persons make profession of faith in Christ as a result of the meetings held. We hope she may be able to continue her labors for many years.

WILMINGTON COLLEGE COMMENCEMENT.

Wilmington College has just closed another prosperous and successful year. The exercises of commencement week began on First-day evening, Sixth month 18th, with the preaching of the baccalaureate sermon to the class of '99. This was a union service of all the churches in the town of Wilmington, and was addressed by Prof. N. H. Bennett, pastor of the Baptist Church, and also teacher of astronomy in the college. His discourse abounded throughout with practical and uplifting sentiments.

The annual public reunion of the alumni was held in the auditorium on the evening of the 22d. The exercises consisted of the president's address by Albert H. Terrell, of the class of '98, and an address by the orator of the occasion, Cecil E. Vance, of the class of '98. At the close of this session the members of the alumni who were present retired to the college parlor, where light refreshments were served, and happy social converse was renewed.

The regular commencement exercises occurred on the morning of the 23d. The large auditorium was comfortably filled. The class consisted of six members, of whom but three spoke. These were Albert J. Wall on the subject of "Preparation"; Clara S. Peelle on "Democracy" and Ina H. Cockerill on "Of What Value?"

The class and audience were then addressed by Prof. W. H. Seibert, associate professor of history in the Ohio State University at Columbus. His subject was "Some of the Problems of the Twentieth Century," and he won the close attention of his audience by touching upon strikes, trusts, equal suffrage, higher criticism, etc.

These exercises were varied by music, both vocal and instrumental, among which was a beautiful solo by Eva Whinery, of Hutchinson, Kansas, a student of the Cincinnati College of Music. Her parents were former residents of this community.

President James B. Unthank presented the degrees to the class as follows: to Ina Hadley Cockerill and Albert J. Wall the degree of bachelor in the arts; to Ethel Elizabeth Braun, Clara Starn Peelle, Jonathan Irving Peelle and Estella West the degree of bachelor in the sciences.

Announcement was made of the awarding of the Haverford Scholarship for the coming year to J. Irving Peelle, of the present class.

The evening was occupied by the annual lawn fete, given by the Dorian Literary Society of the College. This was in the great auditorium, and, as usual, was an occasion of much social enjoyment, and besides yielded forty dollars for the department of music.

The Farquhar Furnace Company, of this place, are now rapidly carrying forward the work of placing beneath the college building the requisite number of their latest, best improved furnaces, for heating all parts of the building with hot air, so that the coming year promises greatly increased physical comfort to the patrons of the institution.

We believe that the college is maintaining its reputation for good, honest, solid work in its different departments, and its helpful influence in this part of the territory occupied by the institutions of Friends, is more apparent as the years come and go.

NEW YORK YEARLY MEETING.

At Farmington Quarterly Meeting, held at Elba, in Sixth month, the company and ministry of Warren Gardner and Elias G.

Minard, from Scipio Quarterly, were acceptable. At the meeting of ministers and elders an instructive paper from Mary S. Knowles on the "Priesthood of Believers," was read by Thomas R. Baker. The Christian Endeavor Union, on Third-day evening, conducted by Anna S. Leggett, was addressed by David Little and others. There were encouraging reports from the societies. On Fourth-day morning the evangelistic Committee met and considered the work done, and planned for future meetings. At the missionary conference in the evening, presided over by F. Alfred Dillingham, E. G. Minard and David Little spoke to edification. At the closing meeting on Fifth-day, E. G. Minard spoke of the duties of church members, and our spiritual privileges, dwelling largely upon our responsibilities from a financial standpoint. There were many testimonies and words of praise to God and prayers offered. It is believed that a blessing attended the Quarterly Meeting, and many hearts were refreshed.

H. H. LEGGETT.

Eli G and Mary Parker of Lynnvile, Iowa, acceptably attended Monthly Meeting at Chappaqua, New York, on the 13th inst. They went the next day to Yorktown Monthly Meeting, with the expectation of remaining for a week's series of meetings at Yorktown.

NEW ENGLAND YEARLY MEETING.

Henry Herbert Goddard has recently received the degree of doctor of philosophy from Clark University, and he has been called to a position in the West Chester Normal School, West Chester, Pa. He has been for three years in Worcester, Mass., and he will be much missed by the Friends in that meeting.

George A. Barton recently attended Boston Meeting, which was for three years his home meeting, and in which he still holds his membership.

KANSAS YEARLY MEETING.

Willow Springs Monthly Meeting, Missouri.—Dillon H. Dillon came to this place to labor in the cause of Christ Sixth month 25th, 1899. He has held twelve meetings, and with great spiritual power; some were persuaded to forsake sin, believers were built up, and the church greatly strengthened. Our Quarterly Meeting Superintendent, A. L. Haworth, assisted Brother Dillon in all his meetings at this place, and also at Sterling.

Dillon H. Dillon's lectures on his travels through the Orient, given in his graphic style, are intensely interesting. His knowledge and experiences in his travels through the Bible lands is indeed a great help to him in preaching the gospel, and a consequent blessing to his hearers.

He was in attendance at Longhollow Monthly Meeting on the 1st, and of this monthly meeting on the 8th inst. He returns to his home at North Branch, Kansas, on the 10th, with prayers of many hearts for his preservation and success, and desires that he may visit us often.

C. O. GAUSE.

The Biblical Institute of Kansas Yearly Meeting will meet at North Branch, Kansas, Eighth month 1st. All parties who wish to attend should correspond with John W. Beeman, North Branch, Kansas, as to the best route to take, and at what station to leave the railroad. North Branch is not on a railroad.

NATHAN BROWN.

Merwin, Mo.—Many readers of the AMERICAN FRIEND have some personal acquaintance with our dear Brother, Eli Henderson, and know something of his work and the meeting he was largely instrumental in founding at Edgewood (P. O. Merwin), Bates County, Missouri.

Since the death of our dear brother, and the removal of quite a number of our members to other parts of the country, the future of our little meeting seems largely problematical. We have a small meeting—the first one established—consisting of about forty members, at Edgewood, a country church three miles north east of Merwin, Mo. There is another meeting at a schoolhouse nearly twenty miles east of this, near Adrian, Missouri, consisting of twenty members, two of them non-residents. Sabbath Schools are regularly carried on in both these communities. Near Vinton, about seven miles southeast, we have twelve members. In Linn County, Kansas, about twelve miles southwest, is a

community with about fifteen members. If the right kind of pastoral work could be furnished these meetings, I believe, the well-begun work could be established. Visiting Friends rarely come among us, and the same is largely true of the Superintendents of general church work. Merwin is on the "Port Arthur Route," fifty-eight miles south of Kansas City. Adrian is on the Missouri-Pacific, about the same distance south of Kansas City.

If some young person would like to attend a good normal school, and at the same time assist in pastoral work as a means of defraying expenses he (or she), will please correspond at once with the undersigned. We would be very glad if persons passing through the country would give us a call.

THEODORE REYNOLDS.

EASTERN QUARTERLY MEETING.

Cincinnati, Ohio.—The meetings are being well attended, regardless of summer heat. The Bible School is closed, but a large and enthusiastic Bible class continues to meet at 10 a.m.

Quite a number of members are away spending the hot season. Fourth-day evening, Dr. W. H. Taylor's class for Bible study is continued at the meeting-house with unabated interest.

The Christian Endeavor Society has had a most prosperous year, and continues its Sabbath evening meetings. Author socials have been successfully held, the writings of Field, Riley and Kipling having been considered. There is superior musical talent in the Society.

One most pleasing feature is the effort members are making to "think on their feet" and give original expression rather than simply reading selections.

The two literary societies are prosperous and doing excellent work. The "Mary Anthony Society" gave a reception to the "Shipley Society" at the house of Dr. W. H. Taylor. Later the "Shipleys" received at the house and extensive grounds of Evan Johnson. On the evening of July 10th J. L. Spicer held a "Curio Acting" and reception at the Children's Home, where he is now Acting Superintendent.

Dr. Wm. H. Taylor gave an illustrated lecture on "The Catacombs of Rome," and Mr. Spicer showed a large table of curios. There was music by the Mandolin Club, readings, recitations and refreshments.

Several members who were well advanced in years have been called to their reward.

Some new members have been received from conviction.

One bright young man said, "I have visited many churches, but in none have I felt so much at home as with Friends. It rests me to come to your services."

A gifted Presbyterian clergyman from Denver, Col., attends frequently. He is "candidating" in the city, but loves to attend Friends' Meeting, where he attended Sabbath School when a boy.

WESTERN YEARLY MEETING.

Plainfield, Indiana.—John Henry Douglas visited the meeting at this place on Sabbath, Seventh month 9th, and preached both morning and evening. He appointed meetings for Second- and Third-day evenings following. His message of love, heavily freighted with the power of the Spirit, came as a divine benediction to the church.

The pleasant memories of a wonderful revival meeting which Brother Douglas held at this place more than twenty years ago were revived in the minds of a number of persons who still reside here.

Although bearing the marks of age, he still retains that intense fervor and zeal, characteristic of his ministry from the beginning.

R. V.

IOWA YEARLY MEETING.

New Sharon, Iowa.—A ten days' tabernacle meeting was held at a place called Hickory Ridge, four miles south of Batavia, Iowa. This work is under the Pleasant Plain Quarterly Meeting. Although there is only one family of Friends there, they have a Sabbath School with a good attendance, and preaching every Sabbath morning and evening.

The meeting was in charge of Edwin Loft, of New Sharon, Iowa; Brother T. H. O'Rourke, of Pleasant Plain, led the singing. The Lord blessed the work by drawing souls to Him; about twenty were blessed in these services, some converted and re-

newed, and some sanctified, for which we give God all the glory. Brother Loft has had to get a new top for his big tent, which has cost him over one hundred dollars. Friends have helped somewhat, and the Church Extension Fund also, but there is still \$30 owing before the tent is paid for. Anyone reading this report and feeling led of the Lord to send a little money to pay off the debt on the tent will greatly oblige and help Brother Loft in his work for the Lord and the church. Any sum, however small, will be thankfully received. Please send to his address, New Sharon, Iowa, or to Charles S. White, the pastor of Friends' Church, New Sharon, Iowa, who will acknowledge and send a letter of thanks to any one sending an offering for this work.

CALIFORNIA YEARLY MEETING.

San Jose, California.—Having recently settled here, I thought some items might be of interest. San Jose Monthly Meeting has a very comfortable house on Stockton Avenue, with a membership of about fifty. But for some time past the interest and attendance have not been what they should be. To build up or even maintain a work in a city of 25,000 inhabitants calls for earnest work and pastoral care. Already there is an increase in the attendance, and we trust the blessing of the Lord will rest on the work.

The Friends of Berkeley are prospering, as they have from the first, but the especial interest is that in a short time from now they expect to occupy their own house, a full account of which will doubtless be given soon.

The report of California Yearly Meeting will, doubtless, give the principal matters of interest. We trust and pray that other Friends may be called of the Lord to some of the open doors in this great field of Northern California.

Pray for us.

LEVI GREGORY.

FAIRMOUNT ACADEMY.

Fairmount Academy closed its fifteenth year on Sixth month 15th, 1899. Commencement Week was deemed pleasant and successful throughout.

E. O. Ellis, of Richmond, Ind., preached an earnest and instructive baccalaureate on Sabbath evening, the 11th ult.

On Monday evening the students of music gave a recital in the large auditorium of the Friends' church before a select and appreciative audience.

Class-night occurred on Tuesday evening of Commencement week. While diverting and entertaining to the friends of the class, the program was refined. It contained a number of original songs, among them a class history, which was a pleasing relief from the stereotyped form of that production.

The Alumni Banquet, held on the evening following Class-night, was of the usual form. It was a time of good-fellowship, much enjoyed by many graduates of the Academy.

On Thursday morning the Juniors decorated beautifully the handsome audience room of the church, where, in the evening, a company of about eight hundred people assembled to attend Commencement exercises. The music was furnished by the Leonita Sextette of Fairmount ladies, and by Miss Jessie Monteso Jay, a former member of the class, who is now winning a reputation as a violinist in the Cincinnati Conservatory of Music. Professor Elbert Russel, of Earlham, delivered an incisive and thoughtful address, after which diplomas were presented by the Principal to twenty-one members of the class—the largest within the Academy's history.

Thus closed a prosperous year for the Academy. In addition to the large gifts of money and other important events previously mentioned in the "Friend," is the plan for uniting the three great quarterly meetings of five thousand Friends—Marion, Wabash and Fairmount—in the support of this Friends' school of Northern Indiana.

Committees from these quarterly meetings met in Marion on the 10th of Seventh month to arrange plans for organization under the new management. These will be presented at the next sessions of the various meetings for adoption. If the action of the joint committee is approved by the meetings, it will probably prove one of the most important educational movements ever made among Friends of Northern Indiana.

It is with regret that the Academy relinquishes the services of

Professor Ryland Ratliff, who has been at the head of the Science Department from the inauguration of the school.

O. G. Fischer, A. B., S. B., a graduate of Wheaton College, Ill., has been elected to take charge of the Science Department. Mr. Fischer is a teacher of extended experience. He has spent the past year in post-graduate study in Chicago University, and has been elected to take charge of the Science Department. He comes highly recommended. In addition to his class work, it is hoped that he will arouse increased interest in athletics.

Married.

TURNER—PENNINGTON.—At the bride's home, in Jamestown, Ohio, Sixth month 14th, William Turner of Fort Wayne, Indiana, to Mary Pennington of Jamestown, Ohio.

WHITE—CARTLAND.—Fifth-day, Seventh month 6th, Elizabeth Murray Meader Cartland to Henry Alva White, at High Point, North Carolina.

Died.

BAKER.—M. Ella Baker, at her home in Richmond, Ind., peacefully fell asleep in Jesus on the morning of the 21st of Sixth month, 1899, aged 45 years, 7 months and 23 days. She was the daughter of Jonathan E. and Emily G. Saint, her birthplace being Greensboro, Ind. She was married to Timothy F. Baker, Eighth month 23d, 1874. Three children were given them, one being taken to the heavenly home in infancy. There remain a son and daughter and a loving husband to mourn the loss of a kind and devoted wife and mother.

Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them.

CAREY.—On Fifth month 22d, 1899, Ida Carey, the only surviving daughter of John T. and Ruth T. Carey, aged 18 years, 3 months and 14 days. She was a member of Fairmount Quarterly Meeting of Friends, a student of Fairmount Academy, an earnest Christian worker in our meetings, Sabbath School and the Christian Endeavor. Her sick room was a pleasant place to be. She had given her life—as she felt called from a child—to the preaching of the gospel. But the Father took the will for the deed, and took her to Himself.

EVANS.—Abigail S. Evans, wife of Andrew F. Evans, deceased, and daughter of Samuel and Ruth Wilson, died Fifth month 11th, aged 80 years. She was born in Randolph County, North Carolina. She was beloved by all who knew her for her beauty of character. A loving and faithful mother, never tiring in providing for her children and those around here. She was a life-long member with Friends, and at the time of her death was a member of Lawrence Meeting, Kansas.

HAWKES.—At her home in Lynn, Mass., Sixth month 16th, 1899, Tacy P. Hawkes, a beloved member and elder of Salem Monthly Meeting of Friends, aged 81 years, 5 months and 14 days. With a loving, cheerful spirit she endeavored through a long and varied life to faithfully follow in the footsteps of the Master, to whom she gave her heart in childhood. Of her it may be truly said, "She hath done what she could."

HILL.—Mary T., third daughter of Elisha C. and Caroline Taylor, was born in Pelham, Ontario, Can., Fourth month 2, 1848. She was united in marriage with Thomas Hill, also of Pelham, on the 10th day of Tenth month, 1869, with whom she lived near the home of her childhood till Sixth month 15th, 1899, when she was removed by death. She was a life-long member of the Society of Friends, for several years filling the office of an elder, and taking an active interest in all departments of our church work. Her house was a welcome home for all who were engaged in advancing the cause of Christ. She leaves her husband and three grown-up sons to mourn her loss.

JOHNSON.—Catharine C. Johnson, widow of David F. Johnson, died at her home in Indianapolis, Ind., First month 31st, 1899, aged 77 years. She was the daughter of Nathaniel and Zeruah

Carpenter, and was born in North Castle, Westchester County, New York. She had a birthright membership in the Society of Friends and was a member of Indianapolis Monthly Meeting at the time of her death. She was known as one who, amid her many family cares, was ever ready to minister to the comfort and needs of the sick and sorrowing. Although afflicted for many years, through all her physical weakness she exemplified great patience and Christian resignation, leaving the assurance that she is with the redeemed of Christ's Kingdom.

LAWRENCE.—In Richmond, Ind., Sixth month 23d, 1899, Hannah Lawrence a member and minister of White Water Monthly meeting. She died triumphantly in the faith in which she had lived for many years.

MENDENHALL.—Of consumption, at her home, near Georgetown, Ill., on the morning of Seventh month 1st, 1899, Damaris L. Mendenhall, wife of John C. Mendenhall, aged 65 years, 4 months and 14 days. A loving wife, a devoted Christian and a member of Elwood Monthly Meeting of Friends, to which she was strongly attached. Her soul filled with light and glory from the open gates of Heaven, and she passed away in the triumphs of living faith, washed in the blood of the Lamb.

PEARSON.—At Pasadena, Cal., Fifth month 27th, 1899, Anna Jane Pearson, wife of Charles E. Pearson, and daughter of John B. and Keturah Rush, aged 37 years, 15 days. She was a faithful follower of Christ in home life.

PEARSON.—On Fifth month 29th, 1899, Nancy C. Pearson, wife of Seth W. Pearson, aged 73 years, 7 months and 24 days. She was for over twenty years an elder in Kansas Yearly Meeting. She was a woman of excellent judgment, and very useful to the church. She was the mother of Charles E. Pearson mentioned above, and also left three other children: Alva H., William E., and Ella Granger. Both of the above were buried at Whittier, Cal., on the same day.

REECE.—Nettie Adams Reece, wife of Miles Reece, Sixth month 29th, 1899, at Covina, California. She was born Seventh month 5th, 1852, in Williams County, Ohio. She spent most of her life in Hardin County, Iowa. During years of physical pain, all borne with Christian patience, her prayer was "Thy will be done." Her life still bears fruit on earth, and must now shed fragrance in heaven. A husband and six children are left to mourn their loss, but to enjoy the blessed heritage of a mother's Christian character influence.

RODGERS.—Mary H. Rodgers, so long and so well known among Friends as a gifted minister of the gospel, died at their home at Lake Charles, La., in Fourth month last. Their son, Logan, also a minister, had died some months before at the same place.

WILLIAMS.—Sumner G. Williams, at his home in Lewiston, Maine, Fifth month 15th, 1899, aged 53 years and 6 months. He was a minister of the gospel.

News and Events.

One of the most valuable contributions of the United States to the Paris Exposition of 1900 will be the exhibit of Social Economy. This will present the characteristic features of the country, the people, their typical industrial and social institutions, and the various movements for improving the conditions that now exist. For the preparation of this exhibit the United States Commission has secured the co-operation of the Department of Labor in Washington, the Commercial Museum in Philadelphia, and the League for Social Service in New York, assigning to the latter the great task of exhibiting the movements for social betterment. To have secured such signal recognition is a certain sign of the value of the work of the League. The organization is barely a year old, but in that time, under its sponsors, Drs. Josiah Strong and W. H. Tolman, it has achieved no small measure of success in its particular mission of public enlightenment. The League for Social Service invites the co-operation of all interested friends. Its leaflet on "Social Engineering," 5 cents a copy, with full particulars of its present plan and wants, may be had by addressing the League at 287 Fourth Avenue, New York.

General Leonard Wood, the Military Governor of Santiago de Cuba, returned to that city on the 10th, and immediately began vigorous action to stamp out the yellow fever, which he found to have assumed a more alarming phase than he had anticipated. Absolute quarantine has been established in the city, and all officers of the government and employees are forbidden to enter, with the exception of those belonging to the department. All American hotels and saloons have been ordered closed, and all intoxicated Americans or loiterers in saloons are to be arrested. Military headquarters have been established at Songo, twenty miles north, a point about 1,000 feet above sea level. Nearly all the troops will be stationed there. No travelers are permitted to leave Santiago without undergoing five days' detention in camp. The drastic measures which General Wood has adopted can hardly fail to arrest the disease, and the present season is pretty certain to be the freest from the dreaded scourge in many years.

The disturbances which have occurred in several Spanish towns during the past two weeks are simply an indication of the general unrest and dissatisfaction prevailing throughout that tax-burdened country. For a half-century Spain's annual deficit has been about \$15,000,000. Now, with a heavy colonial debt facing her, augmented by a long pension list and provision for rehabilitating her navy and army, heavy taxation is a necessary incident, and the onerous load thus laid upon the people is being resented. The Government has under consideration a demand for an appropriation of \$32,000,000 for fortifications. The Minister of War has asked for an active army of 107,000 men, but has decided to accept 80,000. There seems little reason for such a large force, except it be to police the country and quell domestic uprisings. Commenting upon the situation, a daily paper wisely remarks: "The resignation and cheerfulness with which the tax-gatherer is greeted in the highways and byways of Spain, as he goes about levying tribute on everything of value, will be the test of Spanish patriotism in defeat." The outcome will be awaited with interest.

On the 17th the new treaty between the United States and Japan, which was made in November of 1894, went into effect. This, with other treaties between Japan and nearly all the countries of Europe and some of the South American republics, marks a new era in Japan's history, and further advances her in the role which she is rapidly assuming, of one of the world's great powers. This is the first instance in which the western nations have recognized the full sovereignty of an Oriental state. The main points of the treaties relate to the status of foreigners and regulations of foreign trade. Henceforth foreign residents will be judged by the same standards as the Japanese, and the previous laws of extra-territoriality will be annulled. The whole terrior of Japan is now open to foreigners and to trade.

A trolley strike began in Brooklyn, N. Y., on the 16th. It is uncertain just what proportions it will assume, but the strikers are in earnest and a general tie-up of surface railways may result, though at the beginning the strike did not by any means cover all the lines. The men demand a revision of the time tables, and that they be paid twenty cents an hour for over-time, on a working day of ten hours.

A FORETASTE.

God spoke to me, and on my tired heart
There fell a calm, so still, so strangely deep,
That all unrestful sounds were hushed to sleep;
And in the dear, dread silence, like a dart
Piercing me through, yet healing every smart,
His voice came sending to my soul a thrill;
But what he said I cannot tell until
Life yields to Death and soul and body part.

But oh! great Father God, if it be this
Only to hear Thy voice, and feel Thee nigh,
While yet on earth I find my dwelling-place,
What perfect, passionate ecstasy of bliss
Shall fill me when I rise to Thee on high,
And, purified, behold Thee face to face!

Katharine A. Brock, in "Sunday Magazine."

A TRAVELING ABSURDITY.

We found the remarkable statement in a recent copy of "The Evening Post" of this city:

"The French statistician, Dr. Livrier, says that half of all human beings die before 17, that only one person in 10,000 lives to be 100 years old, and that only person out of 1,000 lives to be 60."

As we personally know more than a thousand clergymen, and many others, more than sixty years old, we wrote to Mr. Emory McClintock, Actuary of the Mutual Life Insurance Company of New York, for definite information. He kindly and concisely replied: "It is most absurd. The 'Life Table for England and Wales' (supplement to fifty-fifth annual report of the Registrar General, 1895) states that of 1,000,000 persons born, 737,617 live to the age of 17, and 427,497 to the age of 60. This table was based on the mortality of the ten years, 1881-90."

Instead of one in every 1,000 living to be sixty years old 427 in every 1,000 reach that age.

It is evident from the above that nearly two-thirds in England and Wales live to the age of seventeen.—"The Christian Advocate."

Rockall is, perhaps, the smallest island in the world. It is situated in the Atlantic over 300 miles west of Scotland, and is a mere rock of about 60 feet high and 225 feet round, arising from a reef of sand. The rock is basalt and granite, very magnetic. It is haunted by sea-birds, and the mackerel of the surrounding seas are very fine. Of course, it was never inhabited, and is seldom visited, owing to the difficulty of landing on it.

A SECOND DISH.

Proved Too Much For Actual Need and Showed the Value of Condensed Food.

"When the new food was first placed in my store I took a package home to try. The name 'Grape-Nuts' had attracted my attention and the statement that it was partly composed of grape-sugar excited my interest, as we all know that grape-sugar, made by certain methods of treating the cereals, is one of the most nourishing and digestible articles that can be eaten.

"I rather expected to like the food, but was not expecting that the children would take so kindly to it. Each one of the little folks, however, passed up the saucer for a second supply, and so did I.

"It is a delicious novelty and very grateful to the palate. I found, about midway in my second dish, that I had sufficient for a meal, and realized for the first time that I was eating a condensed food that supplies one's wants with a few spoonfuls, and does not require anything like the volume to furnish the amount of food required as when any of the ordinary forms of cereals are served. Grape-Nuts are an elegant food, and the Postum Cereal Co., Lim., are to be congratulated upon the discovery," said M. C. Goossen, the well-known fancy grocer of Grand Rapids.

Gail Borden

EAGLE BRAND

**A PERFECT
INFANT
FOOD.**



CONDENSED MILK.

BORDEN'S CONDENSED MILK CO. NEW YORK

**"SEND FOR
'BABIES'
A BOOK FOR
MOTHERS."**

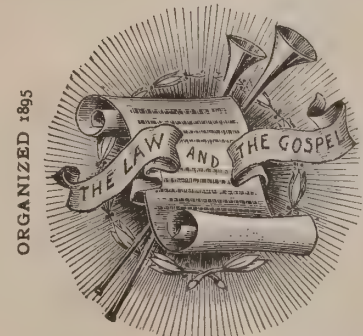
TOLSTOI'S WIFE.

Tolstoi's wife is rich and she by no means shares his views. She has, in fact, not the slightest sympathy with them. The countless figures in the society of Moscow, and lives as ostentatiously as she pleases, quite regardless of what people may think. She has with her, too, nearly all the children—only two out of the eight, both daughters, having any sympathy with their father. Soon after his marriage Tolstoi made over to his wife the sole rights of certain books which were then, and still are, of considerable value. Since changing his views, however, Tolstoi has renounced some of his earlier works, with which he does not now fully agree; and he has, of course, refused to receive any payment for his literary work. Once his books are published, they are common property and anybody can print them. After his "conversion" he applied this rule to all his old books over which he had control. His wife, however, declined to relinquish the interest in the works which he had given her, and she still receives money from these books, though she knows it is strongly against her husband's wishes. That is the kind of treatment Tolstoi endures in his own home. It can hardly be called a home; in fact, Tolstoi is simply a guest in his wife's house. But he is devotedly attached to his wife, and he is always so perfectly contented that he forgets the little ironies of home life and the petty persecution to which he is subjected, and is quite happy. As wealth goes in Russia, the family are very well to do. They derive a large income from several estates in the possession of the Tolstoi family, and years ago Tolstoi made over all his property to his wife and children, each child receiving five hundred pounds a year, save one daughter, who refused it. She shares her father's views, which forbid the holding of unnecessary property and indulgence in luxury. Tolstoi himself has neither money nor property.—"The Christian Advocate."

Director Merriam, who has charge of the Government census for 1900, has hazarded the guess that statistics will show the total population of the United States to be about 72,500,000. With the recent increase by immigration and otherwise it is presumable that it will be even more than this. In ten years Chicago alone has doubled its population.

Every man who lives in a city and pays his share of the running expenses of that city will find interesting reading in Mayor Carter Harrison's paper on "The Misgovernment of the Modern City," which appeared in the July 15th issue of the "The Saturday Evening Post" of Philadelphia. The writer's wide experience in the practical politics of a great city and his insight into municipal affairs, gained during the years that he has been Mayor of Chicago, qualify him to give expert testimony concerning the corruption of city governments and to make some useful suggestions for the suppression of the bribe-giver, and the boddler.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelic churches in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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SHORT PARAGRAPHS.

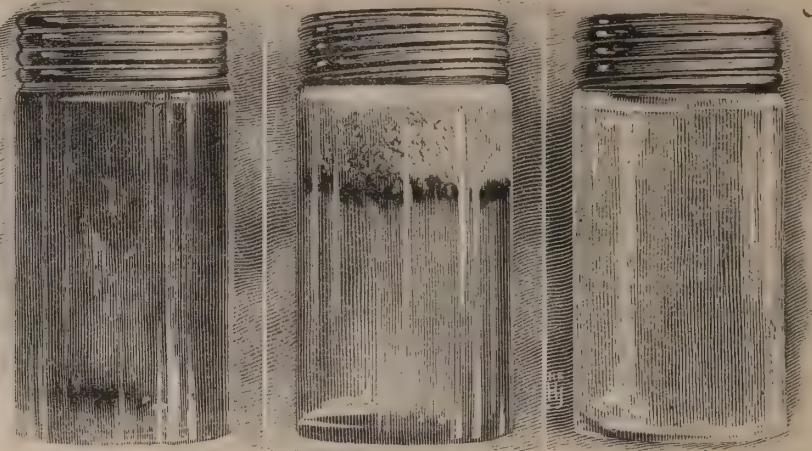
On the sixth of this month there was launched a craft which promises to mark a distinct advance in ocean exploration. This is the submarine boat, the "New Argonaut." Unlike other boats built for going below the surface, it is not cramped for room, but being exactly like a small steam yacht without a funnel, makes a commodious vessel, in which a crew can live, eat and sleep with entire comfort under water. Further, it is adapted for running on the surface as well as on the bottom of the sea. The boat will begin its career of usefulness by thoroughly exploring the wreck of the New Era, which was sunk off Asbury Park, N. J., some years since, with valuables on board. The designer of the New Argonaut is Simon Lake.

An invention that is destined to achieve wonders in many ways is that of liquid air. For several months the demonstrations of Charles Tripler with this product have astonished all beholders, and its intrinsic usefulness has not been doubted. The barrier to its application to purposes of motive power, cold storage, etc., has been its great cost of production. This factor, however, now appears in a large measure to have been overcome, and liquid air can be manufactured by the process of Oscar P. Ostergren, a Swedish engineer, for only five or six cents a gallon. A plant recently built in New York city has a capacity of 1,500 gallons a day. It is estimated that if liquid air should be used as the explosive in blasting for the Nicaragua Canal a saving of \$20,000,000 might be gained.

N. H. Council, president of a college for negroes in Alabama, in a late magazine article, takes a rather pessimistic outlook for his race, so far at least as its mission in America is concerned. He thinks that the negro's final destiny is Africa. He says: "I do not think there will be any wholesale emigration; for the present the negro is doubtless here to stay—and it may be providential that he is. It requires a somewhat different negro to settle and graft a new civilization in a foreign land. But the next few generations will see a negro with views as far different from the views of the negro leaders of to-day as day is different from night. There will be no statutory laws oppressing the negro, no disposition by legal sanction to drive him from the country; and yet he will go. His own pride, the desire to redeem Africa from its darkness, and, last, the allurements of a thousand superior advantages for mental and material gain, to be attained through hardship and adversity, will be irresistible."

England's army in India, of 214,928 men, costs her about \$560 per annum for each soldier.

The cost of despatching and maintaining an army of 70,000, such as is reported to be necessary for the pacification of the Philippine Islands, would be little less than \$80,000,000 for one year.



Result: Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the leading powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves

Pearline Best by Test

Note. The difference in price between **Pearline** and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

If Christ possessed no other authority than that derived from his blameless and heroic life, his testimony might be set against that of all the morbid, the diseased, the blind and the evil-minded who have borne witness to the futility of virtue and effort. In knowledge of life, it is spiritual rectitude and insight which count: numbers have no significance. If we are to suffer as he did, in sublime silence; if we are to be scourged and rejected, let us keep our spiritual dignity amid the squalor of sin; if we are to die, let us die for and with our race. Such a bearing plucks the bitterness out of sorrow and makes death a revelation of immortality. And such a bearing translates life into a speech full of spiritual reality and promise.—Hamilton W. Mabie.

AFTERGLOW.

At sunset and after, as shy as a dream,
What time all the opulent splendor has faded
Into wan ashen dusk when the amber has shaded,
And twilight has fallen on hilltop and stream,
One sees stealing back a faint rosy reflection
That deepens and melts into loveliest blush,
As elusive and soft as a sweet recollection
That tugs at your heart with its tremulous hush.
Be silent and gaze at the great sky, for, lo!
God's angels are there painting day's afterglow.

—Margaret E. Sangster.

Pond's Extract

(Avoid Substitutes)

Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

SKATING ON WATER.

According to Prof. J. Joly, of Trinity College, Dublin, a skater really glides about on a narrow film of water, continually forming under the skate, and resuming the solid form when relieved of pressure. He shows that the pressure under the sharp edge of the skate, along the short portion of the steel curve which is at any moment in contact, is great enough to liquefy a thin line of ice, and this gives the skate its "bite." When the ice is very cold, the pressure is sometimes inadequate to reduce the melting-point sufficiently, and then, as all skaters know, it is difficult to make the skates bite. For very cold ice, Professor Joly recommends "hol-low-ground" skates, because the effective pressure increases with the thinness of the edge.

Have You Eaten too much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, a few drops in half a glass of water gives quick relief.

neri TITINGS.

President McKinley's insular commission has given as its opinion that the islands ceded to the United States by Spain are not a part of the territory of the United States. They constitute territory merely in the possession of the United States.

Captain Watkins, of the steamship Paris, has published a statement in which he manfully assumes the entire responsibility for the accident to his vessel. He has been suspended from service for two years. This probably means his retirement, as he is well advanced in years.

The Paris has been dislodged from the Manacles, where it was grounded on the 20th of Fifth month. It is to be docked at Southampton for repairs.

The gold production of the world in 1898 is estimated to have been \$300,000,000, an increase of \$100,000,000 over 1896. The total year's production of the United States, including Alaska, exceeded \$64,000,000, an increase of \$7,000,000 over the product of 1897.

Robert Bonner, the editor of the New York "Ledger," who died on the 6th inst., has been widely eulogized by the press of the country. He is said to have spent \$1,000,000 in charity. He was a warm friend of Dr. John Hall, the late pastor of the Fifth Avenue Presbyterian Church.

Rudyard Kipling has refused an offer of \$1,000 from the patent medicine firm of J. C. Ayer & Co. to write a poem of eight lines, or two stanzas.

Hettie Green, who has the reputation of being the richest woman in America, after a fight of twenty years' standing, has perfected her title to a part of the old Sage farm in Chicago, valued at \$1,000 or more. She says: "I am a thoroughly determined woman, and the entire Seventh Regiment with shotted guns cannot keep me off when once I start in to defend my rights."

John D. Davis started from New York on the 13th in an automobile to cross the continent. San Francisco is his objective point.

The Czar's brother, the Grand Duke Michael of Russia, has been declared heir apparent to the throne.

A revolution is threatened in Guatemala. The main causes are said to be the depreciation of currency and the over-production of coffee.

The Olympia, with Admiral Dewey on board, entered the Suez Canal on the 12th.

At a point near Denver, Col., a huge dam, 210 feet high, is being built for the purpose of collecting water for drinking purposes. This will be the highest dam in the world.

If I have learned any valuable lesson in my life, it is this, that no one's feelings are a measure of eternal facts.—George MacDonald.

SUBSCRIBERS' WANTS.

We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.

BOARDERS Wanted.—At the charming, health-restoring, cool summer resort, on the top of the Alleghany Mountains. Fine lawn, shade trees, broad piazzas, beautiful walks and drives, excellent table. Terms reasonable. Address Sarah C. Harris, Mountain-lake Park, Md.

WANTED.—A man Friend, as principal of The Oakwood Seminary, the Boarding School of New York Yearly Meeting. Must have experience in governing and in teaching sciences. Address Carolena M. Wood, Mt. Kisco, N. Y.

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For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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The
66-1-11

American Friend

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WAGES

*Glory of warrior, glory of orator, glory of song,
Paid by a voice flying by to be lost on an end-
less sea,
Glory of virtue, to fight, to struggle, to right
the wrong.
Nay, but she aimed not at glory—no lover of
glory she :
Give her the glory of going on, and still to be.

The wages of sin is death; if the wages of
virtue be dust
Would she have had heart to endure for the
life of the worm and the fly?
She desires no isles of the blest, no quiet seats of
the just,
To rest in a golden grove, or to bask in a
summer sky :
Give her the glory of going on, and not to die.*

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. VI.

PHILADELPHIA, SEVENTH MONTH 27, 1899.

No. 30.

PUBLISHED WEEKLY BY
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RUFUS M. JONES, EDITOR.

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FREEDOM.

We are not free: Freedom doth not consist
In musing with our faces toward the Past,
While petty cares and crawling interests twist
Their spider-threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn;
Yet when we seek her, we but find a few
Light footprints, leading mornward through the dew:
Before the day had risen, she was gone.
And we must follow: swiftly runs she on,
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden hair,
Forever yielding, never wholly won.

—By James Russell Lowell.

NO PLACE FOR "BOOMS."

THE American people have learned by bitter experience what a "boom" is. We have had mighty cities staked out before any inhabitants arrived, and maps published to show the attractive corner lots which were to double in value every year! These "cities on paper" have fascinated many a man who had a little money saved, and who was led to believe that here at last was a short cut to wealth, but when the "boom" passed he found himself possessed of a worthless lot of building sites to pay taxes on. Now there are real values, and "boom" values. Of the former sort is the property which has a genuine intrinsic value, and which, from the very nature of things, will always be valuable, no matter how many unexpected changes may come; of the latter kind is a property which has a value only because somebody talks it up for the moment, and gives it a fictitious worth. One gets its value from an unchangeable reality, the other gets its value from a momentary *idea*, which is

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Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

as unstable as a soap-bubble. The least pin-prick of fact may make it vanish in thin air.

Everybody knows, who stops to think about it, that "booms" are not confined to house lots and new towns. The "boom" idea gets into everything, even education and religion, and we not seldom meet persons who seem to live on these "boom" bubbles. There are false and fictitious religious values, as well as false and fictitious property values. Men blow up great bubbles of theory and then chase them about as though they were eternal truths of God, and when one of these bubbles bursts they conclude that there is nothing in religion any way. The trouble was, they were living on a "boom" religion, and not on a real one.

It is very evident from the Gospels that the disciples, or at least some of them, concluded at one time that the kingdom of heaven was to be a new temporal kingdom in which they would get "good places." John and James went so far as to request the two top places—the right hand and the left—and Judas apparently turned traitor when he found that Jesus did not really mean to set up such a kingdom at all. In fact it took all Jesus' followers a long time to understand the value of SPIRITUAL REALITIES as compared with mere human ideas and desires. Men were as ready then as now to go after "booms"—"lo here's and lo there's"—to overlook the eternal and intrinsic value of the new life, the pure heart, the loving spirit, the hunger for righteousness, the holy nature, and to find some short cut to a kingdom of heaven such as they wanted.

The never-ending struggle is to keep the real values in the foreground, to make men see that nothing short of a transformed life will do; that holiness means a holy life, that conversion means a change of nature and a change of desires; that religion can no more be juggled with than the laws of gravitation can, and

that God Himself is the only "possession" which does not shift values with the wind of public opinion. But it is slow, hard work to get men down on to this solid rock of reality. We all want our bubbles, we like the excitement of the "boom," we fondly hope to get something for nothing, and the result is that our best churches have many members who are attracted by "boom," hopes and expectations, and who seek false values. They often make the church seem unreal, and they make religion seem hollow and unsubstantial, but it must be remembered that such persons do not *make* the church.

Christ's real followers to-day are those who have tested their values, and who have found an eternal reality which gives life its whole worth. They can say with a saint of pre-Christian ages: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, *yet I will rejoice in the Lord, I will joy in the God of my Salvation.*"

SOCIETY AND THE LIQUOR TRAFFIC.

"THE Committee of Fifty," which is scientifically studying different phases of the liquor traffic, has recently issued a valuable report on the social and economic side of the liquor business, which ought to be examined by those who are interested in this important subject.

The report shows that twenty-five per cent. of those who apply for charitable relief in our cities have been reduced to pauperism through the direct use of liquor, and thirty-seven per cent. of the inmates of our almshouses have become paupers from the same cause. The report distinctly states that "in no case was intemperance given as the cause of poverty, unless it was so important that without it the poverty would probably not have existed, and unless it was obviously the principal and determining cause." It was also found that six per cent. of all male paupers in almshouses, and thirteen per cent. of the women, owed their condition to the intemperance of others.

This means, then, that the poverty of about half our American paupers can be directly traced to the use of liquor.

The report further shows that among the convicts investigated in prisons and reformatories intemperance was the cause of crime in half the cases. It may be pretty safely concluded that half the crimes, and very nearly half the cases of pauperism, have their origin in the saloon. It is a surprise to find that the negro

race does not show a degree of drunkenness at all in proportion to the white race, and it seems from the investigation that intemperance is not an important cause of poverty and shiftlessness among the negroes.

The Irish, Scotch, English and Canadian part of our population suffers the most, in proportion, from intemperance, and the very largest per cent. of paupers caused by drink is found among our Irish population.

The economic part of the report shows that labor unions are prominent enemies of the saloon. Whereas, the early labor organizations were often brought into disrepute by being associated with drunkenness and with the saloon, in which they not seldom met for headquarters, now most of the labor unions discriminate against men who drink or have any connection with the saloon. In some unions a man who drinks is excluded from the benefits to which he would be entitled in case of sickness, accident or non-employment; other unions fine men who are found intoxicated.

A still more potent enemy of the saloon is to be found in the fact that so much of the world's work is now done by machinery, the running of which requires a clear head, a steady life, and sober habits. An intemperate man has no show in the competition of business and skill, and he is sure to be "weeded out" by the working of economic laws. Furthermore, 5,400 firms out of 7,000 report that they investigate the drinking habits of their employees. It must not be supposed that the regeneration or even the reform of the world can come by economic means alone, but we should realize that the necessities of labor and the laws of business economy are on our side in our religious crusade for a pure land and a pure home.

ANOTHER GREAT GIFT FOR EDUCATION.

JOHN G. LANE, of Poughkeepsie, New York, a man of singularly pure life and spirit, passed away to the other life the last week in Fifth month. The following clause of his will is an item of unusual interest to all our readers, and to Friends everywhere:

"12th—I give and bequeath to New York Yearly Meeting of Friends, Orthodox branch, the sum of one hundred thousand dollars. This principal sum to be invested and the interest or income from it only to be used for educational purposes under the care and supervision of said Religious Society of Friends. I have long desired that New York Yearly Meeting might have an institution of learning more in keeping with the age in which we live, and am aware that a lack of funds has in some measure thus far proved a barrier. But there should be a renewed earnestness of the membership in this important work; and with the hope that the Lord will bring this to pass, and that He will also raise up some especially qualified for such a field of labor, I have made this gift, trusting that others may be incited to do likewise, and that under the Lord's guidance blessings may result to future generations."

This is a great legacy, and opens the possibility to New York Yearly Meeting of making an educational institution, as our Friend says, "in keeping with the age in which we live." Only one other such generous gift has ever been made by a Friend to endow a school—that of Obediah Brown, for Friends' School at Providence, R. I.—and we trust this may prove as great a blessing as that has proved.

There is an incalculable difference between a good school and a mediocre school, and everybody knows that two things—and only two things—are necessary in the making of a school of the first class—men and money. It is impossible to create or maintain a great school without a man, who possesses great qualities, at its head. But even then there must be resources at hand. It is evident that John G. Lane had nursed in his mind the idea of a great school for future generations. He trusted, as he says, that the Lord would raise up and qualify the men for this work, and he himself now nobly provides the means for realizing the idea, hoping furthermore that his gift might stimulate and incite others to give—a hope which is sure of fulfilment. No Yearly Meeting, except New England, has ever received such a bequest for educational purposes, and this last testimony of John Lane's pure and generous devotion to lofty ideals and far-reaching ends brings upon this Yearly Meeting a great responsibility, while it opens a wonderful opportunity.

EDITORIAL NOTE.

We want again to call attention to the proposed mission in Cuba which was the subject of a valuable communication from Benjamin F. Trueblood in our issue of last week. It is an exceedingly important matter, and demands the best wisdom and judgment to be had among us. If we had our central Mission Board established it could at once take up the subject and give it the consideration it deserves. As that is not yet consummated the matter must at present be considered by the Yearly Meeting Boards. There ought to be some way of entering this white harvest field.

Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Rev. Joseph Parker.

CHURCH NOTES.

The scheme for a twentieth century church fund is spreading. The Canada Presbyterian General Assembly will endeavor to raise \$1,000,000 to commemorate the opening of a new century, \$600,000 of which will be set apart as the common fund; \$400,000 will be used for discharging debts on church property.

The seventh annual conference of the Young Women's Christian Association opened at Northfield, Mass., on the 14th inst.

A National Convention of the Christian Endeavor Societies of France has been called to meet some time during the present month, in Paris, to plan for their work and to discuss the form of welcome for the visitors at the International Exposition which will be held in that city next year.

A conference has recently been held at the Waldorf-Astoria, in New York, by the Medical and Relief Society, for securing legislation prohibitory of the practice of so-called "Christian Science."

The Lutheran Church appears to be troubled by factional articles and partisan discussions in the church papers of that denomination. At the late Synod it was resolved "that this partisanship and these indulgences of personalities should cease, and that the owners and managing editors of the church papers are hereby earnestly asked to observe this request."

A call has been issued by the leader of the Pan-Germanic, or Nationalist group in the Austrian Parliament, for the secession in a body of at least 10,000 people from what is styled "the Anti-German Catholic Church."

A Parliamentary return which has been issued regarding the Church of England, shows that in five dioceses "confessional boxes" have been instituted. Such action is considered lawless by the anti-Ritualists, and is strongly protested against.

The Methodist Church of Canada has a permanent superannuate fund for its ministers, which amounts to \$231,000.

Charles M. Sheldon's appeal at the Detroit Christian Endeavor Convention, for \$1,000,000 to found a Christian daily newspaper—that is, one entirely free from the objectionable features now so prevalent in the press—has started widespread discussion. In England, too, the question has been taken up, and is ably championed by "The Puritan."

The Australian Presbyterians are advocating the federation of the colonial general assemblies, and a revision and simplification of creeds. There is much earnestness in the proposed movement, and it is likely that the step will be successfully taken.

Dwight L. Moody has refused an invitation of Lord Overtoun to return to Glasgow, Scotland, and hold

evangelistical services there. His work in this country requires too much of his attention to open up foreign fields of service at this time. The schools for Bible training which he has established in the United States have 1,200 students, and his presence is continually needed.

Two Christian missions have been located in Buddhistic monasteries in eastern Thibet, under the care of Dr. Le Lacheur, of the China Inland Mission.

FOR THE AMERICAN FRIEND.

INCENSE AND PRAYER.

BY ALEXANDER MACLAREN.

Present discussions as to dates are apt to obscure the consideration of the meanings of the Jewish ritual. Whosoever the plan of the tabernacle or temple and their furniture was drawn it had a symbolical religious significance, the perception of which is in some respects more important than the questions as to period of origin which now overshadow it. The later down it is brought, the more surely must it have been significant.

In the inner court of the tabernacle three sacred articles were appointed to be set—in the centre an altar on which incense was burned, and on either side of it a table on which twelve cakes of bread were laid and a great lampstand with seven lights. Each of these pieces of sacred furniture symbolized a side of the religious life, and, taken together, they suggest a beautiful conception of it, which is as imperative and as vital to-day as of old. What does that altar of incense say to us modern Christians?

Incense is a symbol of prayer, as the Psalmist had learned when he said, "Let my prayer be directed before Thee as incense," using the technical word for laying a sacrifice on the altar. In Isaiah's vision of Israel's true King, the "house was filled with smoke" when the Seraphim sang their "Holy, holy, holy, Lord God Almighty." So, too, the Apocalyptic Seer saw the twenty-four elders with golden censers full of incense, which are the prayers of the saints. What is the point of comparison between symbol and reality?

How was the fragrance of the incense set free to rise in wreaths of smoke? By being kindled. Whence was it kindled? By coals from the altar of sacrifice. "Which things are an allegory" and mean that cold prayer is no prayer; that when a spirit is touched with the divine fire it will exhale upwards to God, and be sweet to Him. The cold stick of incense had neither fragrance nor power to rise, and could not but ascend in fragrant wreaths when winged by fire. Too many of our prayers are but dead sticks of unkindled incense. They are heavy and cling to earth, like evening mists that hug the damp ground where they were born.

The soul that is touched to flame is volatilized and its aspirations and desires go up to God. If we know nothing of that spontaneous ascent of a soul on fire toward God, we do not know what prayer is. It is a poor notion of praying which limits it to petitions. The truest prayers do not say "Give," but lose them-

selves in God, and in contemplating Him are too conscious of blessed fruition to be conscious of want. There is a prayer that, if not "careful and troubled" is at least concerned and supplicatory "about many things," and there is another which, like Mary, sits "satisfied with goodness and full of the favor of the Lord," and is communion and interchange of love.

There were specific directions for insuring the perpetuity of the incense burning. Twice a day the ministering priest carried a censured to be laid on the altar. Kindled in the morning from the altar of sacrifice, it glowed and glimmered all day—perhaps much of it white ashes, but with a little spark at its heart. In the evening it was renewed, and in like manner smouldered all night. If the incense of our prayer is to glow all day, it has to be renewed and rekindled daily.

The modern talk about being independent of times and seasons, being ready to worship always, and so not needing definite periods of worship, is worse than rubbish. No man will have reverence diffused through his life, unless he has a concentrated reservoir of worship in the background of his life. We plead for no mechanical observance of times of prayer, but still there must be the frequent recurrence of special seasons of devotion if devotion is to run like a special thread through our lives.

The altar of incense stood in the centre of the inner court, and was thus in line between the altar of sacrifice in the outer court and the Mercy Seat with the Shekinah blazing above it, in the holy place. That position is plainly significant, and sets forth the truth that we must stand at the altar of sacrifice before we can lay our incense upon the altar of incense, and that we must pass by way of that altar into the secret place of the Most High, where the glory gleams lambent. Our prayers must be preceded by our faith in the one sacrifice, through whom we can lay our grain on the altar of incense, and thence by such communion can pass into the light of the glory which is love.

Once a year atonement was made on and for the altar of incense. The more truly we use the privilege of continual fellowship and prayer, the more shall we feel that our prayers need forgiveness, need atonement and the interceding High Priest. The Seer of the Apocalypse saw an angel bringing much incense and offering it with the prayers of the saints. Our incense needs to be perfumed with Christ's sacrifice, that it may be indeed "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Manchester, England.

The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.—Spurgeon.

JOHANNESBURG AND THE WORK.

Box 2494, Johannesburg, S. A. R.,

Sixth month 7th, 1899.

Dear Friends: Very few persons who are 10,000 miles distant, have any very accurate ideas of this great city of Johannesburg. When the name is mentioned to the average American, the picture that rises is that of a place that has not yet been reached by civilization. He thinks that it is a place that is very largely made up of the huts of the native Africans, and has a vague notion that most of the inhabitants are still going about in blankets. Perhaps he is hardly to blame for this condition. Since coming here I have learned that very much of the information that can be had in the distant lands about this, the youngest city in the world, is not very reliable. It is my intention to give in this letter some of my own impressions concerning the place.

Its equal is not to be found anywhere in this wide world. It is easily first in many lines. After the first dozen or fifteen cities of the United States, it is the equal of any of the rest in almost any line that may be mentioned, and it is far ahead on many lines that many of the cities of the United States know nothing of.

From a spiritual standpoint the night is intense here. The world counts this the City of Gold. The world is seeking the City of Gold so it is not strange that the world has flocked together here. This grouping of the world makes a city of contrasts. In this it is quite unlike the True City of Gold, where all is harmony so complete that there is no contrast. Contrasts are bewildering here, so numerous are they.

Some very bright examples of the work of the grace of God are here, but there are hundreds of the most evil men for every Christian. Many of the Christians are the deadest and most formal that the world affords, while some of them are of the choicest jewels that can be found in the kingdom of heaven. Nothing exceeds the wickedness of the wicked men. There are queer natives, dressed as scantily as the climate will admit. They throng the streets, and just beside on the pavement and in the show windows, are exhibited the latest styles of the fashionable world. The extreme of heathenism without civilization is here side by side with the extreme of Godlessness with civilization. The extreme of paganism is found wherever one goes. The gods of China are here, having crossed the seas, though they be no gods; so also, the East Indian is here with his gods that hear not, neither do they see. All about us we meet the Mohammedan with his sensual religion; the Jew is here with his Christless religion, and he is not better for his surroundings than in other lands. The native is here almost innumerable, and his fetich is with him. Beside these the American and the Englishman, the Dutchman and the German, the Frenchman, and representatives of every other race except the American Indian are here, and they bring with them the countless "isms" that are stirring the civilization of the world to its very foundation. The most of the so-called

civilized people are as Godless as the native. This is a Godless city. Someone has called it the "Modern Babylon," and the name is certainly an appropriate one. It is the richest city in the world; it is also the wickedest city in the world. These were the two chief characteristics of the ancient Babylon.

Yet, with all its wickedness, this is a most beautiful city. Built on the terraced southern slopes of treeless hills, it is nevertheless a mass of green foliage even at this late season; for winter is already beginning. Everywhere in the city the Blue Gum tree casts its shade, and the shade is still welcome at mid-day, when it is usually quite warm. The planting of these trees is the work of man, for this, like most of South Africa, is a treeless land.

If you would have the best view of the city you must climb the top of the barren upper terrace. From here you can look over the entire city. It is a grand view. Far away on the two lowest terraces are the hundred or more smoking chimneys of the mines where they are taking out the yellow metal day and night. On the third terrace most of the business of the city is done, and nearly all the people live. On the top where you stand the wealthiest people live. Some of the finest homes I have ever seen are here. Massive piles of brick and stone in the most approved and modern architecture are overlooking the city from here. The mansion of Barney Barnato, "Diamond King," is here.

Turning from the scene of verdant beauty before you, you will look out over the great, barren, rocky, hilly stretch of land that lies back of the city. It is a scene of red and brown, but there is no green. It is a rough desert as far as the eye can judge. As you turn back to the city you will not fail to appreciate the green—rich green—of the Eucalyptus Grove, in which cluster the homes of the thousands, nor will the piles of business buildings that are just beyond escape your notice. They would be a credit to any city of America. The city stretches for about four miles along these terraces on which it is built. From the terrace on which you stand, out to the mines beyond, the city is perhaps three miles.

Here is civilization of the highest type, judged by man, side by side with paganism of the lowest type. This civilization is essentially Godless, hence it is heathen civilization. Daily and weekly newspapers, schools and libraries, banks and public buildings, charitable institutions and churches, are side by side with deadly saloons, poisonous theatres; dancing halls and gambling dens that blight the lives of thousands. All these evils are in our own land, but they are not carried on so openly as they are here. In addition to these things there are electric lights, and street cars to travel the miles of streets of the youngest city of the world.

As one contemplates these things and remembers that America is Christian, at least in name, the thought forces itself home to the mind that American Christians owe a great debt to this place. Here are all the vices of America, and they are brought here to a very large extent by Americans. Americans

have the reputation of being the wickedest people here, in much the same way that in Russia the American is designated as "the man that swears." While this is true, other nationalities are of course, good seconds. On this scene and example of wickedness the natives are looking daily and hourly. They are seeing the wickedness of a people that they think come from the land where Christ is known. They need the example of true and devoted Christianity. The black man seems to have a natural disposition for taking hold of that which is bad in the lives of those that he meets, and rejecting the good—which, by the way, is very much like his white brother. On account of this propensity of the black man, it comes about that he has adopted and copied most of the vices that his white brother has introduced. Since America furnishes so large a part of the wickedness that the black man copies, it is quite plain that the Christian portion of our country owes it to this dark place to give some examples of Christian living. She has in part discharged this debt, but it is only a beginning. If she does not fully discharge it, she will be accountable when she stands at the judgment seat of Christ.

Among the 100,000 natives that surround this city, there are hardly more than a dozen missionaries, all told. They are as a cup of water spilled in a desert land, if you compare them with the need. A few of the natives hear the Word of Life at the mouth of this handful, while the thousands are daily learning from the wicked the way of death more perfectly. The question that is constantly forcing itself home to the heart of one who thinks as Jesus thought and as Jesus still thinks, is, "But what are they among so many" (Jno. 6: 9). Oh, that the church that is claiming to be the pride of Him who said, "Let the multitudes be fed," would realize her responsibility as the bridegroom's representative in the world. He said to her when He went away, "Go ye into all the world." The command to go forbids her staying. But, alas! most of the Church have not yet heard His Word. They have stayed. They have said, "There is as much as we are able to do here at home." But there is much time for taking her ease—still "At ease in Zion," but "Woe unto them that are at ease in Zion."

Meantime, heedless of the impending and divinely-pronounced woe, the church goes on at the same leisurely gait. "Evangelization of the world can wait till we get the sinners at home all saved. It must wait. We were only just able to keep up the expense of our choir, and pay the preacher his salary last year, and it is harder to get money this year than it was last year." It is thus the poor (spiritually, of course), church excuses herself from the great duty and high privilege that is set before her in the command "Go disciple all nations." Doubtless she is much concerned about the sinners that surround her—particularly the sinners that sin by commission. But there are sinners by omission, as well as by commission. "Go preach" is a positive command. "He that loveth me not keepeth not my commandments." He that saith, "I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is possible to

sin by keeping too much of the Lord's money at home, and thus holding back some of his servants that he has called into other fields. While the church talks about the sinners that are at home, let her beware of the sin of omission.

True, the church does sometimes deplore the formality that has crept in, but it is with a sublime indifference to the cause, which is none other than the folding of her hands in ease (Prov. 24: 30-34). "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelth; and thy want as an armed man."

In connection with this read the account of the "Vineyard let to husbandmen." The church has folded her hands to sleep. Paul said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Formality of service always involves spiritual death. None but a machine is formal in its work, and a machine never has life. Had it life it would not be a machine. A church with just enough life to bewail the death that is creeping over her—this is the condition of the church at large in America at present. I have never appreciated the force of Paul's "Awake, thou that sleepest," as I have since coming to this dark place, so I send back to America the cry, "Awake, thou that sleepest."

I love the church and it is for this cause that I warn her, and do it sharply, too. May the Lord raise up those in the church at home that shall fearlessly declare that "If she would be the Bride, she must heed the voice of the Bridegroom." The Bridegroom said, "I must work the works of Him that sent me," so, also, must the Bride work the works of Him that sent her. Oh, if He comes and finds her thus sleeping, with sorrow in His heart He will turn away and leave her to her own choice. Somebody must awaken her lest He come and thus find her.

OSCAR ROBERTS.

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.—A. J. Gordon, D.D.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with Him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Trench.

FOR THE AMERICAN FRIEND.

FRUIT-BEARING.

BY JOHN PENNINGTON.

"Herein is My Father glorified that ye bear much fruit," are the expressive words of Jesus to His disciples,—words as applicable to disciples now as then. When He called the fishermen He said, "Follow Me and I will make you fishers of men." Abiding in the vine is the condition of fruit-bearing, and keeping the commandments conditions of abiding.

The immediate result of Pentecost was the salvation of three thousand souls, followed by even greater results. Pentecostal experience and Pentecostal power are the heritage of every believer, for "the promise is to you and to your children." If we do not see Pentecostal results we may be sure the experience and power are wanting.

It is a sad day for the minister when he ceases to win souls and condones his barrenness by talking of "burned districts," "perilous times," and "results are the Lord's."

The meetings that listen to annual reports which record net losses in membership, and complacently pass them without a regret are in a backslidden condition.

The worker or the church that is not bringing souls to Christ ought at once to set apart a day for fasting and prayer, and cry to God until He fall upon them in power and remove the reproach.

The church of Jesus Christ is not called to conserve doctrines or promulgate views, but is everywhere and always to co-operate with her Lord in saving the lost.

Oh, for a divine awakening that will rouse us from the death slumber which has overtaken us, quicken us by the power of the Holy Spirit, and cause us to "bear much fruit."

Providence, R. I.

The effect of the hydraulic motor, which is now used for the purpose of removing masses of earth, well nigh passes belief. A stream of water issuing from a pipe six inches in diameter, with a fall behind it of 375 feet, will carry away a solid rock weighing a ton or more to a distance of fifty or one hundred feet. The velocity of the stream is terrific, and the column of water projected is so solid that if a crowbar or other heavy object be thrust against it the impinging object will be hurled a considerable distance. By this stream of water a man would be instantly killed if he came into contact with it, even at a distance of two hundred feet. At two hundred feet from the nozzle a six-inch stream, with three hundred and seventy-five feet fall, projected momentarily against the trunk of a tree, will, in a second, denude it of the heaviest bark as cleanly as if it had been cut with an axe. Whenever such a stream is turned against a bank, it cuts and burrows it in every direction, hollowing out great caves and causing tons of earth to melt and fall and be washed away in the sluices.

A LETTER FROM INDIA.

Chandur, Berar, India, Sixth month 6th, 1899.

Editor of THE AMERICAN FRIEND.

Dear Friend:—Believing that if our Friends in the home land knew a little more of the everyday difficulties of the work in foreign lands they would be able to pray more intelligently and sympathetically for it and for those engaged in it, I thought this little sketch of a few of the language difficulties might not be uninteresting. These difficulties are not, of course, peculiar to the language of India, but are almost the same in every heathen language.

Many people seem to have the idea that all difficulty with the language can be disposed of by sufficient study of its grammar, etc., but often it is when the study is over and they go out to face the people that the real difficulty for many missionaries begins.

Some of the first words any preacher of the Gospel must use will be the seemingly simple ones—"God," "Heaven," "Hell," "sin," "Saviour," etc. Now, let us see what conception the use of the ordinary words in the language will convey to the minds of our hearers. Taking the word for God in the Marathi language we have—

1st. The idea of a being who is alike the author of good and evil, the evil being as much a part of himself and of his will as the good.

2d. A being who will accept the lightest sacrifice or labor done in His name as an equivalent for the most detestable crimes.

3d. A being a part of whose spirit is in every created thing, and therefore can be worshiped in trees, stones, men, animals, and even reptiles.

4th. A being who accepts wholesale immorality as part of his worship.

The following incident will show how constantly we have to be on our guard lest, without anything intentional on our part, we give to or allow a wrong construction to be placed upon our words. Some years ago the writer was speaking to a large crowd in a public bazaar, and mentioning God's name inadvertently raised his eyes and looked up. Immediately one of the crowd standing near said: "Yes, sahib, we worship the same God you do." Suspecting something wrong, I said: "What God?" The answer came at once: "The sun; he is the author of light, heat, life, and every blessing." Evidently this man at least, if not many in that crowd, had been trying to apply everything I said about God to the sun, who was the only "god in heaven" which they knew about.

There are two words for heaven in the Marathi language. One simply means the upper air or sky, and the other and more common the sensual, lustful heaven of the god Indra.

How shall we convey to our hearers the thoughts of our own hearts concerning that home of happiness, purity and love, where nothing that defileth can ever enter.

For hell we have two words combined. The meaning of the first one, as given in the dictionary, is "a mass of filth," and that of the other "a pool or hole in

the ground." What weak words are these to convey the idea of that place where "their worm dieth not and their fire is not quenched."

Only last year, on leaving a village where I had been preaching, as we passed through the burning ground where a corpse had just been set fire to, one of the men said: "He is suffering hell now." I had just told them in the village that it was a place of fire prepared for the wicked after death.

In a village near here, after preaching in the bazaar for over an hour, telling mostly the story of our Lord's birth, life, death, resurrection and ascension, one man said loudly when I had finished: "He has just been telling the story of Tukeram, one of our holy men, for he is the only man who went up to heaven while still in the body."

I was tired and weary, my throat was sore with continuous speaking, but it would never do to let that pass without explanation, so I had to begin again and show them that their legend of Tukeram and all my words applied not to him, but to Jesus Christ.

These are only a few out of many difficulties, but they will suffice to show that the truth will never be brought home to these people by word of man, but by revelation of the Holy Ghost.

Now, dear friends, we say to you that we rejoice to be your messengers to this people in the things of God, sent out here, we reverently believe, as the first missionaries were, first by the Holy Ghost, and then by the Christian Church; but we cannot do the work alone. It must be "ye also helping together on our behalf by your supplication" (2 Cor. 1: 11, R. V.). May we not believe that He that said "Go ye" said it to you also, and that He means you to have a part in this work, sharing the toil and the burden as well as the glory and reward.

As we lift our hearts to Him may He show each one the part of the work which He the Master wants us to carry for Him. There are no services too lowly or too high to be laid at His feet, and no talents too great or too insignificant to be used for Him.

May we all, according to our ability, occupy till He comes, in such a way as to obtain His glorious well done.

Yours in His loving service,
WILLIAM RAMSEY.

The Lord could not have intended that a tidal wave of joy or illumination should toss His disciples to His breast, to be followed more or less rapidly by an undertow which should carry them back again into conditions which they had coveted to leave. There must be some way of being kept in the love of God, if there is any way of finding the love of God for ourselves. But the art of keeping what we find is an art which is only learned in an upper chamber on the day of Pentecost. Nor is there anything short of a direct occupation of our souls by the promised Spirit of God that will enable us to be "always what we sometimes are, and never what we sometimes have been."—J. R. Harris.

ARROWS ON THE SUBJECT OF GIVING.*

Giving all to God in sacrifice is the foundation for giving to men in service.

Financial conditions affect spiritual conditions, reservation brings us to want, dedication brings us to God.

Withholding causes fear, surrender brings faith. Practice giving—*personal giving, proportionate giving, present giving.*

Give from the heart to God—not to the missionary, not to temperance—but give to God. Let giving become as sacred and holy as prayer. Do not give as a joke, but as a privilege and a luxury.

God's work should be self-supporting, and not go begging. Christianity should not be a pauper, but a millionaire: then the churches would receive large dividends in the salvation of souls, and not have large investments in tombstones and cemeteries.

Departure from the divine plan is a foundation for lying, as with Ananias and Sapphira. Giving *all* is the key to victory. *To give means to live and to live means to give.*

Giving is the heart of the Christian life. Without it, the blood ceases to flow. There is no color, no complexion, no activity, no energy. Death is the inevitable. Sooner or later there may be a ghastly spectacle above the sod; but it is obnoxious in the sight of God, and many wish for the bell to toll and bid good-bye to a stingy soul.

Practice giving as much as prayer.

The more giving becomes practical, the more people become spiritual.

More of our prayers would be answered if we would spend more time in praying—not all in praying and jehing God down to our terms; which are hard-times prices.

Our theories are not needed. The more men practice *giving* to God the more God gives to men. *Our* part is lacking or we would receive the fulness of the promise: the church would give the triumphant shout, and the voice would speak to raise the dead from degradation, sin and shame, all to honor Jesus' name. We need not expect a better condition spiritually until there be a change financially. The prevailing spiritual dearth is due to the fact that so many shirk personal giving.

That is not a healthy church in which two or three take all the financial responsibility. Personal giving will cause a new interest in the sermon and the minister, and a new desire to attend the missionary meeting; also a hunger for the "Missionary Advocate."

By person, by money or otherwise, visit some foreign field. A new interest and zeal will be given to every department of church work when disposition of this subject is made according to divine plan. Shall not this convention now assembled make itself felt on this question in all of the American Yearly Meetings?

There is a personal blessing in personal giving that

*Extracts from Charles Stalker's paper, which he read at the late Missionary Conference held at Marion, Ind.

is obtained in no other way. There are thousands who testify to increased life and power; when money becomes a sacred trust, and holy as the hour of prayer.

Give to God His portion, *at least one-tenth*. Follow the Holy Ghost in this as in other service.

Do not wait until you are out of debt. Give now. Give money. Promises never sent the gospel or started car-wheels.

Ask the question: How much have you *given* since you believed? And many would not answer, but sing: "I'm glad, glad salvation's free."

Give all to God and so prepare for an abundant entrance.

Give *not what you think* you can, but *all God says* you can.

There are promises that are never yours until you give all to God.

Give to God first. Give liberally: Give cheerfully. Then God will give His best to you.

HONEY FROM THE ROCK.

"So the Lord alone did lead him and there was no strange God with him. And he made him to suck honey out of the rock."—Deut. 32: 13-14.

Stored in the niche and crevice
On the sides of the big, strong rock,
Are the choicest sweets of Nature,
Finer than fruit or flock.

Here's wine brewed from the dew
'Mid twilight's gentle gloom;
Here's sugar pure, rose breath,
Quintessence of perfume,
Fair heart of palm and olive,
And kiss of myrtle bloom.

Well kept in their rocky caskets,
These rare, sweet treasures lie;
Bees know how dear their store,
And guard it close and high.

To whom will be the pleasure
Of feasting at this board,
Of sucking from the rock
The waxy, golden hoard?

The soul who wins the heights,
And bees with bold offence—
For out of toil and courage
Flow sweets in consequence;

Those led of God alone,
Nor strange gods with them keep,
Who follow, e'en through fire,
Enduring 'till they reap.

J. H. PEELE.

Greensboro, N. C.

Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

The International Lesson.

THIRD QUARTER.

Lesson VI.

Eighth month 6, 1899.

THE NEW HEART.

Ezek. 36 : 25-36.

GOLDEN TEXT.—A new heart also will I give you. Ezek. 36 : 26.

DAILY READINGS.

Second-day, Seventh mo. 31.—The new heart. Ezek. 36 : 22-30.
Third-day, Eighth mo. 1.—The new heart. Ezek. 36 : 31-38.
Fourth-day, Eighth mo. 2.—The gift of God. Ezek. 11 : 14-21.
Fifth-day, Eighth mo. 3.—The new covenant. Jer. 31 : 31-34.
Sixth-day, Eighth mo. 4.—A God-fearing heart. Jer. 32 : 38-44.
Seventh-day, Eighth mo. 5.—Whole-hearted return. Jer. 24 : 1-7.
First-day, Eighth mo. 6. Regeneration. Titus 3 1-8.

The book of the prophet Ezekiel is one of the longest of the prophetic books, and, perhaps, one of the least read. It lacks the beauty and sustained eloquence of Isaiah, the pathos of Jeremiah, and the condensed clearness and force of Amos. It is, however, a book of very great interest to the student of Jewish history, as giving a picture of the Jews during the exile. "Although born a priest, and an ardent advocate of ritualism and the written laws, Ezekiel . . . was a preacher of practical personal righteousness."

Ezekiel was the son of Buzi; he is called "the priest" (chapter 1: 3), and may have been of the family of Zadok (chapter 44: 15). He was one of the captives carried from Jerusalem 597 B. C., and began to prophesy 592 (chapter 1: 2). It is not known how old he was at this time. The statement relative to his having a house (3: 24; 12: 3; 8: 1; 14: 1, etc.), would all indicate that he could not have been a very young man, nor had he been young, is it likely that he would have been consulted by the elders. He appears to have been much influenced by Jeremiah, though the latter is not mentioned in the book.

He lived during a period of transition, and he exerted a powerful influence in showing the current of Jewish thought and preaching. He desired not only that individuals should feel their responsibility to the Lord, but that each one of them should recognize that he belonged to a community—the community of the chosen people of God. This latter idea is specially shown in the concluding portions of the book.

Rejected by his fellow-exiles at first (3: 25), he was afterwards listened to respectfully, and his counsel and advice sought. "The problem [before him] was to preserve Israel in Babylon, to prevent the nation from being absorbed by the Gentiles. To this end Ezekiel insists that his people shall absolutely eschew the worship of the idols of their conquerors."

The last utterance of Ezekiel appears to have been in the year 570, and after that nothing is known of his life, though a tradition states that he was killed by a Jewish noble whom he had reproved for his idolatrous practices.

It would appear that many of his utterances were written in the first place, whereas the other prophets first spoke and then wrote.

The book has some very striking characteristics, notably its symbolical figures as in chapters 15, 19, 27; its symbolical actions, as in chapters 5, 11, etc.; its many visions, of which the most remarkable is that of the valley of dry bones, chapter 37. It is impor-

tant in studying or reading the book to keep these points in view. Ezekiel himself calls attention to the symbolical nature of the book when he refers to one of his figures as speaking a parable or riddles (20: 49).

The present lesson in its essential points closely resembles New Testament teaching.

The prophet in the early verses of the chapter has given a picture of the idolatry and wickedness of the people, and the punishment which had come upon them. He says that the Lord will restore them to their own land.

25. "Then." After the restoration. "Clean water." The idea of this method of cleansing comes from the ceremonial law. See Num. 19: 17-19; Ps. 51: 7.

26. "A new heart." Ezekiel is not satisfied with any mere external cleansing, which could be but symbolical; there must be a new heart. The heart is used for the whole inward being—the character. Their heart was formerly hard, strong; compare 2: 4; 3: 7. "Heart of flesh." That is, impressible, sensitive to the Divine will.

27. "My spirit." "My own spirit will I put in you." "Cause you to walk." "There always attaches to 'spirit' the idea of power in operation, the spirit of God is God exerting power." It will be seen how closely Ezekiel's idea of regeneration agrees with that of the New Testament. There seems little doubt that our Lord alluded to these words of the prophet in his conversation with Nicodemus. John 3: 3-8. Compare also 2 Cor. 5: 17; Gal. 5: 22, 23; John 1: 12, 13; Titus 3: 5. "Statutes, judgments." These are not simply the external rites and requirements; they embrace all things which go to make up a life of righteousness. Compare chapters 18, particularly verses 8, 9; 33: 19; also 11: 19, 20; 37: 14.

28. "Ye shall dwell," etc. Obedience to the Lord and the physical well being of the people are inseparably united in the eye of the prophet; this idea runs through the whole of the Old Testament. See Exodus 20: 12; Ps. 37: 3, 9, 29, etc. "My people." A promise conditioned on obedience. Is. 43: 6; Jer. 31: 9; Hos. 1: 10; 2 Cor. 6: 16-18.

29. "I will save you," etc. "I will deliver you from your impurities," by purifying you. "I will deal for the corn." The grain.

30. A continuation of the promise of prosperity which will follow a change of heart and obedience.

31. Then they will see what their true condition was, and what sin really is, and so will be able to measure what God has done for them.

32. "Not for your own sakes." They did not deserve this love. The meaning is, not for any good you have done. Compare Titus 3: 5. The remembrance of their deeds could only bring them shame and confusion.

33-36.—A continuation of what the Lord will do. This restoration will be a manifestation to the nations of the Lord's power, but it will not come until the day in which the people are cleansed. Purification, cleansing, must precede restoration and prosperity. Compare Isa. 40: 1, 2.

PRACTICAL THOUGHTS.

1. "Ye must be born anew."
2. "If any man is in Christ he is a new creature." Compare Gal. 6: 15.
3. Heb. 10: 4, 8, 9, 19-23.
4. "Repent (change your mind) and believe the Gospel."

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 281 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR EIGHTH MONTH SIXTH.

DRIFTING.

Eph. 4: 14; Jas. 1: 1-8.

Second-day, Seventh mo. 31.—Drifting in worship. 1 Kings 12: 25-33; 13: 33, 34

Third-day, Eighth mo. 1.—Steps well-nigh slipped. Ps. 73: 1-28.

Fourth-day, Eighth mo. 2.—Lest we drift. Heb. 2: 1-4.

Fifth-day, Eighth mo. 3.—Repentance and steadfastness. Job 11: 14-20.

Sixth-day, Eighth mo. 4.—His heart is fixed. Ps. 112: 1-10.

Seventh-day, Eighth mo. 5.—Be steadfast, unmovable. 1 Cor. 15: 50-58.

NOTES FROM THE FIELD.

The Denominational Rally of Friends, at the Ohio State Christian Endeavor Convention, was well attended. Members of the different Yearly Meetings represented gave reports of what the Endeavorers of the State are doing for missions. The amount given the last year averaged almost a dollar per active member.

Isaac Stratton gave a short and interesting talk. He said some people had the idea it took a deeper consecration to go to the mission field than to stay in the home land, but that this was not true. We ought to be entirely consecrated, whether our work is at home or abroad.

Those who go to the foreign field must not only be consecrated to the work in that field, but to God's work everywhere.

Charles E. Terrill, of Wilmington Yearly Meeting, who has been doing efficient work as Vice-President for the last four years, requested that a new Vice-President be appointed. Samuel Purviance, of Ohio Yearly Meeting, was elected for the coming year.

A. E. B.

Spiceland Quarterly Meeting, Christian Endeavor Union, held its regular meeting Sixth month 10th.

The exercises consisted of Bible reading, prayer and songs, closing with an address on "A Peculiar People," by Dr. J. F. Brown, of Earlham College, in which he spoke of many of the characteristic principles of Friends and the necessity of Endeavorers still observing and maintaining them.

MARY E. LAWRENCE, Sec.

The true moment at which to call upon one's self to take any new step in virtue is at the fainting-point, when it would seem so easy to drop all and give all up; when, if you do not, you make of yourself a power.—J. F. W. Ware.

News from the Field.

Dr. William Hunt, who is well known to many Friends, and who went to Texas when an effort was made to found a Friends' colony at Estacado, Texas, is now living at Plainview, Texas. He has, though well along in years, been able to do much gospel work in the region round about. He has kept up three regular appointments each month, and he has found many other openings for service and has been much appreciated in the community.

Esther G. Frame is again at her home in Jamestown, Ohio, where she will rest for the present.

We are glad to report that M. M. Binford's health is much improved, and he is steadily gaining.

The report of Canada Yearly Meeting has been unavoidably delayed. It is a report which touches one's heart, and we can easily feel how a sadness must have overspread the meeting, as it missed from its ranks the men who have been for years a tower of strength in its assemblies.

OHIO YEARLY MEETING.

Findlay, Ohio.—A series of revival meetings, held in a large tent in our city, came to a close last Sabbath evening, with tent crowded and many remaining outside, who gave marked attention to the preaching and singing. These services were conducted principally by Evangelist N. C. McLean, assisted at times by his wife, S. H. Jones, and others. The meetings were under the auspices of the National Evangelistic Association, and were participated by those of different denominations, and as a result souls were brought to Christ and saved, and Christian people greatly revived and built up in the most holy faith. N. C. McLean and wife have gone to Paris, Canada, to conduct a series of gospel tabernacle meetings. C. S.

NEW YORK YEARLY MEETING.

Thomas C. Williams came to this field of labor about Sixth month 10th, 1898, from Kansas Yearly Meeting. Although there has been a conflict between the church and the forces of evil arrayed against it, and at times, from outward appearances, seemingly the evil would prevail, Brother Williams has gone in and out before all the people as a man of God, desiring the best for all, preaching the gospel of Jesus Christ without respect to persons, sound, clear and practicable. God has honored his word and the church has the victory through Jesus Christ, and is in the best condition spiritually and every way, it has ever been in all its history. Our brother and his wife made two hundred pastoral visits during their first year's work at this place. They have recently opened up a new field of work at Maple Grove, a small village about four miles west from West Lomons, which already has promise of much good. At this place there had been an Episcopal Chapel, where meetings had been held, but the work had gone down and the people left without meetings. They seem to appreciate the efforts being put forth for them, and already a congregation of fifty or more come to worship and listen to the word spoken. Last Sabbath a Sabbath School was organized with much interest. Brother Williams has arranged to remain another year in the work, and we are expecting the blessing of the Lord to rest upon his work in much greater measure.

THOMAS C. SPRAGUE.

INDIANA YEARLY MEETING.

La Porte, Ind.—Bethel and Stillwell Meetings belong to Indiana Yearly Meeting and La Porte to Western. The three meetings of this county, viz., La Porte, Bethel, and Stillwell Junction, united in a grove meeting, beginning Sixth month 23d, on Sixth-day evening, and continuing until Sabbath evening, the 9th inst., with three meetings each on Seventh-day and the Sabbath.

These were held in a beautiful grove adjoining Bethel Church. Dinners and suppers were served on the grounds, and the entertainment and comfort of the people were remarkable for a grove meeting.

We had with us most acceptably J. H. Douglas, of Oregon; P. W. Raidabaugh, Chicago; and Franklin Meredith, of Fair-

mount, Ind, besides the pastors of the three meetings, Charles Whitely, M. S. Gause and Martilia Cox. The singing of Mrs. Charles Whitely was very much appreciated, though the congregational singing was also enjoyed. Brother Douglas says he is as young as ever, but the house in which he lives is wearing out; yet he preached with great fervor and power, especially on Sabbath a.m., holding a large audience very attentive to the gospel message.

P. W. Raidabaugh gave us most valuable addresses on Bible study, emphasizing the necessity of recognizing the whole Bible as God's word to us. His address on "What to Teach the Boys and Girls" was full of practical suggestions and highly appreciated.

Brother Meredith proclaimed the gospel in a very forcible manner, showing the necessity of repentance at once, and the undeniable result of sin. Christ our Saviour from all sin and our Sanctifier was proclaimed by all these.

J. H. Douglas remained with us a week at La Porte, attending two regular services and also preaching at the Christian Church on Sabbath evening at a union meeting of five of the city churches. We truly thank God for these ambassadors of the cross. M. Cox.

KANSAS YEARLY MEETING.

The Biblical Institute of Kansas has been provided for the special purpose of helping the members of Kansas Yearly Meeting, and those who neglect to avail themselves of this opportunity of "making ready" to do the Master's will suffer severely for it.

While North Branch is not a railroad town, the Friends have promised us that transportation will be free to any who will address A. H. Rinard, North Branch, Kansas, telling him which of the following railroads he will come on—Missouri Pacific (Burr Oak, Kansas, is the station): See ticket agent and learn the time you arrive, so that Brother Rinard may know when to meet you. The B. M. (Guide Rock, Nebraska, is the station). Rock Island (Otego, Kansas, is the station). Be sure to write plainly the name of the station where and the time when you wish to be met, and it will be attended to.

It is more necessary to be very explicit in these matters, since these stations are from nine and a half to eleven miles from North Branch.

It has been customary at other points where the Institute has been held for lodging to be free and table board at a nominal price, and I am sure that North Branch Friends will do as well. Be sure to bring your Bibles and hymn books. On behalf of board, Nathan Brown, Secretary.

The provisional program of the Institute, which is to be held at North Branch, Eighth month 1st, is as follows:

Third-day, Eighth month 1st.—Evening—Sermon, Wm. S. Wooton.

Fourth-day, Eighth month 2d.—9.00 to 9.30—Devotional.

9.30 to 10.00—Organization.

10.00 to 10.30—"Friends' Church History," Nathan Brown.

10.30 to 11.30—"Friends' Church and Its Organization," President E. Stanley; discussion.

2.00 to 2.30—Devotional.

2.30 to 3.30—"Responsibility of the Church to Foreign Missions," Gilbert Bowles.

3.30 to 4.30—"Elements of Successful Ministry," Wm. S. Wooton.

8.00—Sermon, President E. Stanley.

Fifth-day, Eighth month 3d.—9.00 to 9.30—Devotional.

9.30 to 10.30—"Cardinal Doctrines of Friends, President E. Stanley.

10.30 to 11.00—Discussion.

11.00 to 12.00—(a) Justification, What Is It? (b) Sanctification, What Is It?? Gilbert Bowles.

2.00 to 2.30—Devotional.

2.30 to 3.30—The Pastor in the Society of Friends. (a) His Gift; (b) His Authority; (c) His Support; (d) His Relation to Other Ministers in the Same Meeting, Josiah Butler.

3.30 to 4.30—Discussion, opened by Eliza H. Carey.

8.00—Sermon, Gilbert Bowles.

Sixth-day, Eighth month 4th.—9.00 to 9.30—Devotional.

9.30 to 10.30—"External Evidences of Inspiration," President E. Stanley.

10.30 to 11.30—"The Church as an Evangelizing Force in Its Own Locality," Gilbert Bowles. Discussion.

2.00 to 2.30—Devotional.

2.30 to 3.30—"The Spirituality of Christianity vs. Ceremony and Ordinance," President E. Stanley.

8.00—Sermon, Wm. S. Wooton.

Seventh-day, Eighth month 5th.—9.00 to 9.30—Devotional.

9.30 to 12.00—Bible Schools, J. W. Beeman presiding.

2.00 to 2.30—Devotional.

2.30 to 4.30—Christian Endeavor, William Beesom presiding.

8.00—"Friends and Their Mission—President E. Stanley.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

The seventh commencement exercises of Haviland Academy occurred on the 17th of Sixth month. There were four young lady graduates, all of whom acquitted themselves well. The baccalaureate sermon was delivered the Sabbath preceding by Isaac A. Woodard.

President Edmund Stanley, of the Friends' University at Wichita, was present on the evening of the 16th, and favored us with a very interesting and instructive lecture on "The Two Civilizations." He was also present at commencement, and delivered the class address. His presence was much appreciated by our community and another impulse given to the work of education. Our field is a good one, and any Friend who is a college graduate and desires a position as Principal of an Academy in a good Christian community, would do well to correspond with Isaac A. Woodard, President of Board of Trustees, Haviland, Kansas.

Children's Day was observed with marked success.

President E. Stanley, of Wichita, is to dedicate the new church at Twin Mound, the 16th.

Seth C. Reece is conducting the holiness camp meeting at South Riverside Park, Wichita, Kansas.

E. H. Carey expects to conduct a two-days' meeting at Oak Creek, Kansas, on the 29th and 30th of Seventh month, and attend the Biblical Institute at North Branch.

Isaac and Elizabeth Lindley, of Independence, are visiting in Indiana.

Four of the university students will give musical and oratorial entertainments in Eastern Kansas and Western Missouri during the summer. Hear them. It will be good for you.

Minnie Bassett is doing some good work in the limits of Buffalo Quarter.

Iowa Monthly Meeting, Oklahoma, is planning to have some special meetings at the time of their next Monthly Meeting, which occurs the second Seventh-day of Eighth month, to be held at Valley Queene. This is one of the Monthly Meetings making a request of Grand River Quarter for a new Quarterly Meeting in Oklahoma.

The outlook for the attendance of a good number the coming year at the University of Wichita is good.

Wm. Perry's work in Mount Ayr Quarterly Meeting this year has been helpful. He will probably remain in that Quarter another year, or for some time at least.

Hannah King is in Pratt County. She went to attend at what proved to be the last sickness and death of her sister.

Quite a number of Friends will go to North Carolina on an excursion about the first of Eighth month. Rates have been secured.

INDIANA YEARLY MEETING.

Daniel Huff, of Fountain City, Ind., recently died at an age of more than four score years. A lifelong Friend, he was intimately connected with the underground railway of the anti-slavery cause, and, in the town where his death occurred, assisted many a slave on his way to Canada and bodily freedom.

Indiana Yearly Meeting realizes its loss by death, during the current year. Of ministers the following have been taken: Levi Jessup, Murray Shipley and Hannah Lawrence. Other prominent

persons taken are Thomas N. White, Martha A. Jay, Thomas Baldwin, Lydia Baldwin, Susan Stubbs, Caroline E. Cowgill and Daniel Huff.

The death of Susan Stubbs, widow of Hiram Stubbs, occurred at her home at West Elkton, Ohio, on the 13th inst., her age being 72 years.

Caroline E. Cowgill died at her home at Summitville, Indiana, on the 15th inst., and the funeral service and interment occurred on the 17th at Fairmount. She is daughter of Solomon Macy, and wife of Samuel C. Cowgill, and leaves seven children. Of these four have college degrees, and the fifth one is in college, the other two being yet quite young. Her husband is perhaps the largest manufacturer of tile in the world, and both have been much esteemed in the Yearly Meeting both for their character and their work's sake.

So far as reports can be received, it seems that the Bible Institute, to begin at Earlham College on the 24th and continue twelve days, is well remembered and will be well attended.

Needed improvements are being made at Earlham College, and students returning this fall will appreciate rooms newly papered, new bath tubs, and other valuable changes.

President Mills is now expected to return near the first of Eighth month, his health having improved much.

Tennyson Lewis, pastor of Anderson Meeting, has affliction in the family, his wife being seriously ill. Both of them are valued as workers for Christ, and the meeting at Anderson is having very encouraging prosperity.

The Yearly Meeting was pretty well represented at the Detroit Christian Endeavor Convention. Among many delegates attending was Enos Harvey, of Fairmount.

Abijah J. Weaver, of New Castle, will give an address on the Christian Endeavor movement some time during the Bible Institute at Earlham.

Prof. David W. Dennis, of Earlham College, has been engaged during several weeks as instructor in Biological Studies at the Winona Assembly, at Warsaw, Ind., held under the auspices of the Presbyterian Church.

It is reported in the papers that the Hicksite branch will hold their Yearly Meeting (Indiana) this year at Pendleton, Ind., and that hereafter it will be held at Richmond, Ind.; Waynesville, Ohio, and at Pendleton, in the order named.

The marriage of Oscar Moon and Mary Ann Overman is announced for the 10th of next month, to take place in Friends' meeting and according to Friends' order, at Marion, Ind.

Rayburn Robinson and Olive M. Kaminsky were married at Richmond, Ind., on the 12th inst., the Friends' ceremony being used. The bride is a graduate of Earlham and a student of Bryn Mawr.

NEW ENGLAND YEARLY MEETING.

The meeting at Lynn, Mass., has been blessed of late by the attendance of various Friends from other meetings. On Sixth month 17th, Alfred Neave Brayshaw and John Wilhelm Rowntree were most acceptably present; also Aquilla H. Pickering, who was so shortly after suddenly called home. In the evening A. N. Brayshaw attended the meeting at East Lynn, while J. W. Rowntree remained at Lynn.

On the 24th of Sixth month Eli G. and Mary M. Parker were present both at the morning and evening meetings.

On Seventh month 1st Joseph Elkinton, Jr., of Philadelphia, was quite unexpectedly in attendance.

On the 8th Phebe S. Aydelott, of Fall River, was with us.

William Penn Varney, from Maine, was present at the Monthly Meeting, at Salem, on the 13th inst., and also at the mid-week meeting at Lynn on the 19th.

The ministry of all these Friends has been most helpful to the meeting, and we rejoice in the renewed sense of the close bond of sympathy which unites Friends in Christian service.

MARY S. PAIGE.

WESTERN YEARLY MEETING.

The work of the Master at Westfield is prospering under the pastorate of Brother Willis Bond, who has been located there the past year. Last Sabbath, being set apart as Children's Day, he gave a good talk to them. He will probably be returned another year.

Henry H. Hodgkin, a minister of many years, known and loved by many, is and has been for several months lying very low, with little prospect of recovery. Through Divine grace he evinces great patience.

IOWA YEARLY MEETING.

Stuart, Iowa.—Children's Day, Sixth month 18th, was observed here by an entertainment that was very interesting. A fair collection was taken up for the Jamaica mission work.

A two-days' meeting was held Seventh month 1st and 2d, conducted by the Quarterly Meeting Superintendent, John Stribling, and Altha McCoy. The gospel was preached with power and much good done.

Seventh month 9th a Sabbath School rally was held, which was very profitable to the school. A committee was appointed at last monthly meeting to look after securing a pastor for the coming year.

CYRUS H. HAWKINS.

President A. Rosenberger and family, Levi Rees and family, Sarah and Nannie Wing, Ada and Mildred SeEVERS, Prof. Benjamin L. Miller and John Lofland, all of Oskaloosa, Iowa, are spending a few weeks in Denver and vicinity. Sabbath, Seventh month 16th, was almost equal to a Quarterly Meeting for Denver Friends. Almost all the members in the city were out, and Levi Rees preached with great freedom. President A. Rosenberger also took part. Eber Gause, of Gardner City, Kansas, was very acceptably present and preached in the evening. The coming of these Friends is going to be a great uplift to this meeting.

CANADA YEARLY MEETING.

Canada Yearly Meeting was held at Pickering, Ontario, commencing Sixth-day, the 30th of Sixth month, and closing on Third-day, the 4th of Seventh month, 1899.

The Meeting of Ministry and Oversight convened on Fifth-day previous at 10 a.m. The attendance at the morning session was not large, and the company of some visiting ministers from other Yearly Meetings was very acceptable. At both the morning and afternoon session a sense of loneliness, which at one time almost reached a point of sadness, was felt, owing to the removal by death of so many of our members during the past year. But we were encouraged to let our motto be "Onward," and rather than mourning because they have been taken home we should rejoice because they have gone "to be with Christ, which is far better;" and we should praise God for having allowed such men to live so long among us.

At the afternoon session Hannah J. Cody was appointed as clerk, and Henry A. Sutton as assistant clerk.

From the replies to queries, it appears that the members of this body are sound in doctrine, and are laboring harmoniously together; but the need was expressed of more earnest prayer and greater zeal in extending the kingdom of Christ. We were shown the importance of being right ourselves before we can be a benefit to others. We need the "Spirit of power, of love, and of a strong mind." The phrase in one of the answers—"Whatever promotes efficiency in gathering to Christ"—was also emphasized. We have a diversity of gifts, but all are needed, and each becomes a help to the others.

The meeting requested of the Yearly Meeting the liberty in the future to invite all Friends in attendance of the Yearly Meeting to attend the sitting of the Meeting of Ministry and Oversight, which was granted. The meeting adjourned to meet on Second-day, at 8 a.m., when all Friends interested were invited to attend.

The committee appointed last year to prepare a program for this session, on Second-day, relative to the Doctrines of our Church, proposed that two subjects, viz: "Oaths" and "War," be taken up.

The subject of "Oaths" was first opened by the reading of a paper prepared by James H. Stover; that of war by Henry A. Sutton. An interesting discussion on both these subjects proved helpful to all, and it was shown that the New Testament teaches that the servants of Christ should neither take the oath, nor

take up arms; also the need in these times for Friends not only to stick to their principles, but to give the Bible teaching along these lines which the world so much needs.

On Sixth-day, at 10 a.m., the Yearly Meeting met. Twenty-nine of the representatives appointed by the Quarterly Meetings were present and six absent.

Owing to the removal by death of the clerk, John R. Harris, William I. Moore was appointed to that office for the session.

The minutes of the following visiting ministers were then read: Rebecca W. Flagler, from New York; Herbert Nicholson, from London; Robert B. Warder, from Baltimore, and Gurney Binford, from Kansas Yearly Meeting.

Loving words of welcome were extended by many present, which were responded to by the visitors, and each felt that we are all one in Christ.

The London General Epistle was read, and directed to be printed in the minutes, and to be read at each of the subordinate First-day meetings.

At the afternoon session the representatives proposed the names of William I. Moore for clerk, and Hannah J. Cody and John Webb for assistant clerks, which was united with. After the Standing Committee was appointed, the London Yearly Meeting epistle was read, which expressed deep sympathy with Canada Yearly Meeting because of its loss in the death of John R. Harris, clerk. Dublin Yearly Meeting epistle was then read, and a letter from George Grubb, clerk of Dublin Yearly Meeting, enclosing a draft for £20 5s. to be appropriated towards the building of a meeting-house in Hartney, Manitoba. Expressions of thankfulness to our Heavenly Father followed, that those far-away Friends have been moved to help with the work in our new province.

The epistles from New York, Baltimore, Ohio, Western, Kansas, Iowa and Oregon Yearly Meetings were read, in which we rejoice to see signs of the favor and blessing of God.

A letter from John Henry Douglas contained words of loving greeting and tender sympathy in the loss of the clerk, but that our loss is his eternal gain. He also expressed a heartfelt interest in the extension of the Master's kingdom in the Northwest and in Japan.

At 7.30 the public meeting of the Home Mission Committee was held. An address given by Herbert Nicholson contained an interesting account of work in the slums of Sunderland. Alma G. Dale gave a stirring account of the work in Manitoba. The facts concerning work already done, and the needs for further extension, moved the hearts of those present to show their interest in a practical way, and a collection of \$24.18 was contributed for the general Home Mission work, and subscriptions to complete the sum of \$1,000 needed for the building of a meeting-house in Hartney.

Seventh-day.—10 a.m., as the statistical report was read a discussion arose as to why there was, on the whole, a decrease in membership. Whether or not the need of pastors to feed the flock did not cause the falling off. We were shown that only a baptized church could know what plans to follow; also the great need of the members upholding the minister, and sharing the responsibility of caring for souls. A Committee on Correspondence having been appointed, the state of society as presented by reports from the Quarterly Meetings was considered, and exhortations given regarding the need of true family worship, and of acknowledging Christ at all times and places, whatever the circumstances. At the afternoon session the epistles from North Carolina and Indiana Yearly Meetings were read; also a letter from M. M. Binford, relative to the Ecumenical Conference, to be held in New York city, in which all the Missionary Societies of the Protestant world are to be represented, the Society of Friends being entitled to eight delegates. Following the treasurer's report, that of the Home Mission Committee was read, and verbal reports given by a number of our Home Mission workers. Many cheering words were given to those working in the different small meetings. A collection and subscription was taken amounting to \$323.75. It was also agreed to appropriate \$300 from the Yearly Meeting treasury to the Home Mission Fund. In the evening the public meeting of the Y. P. S. C. E. was ad-

dressed by several of the Christian Endeavor workers. Some of the societies have advanced in the missionary spirit. J. L. Thomas, of Toronto Christian Endeavor Society, was appointed delegate to Detroit International Meeting.

First-day.—Meetings were held at 10.30 a.m. and at 2.30 and 7 p.m. in the Friends', Methodist and Presbyterian Churches. An open-air meeting, at the close of the other evening meetings, was largely attended.

Second-day.—10 a.m., the Standing Committee proposed the names of Friends—one from each Preparative Meeting—to constitute the Home Mission Committee for the coming year, which was united with. Elias Rogers, Toronto, was reappointed treasurer for the Yearly Meeting, and the subordinate meetings were directed to raise \$700 for the Yearly Meeting's use. The Peace Committee reports \$14.90 collected, in addition to the amount of \$25 which was appropriated to their use by the Yearly Meeting last year. The same amount was granted for their use this year, and they were directed to raise a like amount through the Preparative Meetings. The Bible School report was then given, and the work of the "Home Department" was commended to the attention of the meetings and schools. A memorial of William Allen was read, calling forth many loving tributes to his memory. The meeting directed that it be printed in the minutes, and also issued in pamphlet form to the number of five hundred. At 2.30 a memorial of Seneca Doan was read. Expressions of esteem for his faithfulness to the church were read, and his memory is cherished with tender affection. A letter from London Yearly Meeting of Ministry and Oversight was also read. The report of the W. F. M. S. was then given. The President, Phoebe Manning, emphasized our duty by saying: "It is a great responsibility to undertake to send Gurney Binford and his wife to Japan, but it would be a greater responsibility not to send them." One thousand dollars will be needed this year for their support. A collection and subscription were taken in aid of this work amounting to \$285.25. In the evening a public missionary meeting was opened by singing and prayer, followed by loving words of greeting from Mrs. A. McCauley, the wife of the pastor of the Presbyterian Church, in whose house the meeting was held, the Friends' meeting-house being too small for the company. An address was given by Gurney Binford from Nehemiah 2: 18: "Then I told them of the hand of my God which was good upon me. . . . Let us rise up and build." The Japanese say: "You do not understand our spirit." One must be there long enough to become acquainted with their spirit before being able to be of much use to them. Following this interesting address, two stanzas of the hymn, "Go Labor On," were sung. Then a few heartfelt words from Mrs. Binford, specially asking that they be upheld by our prayers.

Gurney Binford spent several years in missionary work in Japan, supported by the W. F. M. S. of Canada Yearly Meeting; but came home over a year ago on account of failing health. Having now quite recovered, he expects, after visiting a number of meetings in Canada, to return to the work so dear to his heart, taking a wife with him, to share the labor and joys of missionary life.

Third-day.—10 a.m., the report of Christian Endeavor Societies was given. The Committee on Printing was appointed, and was directed to have one thousand copies of Yearly Meeting minutes printed. An interesting letter from Theophilus Waldemeier and wife was read, telling of the progress of the work for the mentally afflicted in Bible lands. Oregon Yearly Meeting sent us an epistle of this year's proceedings, so as to reach us before ours closes, which was marked by their thoughtfulness of the work in our part of the Master's vineyard. Drafts of letters to Albert A. Colquhoun, who has been for several years assistant clerk of this Yearly Meeting, and Squire W. Hill, for many years an elder of Pelham Monthly Meeting, but now living in Toronto, were read, expressing the sympathy of the meeting with them in their affliction. Both the Friends mentioned are suffering with cancer, and Albert A. Colquhoun's wife is very ill with consumption. A memorial of William Wetherald was read, which called forth many references to the widespread influence of his life for God; copies of memorial were ordered to be printed in tract form for distribution. The report and financial statement for Pick-

ering College Committee was highly favorable, showing a net gain on the current account of \$724.36. The meeting expressed satisfaction with the work of the college; thanks to the committee and to the faculty; but above all to the "Hand of our God, which was good upon us." At 3 p.m. a draft of letter to the Doukhobors was read, and Alma G. Dale appointed to deliver it to them. After several committee appointments had been made a memorial of John R. Harris was read, followed by many expressions of the evidence in his life of sterling integrity of character.

Devotional meetings were held each morning through the Yearly Meeting (except Second-day) at 8.30, and a closing prayer and praise service on Third-day evening, all of which were richly blessed.

The meeting adjourned to meet at New Market at the usual time next year if it is God's will.

FOR THE AMERICAN FRIEND.

I'LL TRUST IN THEE.

At morning, when the day breaks grey,
And birds bathe in the dewdrop spray,
And whistle and warble, trill and sing,
And hills their notes are echoing;
When the breeze blows fresh and sweet and free,
I'll trust in Thee, I'll trust in Thee.

At midnight, when the black storm cloud
Wraps the earth in misty shroud;
When lightnings flash, and thunders roar,
And wind and rain beat on my door,
And shriek and clash in awful glee,
I'll trust in Thee, I'll trust in Thee.

When joy and peace and hope abound,
And hedge me safe from woes around;
When life's joy-bells their glad notes ring,
And aspirations leap and sing,
And bright dreams wake reality,
I'll trust in Thee, I'll trust in Thee.

When sorrows press upon my soul;
Adversity's dark waters roll;
Temptations sweep across the deep
Of life; disappointments keep
'Twixt Thee and me,
Oh God! my soul will trust in Thee.

J. WINFORD HUNT.

Married.

DEVALL—DILLINGHAM.—At the home of the bride's mother, Sarah D. Gardner, Elba, N. Y., Frederick A. DeVall, of Plattsburg, N. Y., to Mary H. Dillingham, Sixth month 8th, 1899, by Friends' ceremony.

Died.

BISEL.—Jonathan, son of Joseph and ——— (Moon) Bisel, was born in Tuscarawas County, Ohio, 1st of First month, 1832, and died suddenly of heart failure at his home near Boundary, Jay County, Ind., Fourth month 12th, 1899, aged 67 years, 3 months, 11 days. He was a member of Pike Meeting, Portland, Ind., Monthly Meeting.

CAREY.—At Kansas City, Kansas, Sixth month 3d, 1899, of smallpox, Eleazer Carey, son of Sylvanus and Sarah Carey, both deceased, aged 48 years.

JEFFREY.—John H. Jeffrey, son of Job and Rebecca Jeffrey, was born near Fountain City, Ind., Fourth month 18th, 1818, where he spent his early life. He was twice married; his second wife,

Mary Smith, daughter of Charles and Mary Johnson, being a Friend, he attached himself to the Society of Friends. He afterwards settled in the Adams County woods near Berne, where he made a farm, on which he resided until his death, Fifth month 3d, 1899, aged 81 years and 15 days. He was buried at Dover, Wayne County, Ind., alongside of his companion, who had preceded him about eight years. He was a member of Pleasant Valley Meeting, Portland Monthly Meeting.

MOON.—Aaron Moon was born near Martinsville, Clinton County, Ohio, Third month 16th, 1832. Died at Spring Valley, Ohio, Sixth month 19th, 1899, aged 67 years, 3 months and 3 days. He was married to Eunice Wolard, Seventh month 1st, 1852. He had a birthright membership with Friends, and was recorded a minister of the gospel by the Springfield Meeting in the year 1878, which place he faithfully filled until the time of his death. He was ever very earnest in his pleadings to the sinner that he should forsake his evil ways, and turn to Christ, who came to seek and save that which was lost. He manifested a deep abiding interest in the welfare of the church, exhorting her to be found filling her place faithfully in the world. He was also a member of the Christian Endeavor Society, which he attended regularly until within the last few months, being confined to his home by sickness which he bore with Christian fortitude and patience, often praying that the dear Lord would take him out of his bodily suffering, which ended as he sweetly fell asleep in Jesus.

MARTZ.—Magdalena Martz, daughter of Christian Kessler, was born Eighth month 15th, 1850, and died of consumption at her home near Monroe, Ind., Fourth month 20th, 1899, aged 48 years, 8 months, 5 days. She with her husband, George W. Martz, joined the Friends' Church about three years ago at Pleasant Valley, Adams County, Ind., and was a member of Portland, Ind., Monthly Meeting.

PEASLEE.—Mary B., wife of Francis Peaslee, fell asleep in Christ Jesus at her home in South Pittsfield, N. H., Third month, 20th, 1899, aged 69 years and 21 days.

The death of this beloved Friend leaves a vacancy in her home, church and neighborhood such as is rarely experienced. She was converted in early life and joined the Methodist Church, faithfully and loyally devoting herself to its interests.

Her husband being a member of the Society of Friends, she became interested in it, and eventually was convinced of the principles and united in membership.

She brought to her new church associations the same zeal and earnestness which characterized her in the former, and no sacrifice was too great for her to make if only the cause of Christ and the prosperity of the church could be advanced thereby.

She was never weary of entertaining the Lord's servants in her home, ministering most indefatigably to all their outward necessities, and at the same time encouraging and inspiring them in their work for the Master.

There are very few homes for many miles around her own that she has not visited on her errands of mercy and love, watching with the sick, ministering to the dying, comforting the afflicted, and always watching for a suitable opportunity to speak a word of warning or of invitation to the unsaved, or of loving helpfulness to the weary or discouraged.

Of her it may truly be said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

PENSINGER.—Mary Susan, daughter of Warren and Harriett Wight, was born at Galion, Crawford County, Ohio, Seventh month 12th, 1838; was married to Daniel Pensinger at the old home in Ohio, 26th of Ninth month, 1858. They afterward came to Jay County, Ind., where they made for themselves and their large family of six sons and six daughters a comfortable home. About five years ago she with her husband and several children joined the Friends' Church at Walnut Corner, near their home, which meeting was attached to Olive Branch Monthly Meeting. As the shades of evening drew near on the 4th of Seventh month, 1899, she quietly fell asleep after nearly three months of suffering, much of the time partially or wholly unconscious, at the age of 61 years less 8 days.

ROBERTS.—At the home of Abert Hambleton, Oskaloosa, Iowa, the 16th of Fifth month, 1899, aged 93 years, 4 months and 18 days, Rebecca H. Roberts, daughter of Daniel and Hulda Hunt, born at Douglass, Mass. At Providence, R. I., in 1824, she was married to Laban Jenks. From 1836 to about 1858 they lived in Miami, County, Ohio, and afterwards at West Branch, Le Grand, and Oskaloosa, Iowa. At this last place her husband died in 1865. Later she was married to Reuben L. Roberts, M.D., with whom as United States agent she labored several years among the Shawnee Indians. Since his death in 1875, her home has been mainly at Oskaloosa, Iowa. She was a Baptist in her early years, but while yet in her teens, by unusual experiences—immediately from the Lord, she ever believed—she was fully convinced of the doctrines and principles of Friends, and she held them ever precious, and some of them with rare clearness to the end. For one so aged she read much, being particularly fond of her Revised New Testament, which was marked and underscored with spiritual discernment. It helped her constantly to grow in the life and grace of her Lord and Saviour, and to see His will concerning the church. While she seriously regretted some tendencies to extreme in the Society of Friends, her love and patience towards all steadily grew. She was deeply interested in the suffering, and contributed much to aid the Indians, negroes and orphans. Always industrious and sparing, she gave freely of her means to the Children's Home Finding Society, and to provide for the education of indigent youth, and she was long a life-member of the American Peace Society. Of two things she often spoke tenderly and tearfully—of her own unworthiness of God's great goodness, and of her sympathy for the suffering. In her last years, while ever in sweet submission to the will of God, she more and more desired to depart and be with Christ.

SMITH.—John Smith died at his home, in Halsted, Kansas, Fourth month 23d, 1899, aged 63 years and 3 months. He had a birthright with Friends, and since early manhood held important positions in the church. He was one of the charter members of Fairview Monthly Meeting, and after the Friends composing it had removed when it could no longer be maintained, and was discontinued, he joined with his family the M. E. Church, and was one of its most active workers and trusted counsellors. Few men had so large a share of the public confidence and esteem. At the time of his death he was completing a term as Mayor of the city. As a mark of respect all business was suspended. Six ex-Mayors acted as pall-bearers, and both the outgoing and incoming council attended in a body the funeral services.

VIA.—Delilah, daughter of John and Sarah A. Studebaker, was born in Preble County, Ohio, 28th of Tenth month, 1833; was married to William O. Via in 1855, and died at her home near Pennville, Jay County, Ind., 27th of Fourth month, 1898, aged 64 years and 6 months, a member of Walnut Corner Meeting of Olive Branch Monthly Meeting.

WHITE.—Isabella White died at the home of her daughter, in Richmond Hill, Long Island, on the 10th of Sixth month, 1899. She was the daughter of William and Mary Wilson, and was born in Pasquotank County, North Carolina, on the 6th of Ninth month, 1830. She early gave promise of the usefulness of her mature life. With her sister, she was placed at an early age in Westtown Boarding School, and later attended Friends' School at New Garden, North Carolina. On the 8th of 12th month, 1847, she was married to David White, son of David and Elizabeth White, of Belvidere, North Carolina. They were earnest young Friends, devoted to the principles of the Society, and faithful in the performance of such duties and responsibilities as devolved upon them. Very soon they were both raised to the station of elders, and, later, Isabella was recorded a minister. Her communications, while not lengthy, were often remarkably adapted to the needs of those present, and were a means of blessing to many hearts. The labors of David and Isabella White were not confined to their own Monthly and Quarterly Meetings; they were influential members of North Carolina Yearly Meeting, serving on important committees for many years, blending in their position a wise conservatism with a liberal and progressive spirit. In 1884 they removed to New Garden, N. C., and built for themselves a new home near Guilford College, where they

not only endeared themselves to the entire community, but were enabled to render much service to the meeting. For several years Isabella White was a member of the Advisory Committee of the College. After the death of David White, Second month, 1895, Isabella remained in the home, closing it temporarily, as was then thought, for a sojourn with her daughter, Margaret Simms, where until within a few weeks of her death she lived very comfortably and happily, with the prospect, however, of again entering upon service in her own meeting and community, where her return was greatly desired. It pleased our Heavenly Father to take her to her home eternal, the preparation for which she had so often and so earnestly pressed upon us all. The remains were brought home and a most precious meeting was held in New Garden Meeting-house, at which were present those who testified of her worth and service for her Master throughout her entire life.

WHITE.—Mary White, daughter of Hiram and Sarah Jones, was born Fourth month 19th, 1830, at Rockville, Park County, Ind., and died Sixth month 18th, 1899, aged 69 years, 1 month and 29 days. She was married to Jesse White, Fifth month 25th, 1848, in Hendricks County, Ind., where they have since resided, the greater part of the time near Plainfield. She was the mother of two daughters and four sons. One daughter and three sons survive her. Throughout her life she was always ready to assist those about her who needed a helping hand, finding time amidst the busy cares of household duties to visit and assist the sick. A birthright member of Friends, she retained her membership and association with them through life, manifesting the Christlike spirit by the life she lived and openly acknowledging Him as her redeemer.

WILLIAMS.—Died, James M. Williams, son of William and Lucetta Williams, at his home in Washington, Kansas, Seventh month 10th, 1899, aged 56 years. He was converted the winter of 1878 and joined Friends, and was a recorded minister of the gospel, and was actively and faithfully engaged in Christian work.

WOLF.—Merlin Wolf, son of Jacob B. and Emaline Wolf, died Fifth month 16th, 1898, near Monroe, Ind. He was a member of Pleasant Valley Meeting, Portland Monthly Meeting.

Also, Emaline Clark, daughter of Jesse and Evaline Clark, a member of the same meeting, died in the springtime of 1899. No dates obtained.

News and Events.

Sir Wilfred Laurier, the Canadian Prime Minister, announced in the House of Commons last week that the Joint High Commission had utterly failed in its effort to establish an Alaskan boundary line satisfactory to both the United States and Canada; in fact, the negotiations had not advanced one iota from the position of January last. To him the only alternative was arbitration or war. The latter, he said, could not for a moment be thought of, and consequently the final resort must be arbitration. Competent judges, however, believe the questions in dispute may yet be settled by the two countries alone, and that Premier Laurier is altogether too much of an alarmist. The situation is greatly strained, each nation being determined not to yield to the other.

Secretary of War, Russell A. Alger, resigned his portfolio last week. His resignation was generally unexpected at this time, as he had shown himself apparently thoroughly determined to weather the storm of criticism, and had stated that he intended to remain in office to the end of the term. It had become evident, however, that his further retention in the Cabinet would seriously jeopardize the chances of President McKinley for a second term, and with popular disfavor generally surrounding him, and desiring to push himself as candidate for Governor of Michigan, his withdrawal seems everywhere to have been entirely acceptable. The resignation takes effect on the 1st of next month, when he will be succeeded by Elihu Root, a prominent New York lawyer. The latter is a man of pronounced ability in

his profession, but without any experience in matters pertaining to the new position. He has yet to prove his adaptability to managing the army.

The South African War Cloud appears to have disappeared for the time at least. The Volksraad, the legislative body of the Transvaal, has passed a bill giving Outlanders the right of the franchise after seven years' residence. This is a reduction of two years from the terms formerly offered by President Kruger, and the franchise law will be "retrospective as well as prospective," so that old residents may hope to vote at the next election. It is said that the measure had only five negative votes, and President Kruger himself supported it most vigorously.

As a result of the increasing strictness in censorship of press despatches from Manila, regarding the conduct of the war, the correspondents now in Luzon have united in sending a round robin to the papers of this country. The correspondents protest against the treatment which they claim to have received at the hands of General Otis, and allege that the campaign is full of mistakes, and that misleading and untrue reports regarding the situation in the islands have been made constantly. The statement is dated July 11th, and was sent by way of Hong Kong. It was published in this country on the 18th. It is a severe and direct arraignment of Major-General Otis. The latter has made a denial of the charges, and accuses the instigators of courting martyrdom.

The Brooklyn trolley strike, at this writing, appears to be practically dead. The strikers have made a determined stand, but the company has been unusually successful in running its cars. More or less violence was in evidence during the height of the strike last week, and many cars were prevented from running, but new men being rapidly secured to take the place of the strikers, and ample police protection being afforded, there has almost from the first been but little hope for the old employees. Many of these will not even be received again upon reapplication for work. The Cleveland employees are again on strike. They declare that the trolley company has wholly failed in carrying out the concessions granted, and believing that they have been unjustly treated, they are showing themselves determined to fight the question out. Much lawlessness has prevailed, and several attempts have been made to blow up cars with dynamite and nitro-glycerine. It has even been necessary to call out the militia to suppress disorder. As usual, in both the Cleveland and Brooklyn strikes, the chief offenders are not the strikers, but their sympathizers, the idlers and riff-raff of the city, who are ever ready to unite in mob force on a sufficient pretext.

Five Italians were lynched at Tallulah, Louisiana, on the 20th. It is possible that Italy will demand restitution for these murders.

Colonel Robert Ingersoll, the noted lawyer, agnostic and lecturer, died at his home, Walston-on-Hudson, in New York, on the 21st. He was in his sixty-fifth year.

More is accomplished in this world always by the suggestions of motive and force than by the impositions of form and rule. He who believes in suggestion has trust in the vital power of things. The whole world is waiting to start into far higher action than anything yet, if one could only touch its springs. This is the beauty, this must be the quiet satisfaction, of the lives of those obscure and patient workers who build nothing themselves, but who suggest the need and wish of building to other minds greater than theirs. Think of being the school teacher of Milton or Pascal, and yet only a few antiquaries know the name of either. Surely there are last that shall be first. Surely this power of suggestiveness must always be the teacher's wisest and best.—Phillips Brooks.

"THE GOOD OLD TIMES."

We have heard much of "the good old times," and are indebted to the New York "Tribune" for a description of a few of the advantages which our forefathers enjoyed at the beginning of the century :

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticised the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage coaches bore all the travel between New York and Boston.

LED INTO IT

By Following the Habit of Friends.

As I took my coffee in very moderate quantities, I really did not believe what my friends frequently told me, that coffee was the cause of the gas on my stomach, which has troubled me for, oh, perhaps forty years.

I am now a little over sixty years old, and I know that this gas trouble came on about the time I was twenty, and has been with me ever since. I have denied myself almost every kind of food pleasant to my taste, but without any appreciable benefit.

All of my friends have known of my trouble, as it has been of such long duration. Some time ago I was called to nurse a sick friend who had Postum Food Coffee in the pantry and used it in place of coffee, praising it very highly. For about a week I used it as they did, as my only beverage, and the second day I noticed a change in my condition, and from that time on I never had one attack of the belching of gas. The friends exclaimed, "Why, where has your trouble gone?" and everyone in the house knew that I had been entirely cured by leaving off coffee and taking Postum Cereal instead. You can depend upon it that never since that time has coffee passed my lips, and never will while I can get the food drink Postum. My stomach has grown so strong since that time that I can eat anything I like, and now take great pleasure in my meals and in life altogether. I send you a list of friends whom I know have been greatly helped by leaving off the use of ordinary coffee and using Postum Food Coffee in its place. Some of these made very flat, poor, Postum on the start, as they only boiled it a few minutes, but it is generally known now about here that the only way to get the flavor is to boil it long enough. L. M. Graham, 729 8th Street, Oakland, Cal.

THOUSANDS OF PEOPLE THINK A SALAD IS NOT A SALAD UNTIL DELICIOUSLY SAVED WITH

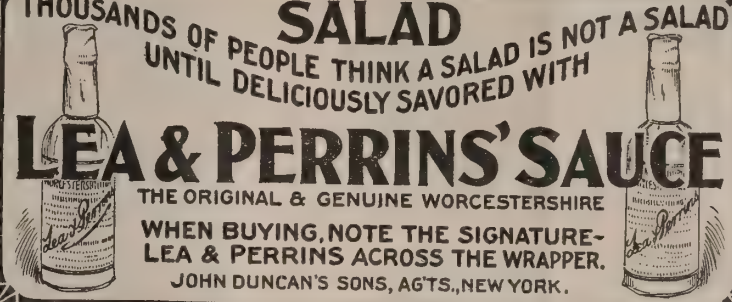
SALAD

LEA & PERRINS' SAUCE

THE ORIGINAL & GENUINE WORCESTERSHIRE

WHEN BUYING, NOTE THE SIGNATURE-LEA & PERRINS ACROSS THE WRAPPER.

JOHN DUNCAN'S SONS, AGTS., NEW YORK.



A day laborer considered himself well paid with two shillings a day.

The whipping post and pillory were still standing in New York and Boston.

Beef, pork, salt fish, potatoes, and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and the trousers were fastened with pegs or laces.

A new arrival in jail was set upon by his fellow-prisoners and robbed of everything he had.

When a man had enough tea, he placed his spoon across his cup to indicate that he wanted no more.

Leather breeches, a checked shirt, red flannel jacket, and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell attached to arouse sleepy contributors.

THE RED CROSS.

The National Red Cross Society, in compliance with the wishes of the Government of the United States, and in response to many appeals, has returned to Cuba to assist in completing the work of relief. The service is purely of a hospital nature—to shelter the homeless and care for the sick. The Society is in urgent need of funds, and its success will depend entirely upon the co-operation and support given it by the American people. The Red Cross work is also to be extended to the Philippines, where by reason of the rainy season and the attendant increase in sickness its help is particularly needed at this time. The Philadelphia headquarters of the Red Cross are at 1501 Chestnut Street.

AN ENGLISH COBBLER.

"The New Voice" tells of the good work accomplished by John Pounds, an English cobbler. His heart was filled with pity for the ragged children, whom ministers and magistrates, ladies and gentlemen were leaving to run wild, and go to ruin in the streets. He pondered over their situation until he began gathering in the outcasts, and trying to train them up in virtue and knowledge.

He taught them to read and write, and with no thought of fame or recompense, single-handed, earning his daily bread meanwhile by toil at the cobbler's bench,

he saved five hundred children, who became useful citizens.

He was sometimes seen hunting down a ragged urchin on the quays of Portsmouth, compelling him to attend school, not by the power of a policeman, but by the temptation of a potato. He knew the love of an Irish boy for that delicacy, and was often seen running beside an unwilling lad, holding a hot potato under his nose—the boy's temper nearly as hot as the potato.

It was this work, undertaken by a man poor even to rags, that inspired the greater work of Thomas Guthrie, founder of the Ragged Schools of Edinburgh.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

President,
REV. GEORGE D. BAKER, D.D.
Vice-Presidents,
REV. CYRUS D. FOSS, D.D., LL.D.
RT. REV. O. W. WHITAKER, DD., LL.D.
REV. RUSSELL H. CONWELL, D.D., LL.D.
REV. W. M. BAUM, D.D.
REV. C. H. RICHARDS, D.D.
GEORGE GRIFFITHS,
Chairman Executive Committee.
CHARLES H. ROND,
General Secretary

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House,
corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near
Warren (Roxbury District). Meetings
for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meet-
ing House, corner of Lafayette and
Washington Avenues. [Take Gates or
DeKalb Avenue Cars at Brooklyn
Bridge and get out at Washington
Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7. p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is
located on Indiana Avenue, south of
44th Street. Reached by Elevated
Railroad or Indiana Avenue Street
Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting . . . 8 p.m.

Cincinnati, O., Meeting House, N. W.
corner 8th and Mound Streets. Meet-
ings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School . . . 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House,
Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-
day 7.30 p.m.

There are also two other Friends' Meetings
and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House.
11st. Avenue and Arlington St., take
17th. Avenue Car on 16th. St., north.
Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth.
day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House,
827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y.P.S.C.E., ... 6.30 p.m.
First-day, Sabbath School, . . . 12 m
Fourth-day, Prayer Meeting, . . 7.30 p. m.

Indianapolis, Ind., Friends' Meeting House
is situated on the corner of Alabama and
13th streets. (Alabama Street Car Line).
Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor . . . 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Kansas City, Mo., Friends' Meeting House,
No. 416 W. 15th Street.

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Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting
House, corner of First Avenue South
and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East
20th Street, Gramercy Park, Meetings
for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except
first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day . . . 10 a.m.
C. E. Meeting, Third-day . . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20
South Twelfth Street. Meetings for
Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House,
28 Pembroke Street. Meetings for Wor-
ship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House,
First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, . . . 5th day, 7.30 p.m.

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Friends could also find a comfortable
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We wish particularly to call the attention of our subscribers to this Department. It has proved frequently to be a most excellent means for Friends to secure desirable positions, as well as to fill vacancies with suitable applicants. We desire to widen its sphere of influence and invite all who have occasion to advertise WANTS OF ANY KIND to avail themselves of the opportunity thus extended. Anyone with anything to advertise will find this column a valuable medium for securing buyers. A five-line advertisement of thirty-five words costs only 25 cents, cash with order. Additional lines at the rate of 5 cents per line. The American Friend reaches 7,000 families of Friends every week.

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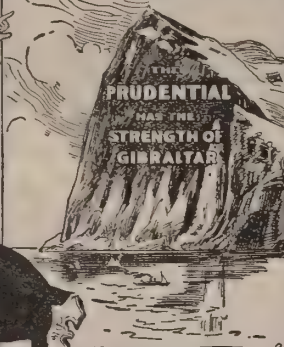
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REDUCED RATES TO PITTSBURG

Via Pennsylvania Railroad, Account
Young People's Christian Union,
U. P. Church.

On account of the Young People's Christian Union, U. P. Church, to be held at Pittsburg, Pa., August 2 to 7, the Pennsylvania Railroad Company will sell excursion tickets from points on its line, to Pittsburg, at rate of single fare for the round trip; minimum rate, twenty-five cents.

Tickets will be sold August 1 and 2, and will be good to return until August 9, inclusive, except that by depositing ticket with the Joint Agent at Pittsburg before August 6th, and the payment of fifty cents the return limit may be extended to leave Pittsburg not later than August 31, 1899.

For specific rates and conditions apply to Ticket Agents.

MONKEYS PICKING COTTON.

The "Cotton Planters' Journal" gives an account of the training of monkeys to pick cotton, in the plantations of Mississippi, an account which it would be hard to believe if it were not accompanied with names, dates, places and circumstances which put deception out of all probability.

The introducer of this novel kind of labor is Mr. W. W. Mangum, and the principal scene of its employment has been Mr. Mangum's plantation at Smedes, Sharkey County. The attempt was suggested first by Professor S. M. Tracey. He had seen the performances of some trained monkeys, and assured Mr. Mangum that he thought they could be trained to pick cotton.

Mr. Mangum was so much impressed by the suggestion that in the summer of 1897 he hunted out the owner of the monkeys which Professor Tracey had seen at work, bought the whole lot, ten in number, and induced their trainer to come with them to the plantation. There, in September, 1897, their training as cotton-pickers began, and was conducted to a successful issue.

Each monkey was provided with a bag which would hold about twenty-five pounds of seed cotton. This bag was hung over the monkey's shoulder. Baskets to hold the cotton were placed at the end of each row, and one man beside the trainer was needed to take the cotton out of the sacks and put it into the baskets.

The female monkeys proved the best pickers, not only picking cleaner cotton than the males, but picking more in a day. In less than a month after they were set at work, they could pick on an average one hundred and fifty pounds daily. They picked in weather in which negroes would not pick, and picked cleaner than the negroes. The first experiment was so successful that in June, 1898, Mr. Mangum sent to Africa for three hundred more monkeys of the same breed. They arrived at Smedes about the first of September, and their education under the superintendence of the old trainer began at once.

It was much more difficult to teach these than it had been to teach the others, as they were wild, and had not gone through the general civilizing process that the others had undergone. However, Mr. Mangum and his trainer persisted, and before the season was over they had them well taught; although Mr. Mangum fears that they never could have succeeded but for

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the ten original monkeys, whose example was invaluable.

A staff correspondent of the "Cotton Planters' Journal" visited Smedes in November last to see the monkeys at work. He writes:

"I must admit that it was a glorious sight to see, and one that did my heart great good. The rows were filled with monkeys, each with her little cotton sack around her neck, picking quietly, without any rush or confusion.

"When they got their sacks full they would run to the end of the row, where a man was stationed to empty them into the cotton basket, when they would hurry back to their work. The monkeys seemed actually to enjoy picking."

The cost of picking cotton with the aid of monkeys is only about one-third as much as with negro labor, and the cotton brings a higher price, being cleaner. As cotton-picking machines have been a failure in the South, there is great interest in the Smedes experiment.—"Youth's Companion."

A retired linendraper went into an English school one day and began putting the scholars through an examination in geography.

"What is the capital of 'Olland?" he asked.

"Capital H!" was the crushing rejoinder from the smart boy of the class.

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Last Low-Rate Excursion via Pennsylvania Railroad.

On July 28 the Pennsylvania Railroad Company will run the last special excursion of the season from Philadelphia, Baltimore, Washington, Reading, Altoona, Bellefonte, Lock Haven, Shamokin, Wilkesbarre, Sunbury, and Williamsport, and principal intermediate stations, and stations on the Delaware Division, Philadelphia, Wilmington and Baltimore Railroad, and on the Cumberland Valley Railroad, to Chautauqua, N. Y. Special train will start from Harrisburg and run on the following schedule: —

	Special Train Leaves.	Excursion Rate.
Harrisburg	11.35 a.m.	\$9.40
Sunbury	12.59 p.m.	7.80
Montandon	1.15 "	7.65
Williamsport	2.30 "	6.65
Chautauqua, Arrive ab't	10.30 "	

	Connecting Trains.	Excursion Rate.
Leave Philadelphia	8.40 a.m.	\$10.00
" Washington	7.55 "	10.00
" Baltimore (U'n Sta.)	8.55 "	10.00
" Altoona (v.L.Hav'n)	7.15 "	7.95
" Huntingdon (v.Hbg.)	8.30 "	9.40
" Shamokin (v.Sunb'y)	12.05 p.m.	8.35
" Wilkesbarre	7.30 a.m.	9.70
" L.Haven (v.Wmpst)	11.25 "	6.65
" Winchester, Va. (C. V. R. R.)	7.30 "	10.00

Round-trip tickets, good to return on regular trains not later than August 26, will be sold at rates named above, and at proportionate rates from other stations.

Pasengers from Atlantic City, Bridgeton, Vineland, Clayton, N. J., and stations on the Delaware Division, will use trains to Philadelphia on day preceding date of excursion.

For specific rates and time of connecting trains apply to nearest ticket agent.

MODEST APPEAL.

The attention of English-speaking visitors to the Milan Cathedral is readily attracted by the following notice, which appears over an alms-box:

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Vast, unrevealed, in silence and the night
Brooding, the ancient hills commune
with sleep.

Inviolate the solemn valleys keep
Their contemplation. Soon from height to
height

Steals a red finger of mysterious light,
And lion-footed through the forests
creep

Strange mutterings; till suddenly, with
sweep

And shattering thunder of resistless flight
And crash of routed echoes, roars to view,
Down the long mountain gorge the Night
Express

Freighted with fears and tears and hap-
piness

The dread form passes; silence falls anew.
And lo! I have beheld the thronged,
blind world

To goals unseen from God's hand onward
hurled.

—Songs of the "Common Day Layman."

NIAGARA FALLS EXCURSIONS.

Low-Rate Vacation Trips via Pennsylvania Railroad.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: August 10th and 24th, September 7th and 21st, and October 5th and 19th. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with the excursions of August 10th and 24th, September 7th and 21st, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29th, August 12th and 16th, and September 23d. In connection with excursion of September 7th, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

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The
Dartmouth College

American Friend

Vol. VI

EIGHTH MONTH 3, 1899

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SUMMER.

Though not often consciously recognized, perhaps this is the great pleasure of summer—to watch the earth, the dead particles, revolving themselves into the living case of life, to see the seed-leaf push aside the clod and become by degrees the perfumed flower. From the tiny mottled egg come the wings that by and by shall pass the immense sea. It is in this marvelous transformation of clods and cold matter into living things that the joy and hope of summer reside. Every blade of grass, each leaf, each separate floret and petal, is an inscription speaking of hope. Consider the grasses and the oaks, the swallows, the sweet blue butterfly—they are one and all a sign and token showing before our eyes earth made into life. So that my hope becomes as broad as the horizon afar, reiterated by every leaf, sung on every bough, reflected in the gleam of every flower. There is so much for us yet to come, so much to be gathered and enjoyed. Not for you or me, that every line in my face means pessimism; but in spite of my face—that is my experience—I remain an optimist. Time, with an unsteady hand, has etched thin, crooked lines, and, deepening the hollows, has cast the original expression into shadow. Pain and sorrow flow over us with little ceasing as the sea-hoofs beat on the beach. Let us not look at ourselves, but onward, and take strength from the leaf and the signs of the field. My heart is fixed firm and stable in the belief that ultimately the sunshine and the summer, the flowers and the azure sky, shall become, as it were, interwoven into man's existence. He shall take from all their beauty and enjoy their glory. Hence it is that a flower is to me so much more than stalk and petals. When I look in the glass I see he is indeed despicable who cannot look onward to the ideal life of man. Not to do so is to deny our birthright of mind.

RICHARD JEFFRIES.

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On page 743 of this issue will be found some remarks on "Advertising in the American Friend," which will be of value to all our subscribers.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. VI.

PHILADELPHIA, EIGHTH MONTH 3, 1899.

No. 31.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

FOR THE AMERICAN FRIEND.

THY WILL BE DONE.

My Father, give me strength to say,
"Thy will, oh Lord, not mine."
I feel my weakness, and I know
Thy power Divine.
As keen a pain as thrills my heart,
Thou, Christ, didst bear for me,
When cruel nails pierced Thy dear hands
Upon dark Calvary.
The cross is heavy, Lord, to bear;
Help me to see
It is not heavier than Thine,
Once borne for me.
The path of life is thorny, Lord,
But, pressed upon Thy brow,
Were sharper thorns; and so this pain
Thou, too, dost know.
The way is dark and lonely, Lord;
The end I cannot see;
But surely Thou in Thy great love
Wilt do the best for me.
I take the cross that Thou dost give;—
Thy will, not mine, be done.
Oh, make me in the likeness, Lord,
Of Thy dear Son.
The cup is not more bitter, Christ,
That to my lips is pressed,
Than Thou didst drink for me; and oh,
Thou knowest best.
Thy loving heart could not deny
The craving of my soul,
Unless 'twere best. So let Thy will
My will control.
Thou callest me to sacrifice
The dearest thing on earth;
And yet, compared with Thee, it is
Of little worth.
What matter if my life be dark
And desolate my way,
If through the darkness Thou dost lead
To endless day?
So, Father, with my hand in Thine,
I listen to Thy voice.
Choose Thou the path that I must tread,—
I would not have my choice.

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

What seemeth best to my poor heart
So sweet, oh God,—so dear,—
Might lead from Thee; so take it, Lord,
And keep me near.

Yes, Father, may Thy will be done,
Though bitter tears may flow;
Just why Thy hand on me is laid,
I do not know.
Heed not my pain and anguish, Lord,—
I would be Thine alone;
Take down the idol from my heart,—
Thyself enthrone.

Thou wouldst not take it from me, Lord,
If 'twere not best.
Oh, help me on this precious thought
My heart to rest.
My weary, wounded, storm-tossed soul
In Thee may find sweet peace;
Within the haven of Thy love
The storm shall cease.

A. L. F.

A LESSON FROM A LIFE.

It is perhaps not wise or best that much comment should be made here upon the life and work of the noted agnostic, Robert G. Ingersoll, whose earthly career came to an end on the 21st of this month, but there is one solemn lesson which his life should teach us, and it seems right to point it out.

Those who have examined his treatment of the Christian religion are well aware that his attacks never reached the citadel itself at all; in fact, he never seems to have comprehended the real message and power of Christianity, and he was merely fighting a "man of straw" which he set up for Christianity, and, even if everything which he ever said had been true, it would still have left Christianity, as it is taught and embodied by Christ, unshaken and untouched. The most Ingersoll could do was to show that some positions which the church has held are ridiculous and weak—never that there is no power of God unto salvation in the Gospel of Jesus Christ.

But, notwithstanding this fact, he has made a great impression upon the multitudes, and he has tremendously increased the number of those who call themselves infidels, or even atheists. He has, for a quarter of a century, stood as the mouthpiece for expressing and directing anti-religious views, and his influence in shaking the faith of weak and unthinking persons was incalculable. Nothing now can undo the harm which has been done, but we should ask the question, Why did this man become such a power for the destruction of faith? What made him an agnostic and a teacher of infidelity? The answer is a solemn one. His father, who was a minister, and whose theology was hard and rigid, was determined to make his son accept this faith, whether he liked it or not; whether it met the need of his soul or not. It was the old attempt to force the mind to take a doctrine whether it seemed reasonable or not, just as parents formerly gave all their children calomel for every ailment they might have, regardless of what they really needed. This young man refused the dose which was offered for his spiritual condition, and at once he was treated as a bad disbeliever. Such treatment only drove him to question more and more, and to conclude that the sort of religion offered to him was not true, and then to conclude that no religion was true.

If some Christlike man with the real spirit of the Master could have showed this young man the real meaning of the Gospel, and how it is adapted to the needs of every soul, and could have made him see that Christ draws men with love and never drives from behind, this brilliant mind might have become devoted to proclaiming the Christianity which he tried to bring into ridicule. This life might have led its thousands or its tens of thousands to Christ, if some wise teacher had come to help him in the time of his early spiritual difficulties and perplexities, when an unwise man was trying to force him to accept a thing which did not seem to him true, and which went against his nature. Instead of Ingersoll, the evangelist, we had Ingersoll, the agnostic.

Now, the lesson is plain. It is a Christian minister's business to enter into the intellectual and spiritual difficulties of young men. They should be treated with wisdom and tenderness, and it should be understood that nothing is gained by trying to force truth upon a mind which cannot see it. From the nature of the case, men must be drawn, not driven, and there is no higher service than to enter into a young man's difficulty intelligently and show how the truth makes free and how Christ himself leads into all truth.

THE TREATMENT OF CRIMINALS IN THE SOUTHERN STATES.

SOME of our English Friends have been deeply stirred over the condition of criminals in the Southern States, and they have been amazed that American Friends seemed to take little or no interest in the matter. It is a question which ought to arouse not only Friends, but all Christian people much more than it has done, and yet we all feel that the problem is such a difficult one that only an expert on the subject can talk intelligently upon it. The situation, briefly stated, is that the great proportion of criminals to tax-payers in some of these States has resulted in a demand for a cheap method of providing for these criminals, and the "chain-gang" and the "contract-system" have been adopted as the cheapest method of disposing of them. The prisoners are hired out to contractors for various kinds of work, and, where it seems necessary to do so, they are chained together to prevent desertion. It is claimed that many of these contractors are cruel and treat the prisoners much as though they were beasts, and reports further say that young persons of both sexes, especially young negroes, are sent to the chain-gangs for very slight offences. These chain-gangs are undoubtedly schools of vice, as a recent writer in "Harper's Weekly" says, and they have the effect of destroying what little manhood or womanhood—what little spark of a better self—was left in the convict. It is a system of punishment which is "cheap" for the State, to be sure, but it ends in making a total wreck of the poor creature it punishes, and a system which does that is dreadfully "dear" at any price. At present there is only one reformatory for young negroes in all the Southern States, though another is about to be opened in Virginia. The present crying need is the creation of more reformatories where young and unhardened offenders may be reformed and won back to lives of morality and usefulness. This is the way to solve the problem, and our philanthropists must realize that the way to abolish the dreadful "chain-gang" is to put a better and a Christian system in its place.

We must not forget the burden which the South is carrying, and the load which it is struggling under. There are masses of poor, ignorant and criminal-disposed population, while the men and women who have a fine, virile sense of righteousness and human brotherhood, together with the material means and the intellectual power for grappling with such complex and difficult problems, are not over-abundant. We must not be too ready to cast the stone when we find our delicate sense of the fitness of things shocked,

but we must rather endeavor to help our Southern brothers work out satisfactorily their hard race and penal and educational problems.

THE UNIFORM DISCIPLINE.

THE Indianapolis Conference decided that a Uniform Discipline, and a plan for the closer union of the Yearly Meetings through a Central Body, should be prepared and submitted to the Yearly Meetings. For this service a committee of two from each Yearly Meeting was appointed. This committee chose a very small sub-committee to make the first draft. This has been, as every one will understand, a long and difficult task. It could not be made by merely hashing over again the old Disciplines of the American yearly meetings. Much of it had to be new and constructive work. At length the work on this draft is finished, and it has been sent in printed form to the members of the committee for examination, criticism and suggestion. When the reports are all in from the members of this committee, the original sub-committee will put it into its final shape, so that it can go directly to the yearly meetings. It is now expected that it will be ready for some of the yearly meetings this autumn. The committee is planning to take measures to put the draft before the members of the yearly meetings in such way that they will have plenty of opportunity to give it a careful, personal consideration, and go to yearly meeting with an enlightened and intelligent judgment upon it. Friends' Discipline is the result of hundreds of years of growth, and Discipline-makers must to a certain extent adapt their work to the situation which really exists in the church, though at the same time every new Discipline should be an educational and directing force, as it is hoped this one will prove to be.

CHURCH NOTES.

The British and Foreign Bible Society reports that the work of translation is in progress in not less than 120 languages. Through its 725 colporteurs last year 1,500,000 copies of the Scriptures were sold.

The Epworth League, which has been in National Convention at Indianapolis, was attended by 20,000 delegates. This is the fourth annual reunion of the League, and one of the most successful and enthusiastic.

It is announced that definite action is to be taken by the opponents of Dr. Briggs in the Episcopal Church. The aim is to accomplish the overthrow of the broad churchmen as a body, so that the church may no longer have to be responsible for their alleged looseness of belief and teaching.

The donations to the American Board have increased \$40,270 in ten months, while the legacies in the same period fell off \$57,363.

Details of a new railroad to cross the Holy Land have been received by Secretary Hay. The proposed capital is \$50,000,000. The road will run from Haifa, a seaport town 75 miles south of Beirut, to Damascus, a distance of 142 miles. The project also includes an extension from Damascus to Bagdad and the Persian Gulf.

The Czar has sanctioned by imperial order the first official breach of the May (1882) Laws, which prohibited Russian Jews from settling in the villages, and thus prevented them from devoting themselves to agriculture. Baron Horace Gunzburg has set apart 1,350 acres of his estate in Bessarabia to the formation of a Jewish agricultural colony.

A dangerous phase of "Christian Science" is now threatening the public. Several instances have recently occurred where the followers of this cult have declared their disbelief in infectious and contagious diseases. Their open disregard of the usual precautions taken at such times is bringing them into further disrepute, and in time must subject them to police supervision.

The plans for the Ecumenical Conference on Foreign Missions, to be held in New York next spring, are advancing very satisfactorily, and everything points to a most successful gathering. Among noted personages who are expected to be present are Lord Overtoun and Lord Aberdeen. Copies of the prospectus of the Conference can be had from Ecumenical Conference Secretaries, 156 Fifth Avenue, New York city.

A factor to be reckoned with in the evangelization of France is a canal boat used in connection with the McAll Mission, "Le Bon Messager." In France, owing to the extended net work of canals, it is possible to travel 20,000 miles in the heart of the country by this means. The floating chapel seats 150, and wherever it stops the room is crowded with listeners. Intense interest everywhere attends its progress, and great good is accomplished by this unique method of work.

We may be sure that nothing will be so likely to make us miss the mark of the Divine glory as the habitual exercise of unworthy thoughts with regard to the Christian calling in general, or our personal vocation in particular. Faber says that it is as easy for the devil to contend against God with low views as with mortal sins. I think this is probably true, and that if it is true low views must be classed with the temptations that make for mortal sins. In the armory of the devil they are ranged alongside of the most biting and burning of his fiery darts.—J. R. Harris.

OUR EVANGELISTS.

BY E. HOWARD BROWN.

We have recently come in contact with quite a little opposition to evangelists and evangelistic work, the greatest objections being, first, that so much of the work done by them is only superficial; second, that many are converted to the evangelist, and the work left in such shape that the pastor cannot hold what has been gathered; third, the lack of sympathy on the part of the evangelist for the pastor; fourth, the lack of experience in living among men as a pastor and knowing their several difficulties and trials.

I do not write to deny these things, for they are true, but as an evangelist to help someone else and to keep many of our pastors from going to the other extreme. While these things are true, evangelists are not the only superficial workers. The cause may be due to different things. It may be a lack of sound and definite teaching; it may be that the evangelist has hurried them to claim what they have never received. Some are urged to ask for the baptism with the Holy Ghost who are not yet justified. Many lower the standard of justification to get to preach sanctification. There are evangelists who build themselves up by lowering the pastor in the eyes of his people, and by making them dissatisfied with him. There are some who shut themselves up in their rooms and who will converse, visit or try to help any one only in the meetings. There are those who pray all night for things they might reach during the day.

There is a tendency to ignore the evangelist because of these things and to require our pastors to be evangelistic pastors and hold their own revivals. We might as well try to ignore the pastor and do away with the pastoral system because some pastors have failed—some in pastoral visiting, some in getting the church to work, some in holding the attendance and in building up the church.

The early church recognized the gift of the evangelist, our church has always recognized it. There are many who can tell how clearly they have been called into pastoral work and urge the need of it; and some of us can tell how clearly God has called us into evangelistic work, and some of us only have the evangelistic gift. I was recorded an evangelist two years before I was recorded a minister, by Indianapolis Monthly Meeting. God recognized the gift, the church recognized it, and while there are many mistakes made and some sad ones, let us not ignore the gift of the evangelist. Every evangelist ought to be in harmony and unity with the church and her doctrines. Every evangelist ought to be in sympathy with pastoral work and know something of the pastor's difficulties.

Many times a revival is not at all due to the evangelist, but is the harvest of the pastor's labor. Every evangelist should mingle with the people and show himself sociable. Jesus Christ ate and drank with sinners (not for His own pleasure, but for their sake), and a true follower of Him will not lock himself up for self-gratification, either in sleep or prayer. He ought to be so saved and kept, so filled with the Spirit,

that all the time possible might be given to the Master's business.

Don't unchristianize everybody who does not claim to be sanctified. Many times they are living better than those who do profess it. Don't neglect the poor and the sick. Above all else, stand by the pastor. Use the pastor. Counsel with the pastor. Make the people love the pastor. Help the pastor in everything possible to get hold of converts, so he may hold them and help them.

While we need more evangelistic pastors, I believe we need more pastoral evangelists. One or two years of hard pastoral work will be the making of an evangelist, and without he is not, and cannot expect to be, altogether successful. So much of this chasing from east to west, and stopping from two to ten days at a place, cannot help but create a restlessness and dissatisfaction in many churches—a kind of spiritual or religious anarchy. Therefore, let the modern evangelist be experienced, use good common sense and judgment, and be baptized and filled with the Holy Ghost, and led of Him in all things.

FOR THE AMERICAN FRIEND.

A SERIOUS LEAKAGE.

BY A CONCERNED FRIEND.

A recent editorial under the above heading has led me to give some thought to the subject. A careful examination of the membership record book of a meeting shows the following facts: A list of 395 members shows an actual leakage of 13 during the past year, and a future possible leakage of 90. Of these 103 persons the location of 4 has not been known for years. Of the other 99, 92 are birthright members; 3 were received by request, 2 adopted children at the request of their foster parents, and 2 by letter; 44 of these have never come under the influence of our meetings, having either lost their interest before they were received by certificate here, or else they do not reside near the meeting, their membership being sent because it was the nearest meeting; 31 others are minor children for the most part in families who are not interested. The present status of these members is about as follows: Thirty-nine within reach of our meeting but rarely attend our meeting or any other; 13 within reach of our meeting, but attend elsewhere, either by preference or because more convenient; 20 reside elsewhere, and so far as I am able to learn are not interested in any religious society; 22 reside elsewhere and are more or less interested in some other church; 18 are still more or less interested in our meeting, but their life is so absorbed either in business care or social pleasure as to make their case somewhat discouraging.

The causes of indifference in these members may be stated about as follows: Of those who attend other churches when they might their own—with five it is a matter of convenience; five have become tinctured with theosophy, Christian Science, etc., and attend their meetings; five have been led to other churches by school companionships; one prefers the quiet Wil-

bur meeting, and his wife, while preferring ours, does not think best to split the family; one other attends that meeting to please his wife, who is a member there. Of the others 40 moved away from friends because of business opportunities, and with about half of these business cares crushed whatever of religious life they may have had. Uncongenial home life set one adrift; a profligate father three others; four married companions who were not interested in religious things; three boys were permitted to distribute Sunday papers, taking them away from Bible School and into loose associations; three were educated away from the church; three became absorbed in fashionable society life and had no time or strength left for attending meeting. The two adopted children, though under earnest Christian care, developed hereditary tendencies toward profligacy of such a character that they had to be given up. Two of those who joined the church did so under a temporary impulse and have not maintained their interest. The three others who were not birthright members have moved away from us and have not taken their membership as yet. Of the large number whom we have received from outside Friends' Church, these five are all that seem likely to leave us, and so far as I know none of these have lost their Christian faith. A large number of those who have joined by letter or request are among our most useful and valued members.

Another fact worthy of note is that most of these indifferent members have come from meetings in this country and England that have been regarded as Quaker strongholds. They are the product of old Quaker method, or lack of method, and cannot be charged against modern innovations or aggressive movements. They are largely the residuary deposit of a birthright membership system. They are a source of weakness to the church, for as a tree cannot thrive if there be much dead wood, no more can the church. And yet it is difficult to remove them. They have committed no flagrant violation of discipline; they attend on rare occasions, such as are of special interest—e.g., quarterly or yearly meetings, funerals, or when some traveling friend of wide reputation appoints a meeting. They give occasionally small sums for church purposes. They don't like to be cut off, and they have relatives or friends among our more active members who are hurt if they are dropped. And so the church carries them as long as there is any hope, and when finally they reach the point of absolute indifference they are dropped from the records.

Are there any remedies for these evils? There are two subjects that are intimately connected with the difficulty—birthright membership and the growing tendency toward city life.

1st. Birthright membership. I am more and more convinced that birthright membership is inherently wrong. I find this conviction growing both in this country and England. If recent reports published in an English Friends' paper are correct, there are Friends over there who refuse to allow their children to be considered as members because they regard its

influence as evil. I also notice in a recent article in the "British Friend" on this subject (a serious leakage) the same evils existing there as here, and our system of membership is spoken of as one of the causes.

Strange as it may seem in this intelligent age, there are many people who rest in the fact that their names are on the church records, when they know nothing of Christian life. We have no right to permit people to have an excuse for that idea. There are two principles that have become very clear to me: 1st. We ought not as a church to assume responsibility for children where the parents will not assume any responsibility in training them for Christ and the church; and 2d, active membership in a professed church ought to correspond—at least in theory—with membership in the real church of Christ, and depend upon the confession of faith and personal choice of the individual. Most other churches recognize these principles, and it is time for Friends to adopt them.

The mere fact of birth gives no right claim to membership. The children of the church ought to be considered, and consider themselves as the wards of the church. But to be the child of the church, the parents ought to request it and to publicly pledge themselves, with divine help, to train the child for Christ. Why is not such a pledge as vitally important as the vows taken in marriage? It lies at the very foundation of a true Christian home. When the church comes to emphasize it as it ought to be, there will be fewer marriages of believers with unbelievers where the two cannot stand side by side in this sacred covenant; there will be fewer prayerless homes, where parents undertake the duties and conflicts of daily life in their own strength; there will be fewer nominal members of the church and less of this "serious leakage." I believe also it will result in a larger membership and a better membership. When we strengthen our stakes we will have need to lengthen our cords.

Then, again, under the second principle mentioned above, we ought to distinguish between a ward of the church and a church member. Church membership ought to be a sacred obligation, assumed voluntarily, solemnly and publicly by the individual. When we assume to be a branch of the church of Christ, we falsify ourselves and dishonor Him by any lower standard. Perhaps as simply a "religious society" there might be some excuse for a membership that never confessed Christ, but yet were supposed to be religiously educated and religiously disposed. Heathen bodies may rightly call themselves religious societies. But when we profess to be a Christian church it radically alters the basis of membership. A religious society may certify as to the membership of any one who chooses to permit it, but when we give certificates asserting that a person is a member of the church who has never been willing to confess Christ, it is a falsehood upon its face. Friends have always been rigidly careful about the use of words, that they are strictly truthful. Unless we rectify this wrong, we are liable to fall under the denunciation of those who "strain at a gnat and swallow a camel."

I do not advocate any system that requires a decision at any specified age as to whether a member is going to remain a member or not. I plead for the recognition of a truthful relationship. Let us recognize wards as such whether they be five or fifty years of age; and a member as such from the time they intelligently become such until that relationship for any reason may cease. When we shall come to this basis the most potent cause of a serious leakage will have been removed.

2d. The movement of population from the country to cities.

Friends have largely been a church of the country. There they have gained their greatest victories. This fact has been one prominent cause of their independent, sturdy character. With the tide of population from country to city, many of our most energetic, active young people are taken away from our church influences. Had we churches in the cities where they go, maintained at the standard they ought to be, these members would be retained and add largely to our efficiency, both numerically and financially. As it is, probably less than half of them become actively connected with any church. The atmosphere and observances of other churches are so different from that in which they have been trained, that they fail to become actively interested, and drift away from church life. They often become prominent citizens. Generally they take pride in their Quaker ancestry and connections, and too often are of the class who trust and rest in these. There is probably not a large city in the country where there are not a hundred or more such people whose names are on our records somewhere. Have we not as a church a responsibility for these as well as a duty in the evangelization of city populations, and the carrying into these centers of influence those principles which, as Friends, we hold to be purer than those of any other people? The rapidly increasing population of our cities makes this question serious.

Unless we face this problem earnestly, and use our best judgment in its solution, our days are nearly numbered as a church. We cannot solve it as scattered communities. It will require a united organization. There must be a special adaptation to new circumstances, both in methods and workers. I do not say that we must be like and do like other churches. They are not satisfied that theirs is the best. This much is certain, however, that crudities and blunders of manner and matter that may be overlooked or excused in a country meeting, where every one knows and can make allowances for every one else, would destroy the success, if not the existence, of a city meeting.

It is not especially pertinent to this paper to discuss the city meeting, more than to point to the fact that the lack of it is a serious source of leakage; and that if this leakage is to be stopped we must not only have city churches, but they must be of a character worthy to hold our own and take their place as centers of influence in city life. I trust these subjects, which seem to me of vital importance to us at this critical

time in our church history, may receive the best thought of our "weighty friends."

PENS.

BY M. Z. KIRK.

Millions of people use a pen thousands of times without giving any thought as to how it is made. Our grandfathers could tell exactly how every pen they used was made, and just what kind of a feather made the best. To-day we know all about some rare or sensational thing, but frequently entirely overlook the most common and useful ones. Because an article like a steel pen is so cheap we hardly think it worth our time to investigate. If the readers of this article should set out to construct all the machinery to make a single steel pen it would require about \$50,000. Astonishing as this fact is to most of us, it may make the process of manufacturing pens more interesting.

Through the kindness of Alexander Wood, of the Esterbrook Steel Pen Co., the writer had the unusual privilege of inspecting the process of manufacturing pens. The raw material comes to the factory in the shape of hard steel straps. These are placed in crucibles and heated to the proper temperature to soften them. They are then annealed and cold rolled to the exact thickness and width to make the grade of pen desired. The steel straps are passed under the cutting machines, which are operated by girls, and a piece just the right size and shape drops out. If you will examine your pen you will see one or more holes in it. These are punched in the steel by dies that have been constructed by very skilled machinists, who receive about fifty dollars a week for their services. The piece of steel is now ready to be annealed. Each one must then be placed by hand in the machine that marks the name and number on it. If all the work thus far has been perfectly done (and no other kind of work will do at all) the piece of steel is placed in a machine which bends and crushes it into the shape we find it in the market. Thus far the process has been quite complicated but the more one studies the nice, smooth movement of a perfect pen the more difficult all these processes become.

They are now ready to be placed in a cylinder and properly tempered over a very hot fire. The amount of heat applied at this point produces the desired color of the pen. On examination we find they vary in color from a silver gray to a bronze. After being cooled, the pens go to a little room, where they are given an oil varnish bath and quickly dried.

All the rough edges are ground off by hand, and finally the point is split and the pen is complete. At last they go to the packing room and are counted by weight and packed in little boxes, as we see them in the market.

From the above we can see how easily we often overlook small things. How true this is in our everyday life. We neglect the little deeds of kindness and the little words of cheer because a single one does not amount to much.

THE MAKING OF A SAINT.

The character of any man is likely to be conceived wrongly, unless we have seen it in the making. We are apt to treat as natural elements in his make up what has been acquired by long struggling for the conquest of his baser self. If we contemplate George Herbert in the calm of his later years, and his unsparing devotion to the interests of his spiritual flock on the Salisbury plain, we naturally suppose him to have been a person of singular unworldliness, and a piety which sought nothing but God's service as his reward. But if we read between the lines of the autobiographic poems in his "Temple," we find that he was a man whom the world had drawn very strongly, and that he had his share of that Herbert temper of which we meet so much in his elder brother's autobiography. George Herbert, apart from divine grace and the conquest of himself that it made possible, might have become just such a man as Edward Herbert depicts himself. And any thoughtful man who compares the poems of the one with the narrative of the other must feel an almost infinite difference in the atmosphere of the two books, and in their effect on his own spirit.

A case nearly parallel is found in the Apostle John. We take the Apostle also on the record of his later years, when he wrote his great Epistle, and his still greater Gospel, and we not unnaturally project the great qualities of the veteran saint upon his whole life in our conception of it. We think of his nature as one in which the gentler affections abounded, and fancy that he had less difficulty than have most people in entering into his Master's thoughts and purposes of love. We speak of men of that disposition—Nander, for instance—as Johannine natures. And we thus fail to do justice to the triumph of divine grace in the Apostle's character, who, no less than Paul, might have said, "By the grace of God I am what I am."

The synoptic Gospels give us no reason for ascribing an especially affectionate and lovable character to any son of Zebedee. The appearances of the two brothers at the outset indicate nothing more than their comparative wealth. They leave the fishing-vessel in charge of their father and his hired servants when they follow Jesus. It was early in the third year of our Lord's ministry that the brothers exhibited their temper of mind by proposing to call down fire upon the Samaritan village. Our Lord treats the proposal, many ancient authorities say, not as an isolated or transient fact, but as a disclosure of character. He answers them, according to all the early translations, "Ye know not what manner of spirit ye are of." That he gave them the name "Sons of Thunder" was due, probably, to this occurrence. Toward the close of the year, as he was proceeding to Jerusalem to his passion, Salome made the request that her sons should have an especial place of honor in his kingdom. The sons seconded her request very heartily, and not in a way which indicated a loving spirit. It made the other apostles very angry, and thus showed that they also had not risen above the

zealous, self-seeking spirit which Jesus bans and bars out of his kingdom. Both occurrences give us an impression of the sons of Zebedee which is not that of unusual amiability. Nor is there anything else in the Gospels to offset this. It is true that both were of the inmost circle of confidential apostles; but so also was Peter, who never has been supposed to have obtained that place through his amiable qualities. It also is true that John is described by himself five times as "that disciple whom Jesus loved," but never as "that disciple who loved Jesus" in any especial sense. "We love Jesus because he first loved us" (1 John 4: 19) may well have been an autobiographic reminiscence.

The height and power of love in Jesus cannot well have found their most impressive manifestation in his relation to one who at once and easily responded to his affection. As of his love to mankind, so it must have shown itself to individuals whose unloveliness made it remarkable to those who witnessed it. The neglect of this fact has led many to infer that the disciple whom Jesus loved must have been naturally lovable. Had he been so, neither that disciple nor his associates would have been impressed as they were by our Lord's affection for him. It was because he took a naturally harsh, self-seeking, and impatient nature, and lavished his wealth of affection upon it, that men made note of the outgoing of his gentleness and patience. It was upon the disciples who would have crushed the village, its women, its children, and its dumb beasts, under the fires of wrath, that Jesus lavished his long-suffering love. It was to one who would have pressed himself to the front in despite of others' claims, that Jesus taught the love which envieth not, vaunteth not itself, seeketh not its own, endureth all things.

Look at the matter in the light of our Lord's training the Twelve for their apostolate. A wise and loving teacher is sure to fasten upon the most unpromising scholar in the class, and to make a point of bringing that scholar to a proper understanding of the subject in hand. It is the mark of a weak teacher to feel and show most interest in those who get on the quickest. So Jesus seems to have dealt with this son of thunder, this fire-finger, this throne-asker, who had so much to learn before he would be fit for his work.

The result in John's gentle and affectionate old age is the fruit of grace, not of nature. He has become the loving John, who writes "the Gospel of the heart of Christ" because he has been brought so near that heart by Jesus' loving care. Grace has triumphed in him. The fruit which once was so bitter and acid is now mellow and sweet. They carry him to the church in Ephesus when he is too weak to walk. They hold him up in presence of the people when he is too feeble to stand. The last of the Twelve repeats to them the same sermon Sunday after Sunday, and it is simply "Little children, love one another." "Why tell us that again and again?" they ask. "Because this is enough, that is all." Love is enough.

And what our Lord did in John he can do in us. He can take us, in all our defects and deformities, and

make us a proverb for perfection in the very qualities we lack the most. He can make a Herbert a marvel of patience and unworldliness. He can make a John, through his love, the disciple who loved Jesus and all the flock of Jesus with a love that is modeled after his Master's own.—“Sunday School Times.”

EXTREMES IN THE MINISTRY.

In studying the words or command of the Master, “Fill the waterpots with water,” I was reminded of a conversation with William Wetherald some twenty-five years ago. He had been at a Monthly Meeting in Farmington, and spoken in the business meeting very forcibly on the subject of pernicious literature and its poisonous effects. A day or two afterwards we were on the cars, bound for the General Meeting at Poughkeepsie. Noticing his close attention to a magazine in his hands, I jokingly remarked to him, “What, William! reading pernicious literature?”

With a motion of the hand, he said: “Alexander, sit down here,” and doing so, he said: “This is ‘Harper’s Magazine,’ and I am reading a very interesting account of incidents in the travels of Dr. Livingstone in Africa, and I find it food for thought in connection with the heathen and mission work. I am putting it away in the storehouse of my mind, not with the intention of using it at any particular time, nor have I any idea now of preaching on that subject on any set occasion; but some time, or on some occasion when the mission work is being discussed or the Spirit leads me to preach upon that subject, I shall be better prepared to present it.”

I replied: “Yes, that’s it. ‘Fill up the waterpots with water,’ and when He gives the command, ‘Draw out now and bear to the governor of the feast,’ it will then become the wine of the kingdom.”

“Yes,” he replied. “I believe in a certain preparation for the ministry; that is, to store our minds with as much profitable information as it is possible to do, and, trusting in the guidance of the Holy Spirit, we shall then be instructed, well prepared for His work.”

“But, William, thou dost not preach on all thou reads?” he replied, smilingly, and pointing to his brain, “Fill the waterpots with water,” and when He gives the command take therefrom.”

Blessed words, indeed, and on these and the thoughts or principles therein contained is the pith of true spiritual Christian ministry, and to my mind the minister who ignores it is and will be lacking in spiritual power and success.

Too many in these days who are depending on prepared sermons and their manuscript will not step out on God’s promises, and practically illustrate true faith and trust.

I am satisfied from over forty years’ experience and observation with and among Friends’ ministers, that there are two extremes, both of which, I believe, are enormous, and beget poverty to the souls of both speakers and hearers. One—and too common to-day, espec-

ially with Friends, so-called—is mapping out, planning and fixing up sermons beforehand, and even announcing subjects to be preached upon, and the other, too over-cautious in their ministry, fearing to study up on Bible subjects or think upon and thoroughly digest texts of Scripture that come to them, for fear of making improper preparations in their ministry, and thus not depending entirely upon the Lord, forgetting that one may be lazy in mind as well as in body, and that God will not use successfully such kind of instruments. To such comes the command, “Fill up thy waterpots” in answer to the words, “They have no wine,”—that is, observe, read, think, study, converse, pray—and last, but not least, trust in the leadings and guidings of the Holy Spirit.

ALEXANDER M. PURDY.

Palmyra, N. Y.

FOR THE AMERICAN FRIEND.

“OUR THOUGHT OF GOD.”

BY JUDGE J. M. WASHBURN.

For more than thirty years I have been more or less a reader of the teaching, theology and lives of the Society of Friends. As I read the style of this paper, at the head of the first article in *THE AMERICAN FRIEND* of Third month 30th, 1899, I had a desire to write a short article on the subject, believing that the article of that date relates to the arch stone in the temple of Christianity. If one will mingle with myriads of professing Christian people of all names, he cannot help seeing, if he possesses spiritual discernment, a wide gulf between what they profess to be and hope they are, and what they are, by real spiritual discernment, perceived to be.

There is no implication here that persons mean to dissemble. It is implied only that they do not understand themselves. A man’s material organization is not the man. That is matter. Man is a spiritual being. In his spiritual nature he is dual. He is constituted of will and understanding. The will receives love and life from God. The understanding receives truth from God. In a state of evil the will and the understanding are divided. In that state men see and know (largely) what is right and what is wrong. They see and know by truth in the understanding. But if the will is evil it does not love the truth in the understanding; will not choose the truth and will not follow the light of truth in the understanding. And so here rises a division in the empire of the soul which ought to be “the kingdom of God.”

Truth is a spiritual substance. Jesus says, “I am the truth.” Love is a spiritual substance. “God is love.” Now Jesus and God are not two infinite Beings; because if they are, they are two Gods. But every constituent of the Infinite is infinite. And Jesus is infinite truth. God is infinite love. Truth is the Form; love fills the form, and is one with it. A spiritual form is not distinct from what it contains. Jesus and God are one, as in the original, “I and the Father are one.” So to express it, Jesus contains God; or Infinite love is in infinite truth.

Re-generation is a re-birth from God. It is a birth.

It is analogous to the natural birth. There is a conception. From the conception there is growth of the spiritual embryo. Finally, there is a spiritual birth; a child is born out of the Lord Jesus Christ. God is the Lord, Jesus, Christ. The spiritual child is a child of God—is born out of the Lord, Jesus, Christ. The spiritual child derives its nature, its disposition and its spiritual body from the Lord, Jesus, Christ.

God is trinal. Man is trinal. Man has "the image and likeness of God"—the understanding and the will. And these are in a third part of man—the part of him that lives in this world—"the natural man," as Paul calls him.

Christianity is the regeneration of each of the three parts of man. All three parts are not regenerated at once; there is the conception, the growth to the preparation, and then the birth. This process is expressed in Matthew 3: 11 by three baptisms; regarding each one as spiritual, the first symbolized by the element of water, as it purifies from filth.

The first of these baptisms is intended to regulate the passions, the appetites, the lusts in "the natural man." This baptism is truth ministered from Christ, or it is the anointing of the mind, in order to wash it from the grosser sins. It leads "to repentance," and a turning to Jesus—fuller life.

The second baptism is from Jesus; and "Jesus saves his people from their sins." Man is the spiritual temple of God. In the temple are "three courts." The second baptism is inauguration into the second court, "the holy place." When this court is open, it has in it "truth and love." The result is a divided empire in the soul. Love does not control. Truth contends with love for dominion in the man not yet fully regenerated. The state in the soul is, "When I would do good evil is present with me." The spiritual child is not yet born.

"The baptism of fire" is the baptism of Divine love—it is heavenly fire. This is ministered from God, who is love. In the Old Testament the Lord is called Jehovah; in the New, Lord and God are the same. So the three baptisms give a threefold birth. One is to regenerate the natural man; the second creates "the image of God" in man; the third creates "the likeness of God" in man. And the three are a spiritual birth out of the Father, the Son of God, and the Son of man, the same as the Lord Jesus Christ. Here is the real spiritual birth.

In the soul of this man there is no spiritual conflict. His thoughts are one with his feelings. His will and his understanding are one, or in harmony; and both are one with the will of God. The person is born of God, and lives in God and from Him. "The kingdom of God" is within him and he is in the kingdom of God. God rules over him and reigns in him. His will his thought, his feelings and emotions are in harmony with each other, and in harmony with God.

God's love and life and truth are in him as his love and life and truth. He is "made partaker of the Divine nature." "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God."

For more than a score of years I have regarded such a spiritual state as this to be simple Christianity. And as I understand, such was the spiritual state of many of the early Friends. There may not be many in this state now. It is not much taught; and when it is attempted to be taught the teaching is not very clear and well expressed.

I would like to see your paper take the like ground here expressed, so as to lay a true Christian life before the minds of its readers. It is a great need of the age, when Christendom is much agitated and we have a war with a semi-barbarous people. I have been considering this matter for more than a quarter of a century, the life itself not being a theory, but an experience, with me.

Denver, Col.

A MODOC FRIEND.*

"Uncle George," as he was familiarly and lovingly called by his neighbors during the latter years of his life, was one of the fifty-five Modoc braves, who for several weeks withstood a thousand United States troops in and near the lava beds of Oregon, twenty-six years ago.

When the band surrendered, he, on account of the killing of a white man under circumstances which caused it to be considered murder, was condemned to be hung.

Standing on the gallows, in company with Captain Jack and others, the ropes already looped around their necks, they were given the privilege of speaking for themselves.

George's speech seems so to have influenced the officers that he was taken from the gallows, and his sentence changed to imprisonment for life. After spending three years in his island prison he was pardoned and sent to his friends at Camp Modoc.

Under the instruction of the missionaries—Asa and Emeline Tuttle, I think—he soon accepted Jesus as his Saviour, took the straight pathway of a Christian life, and with unfaltering step and eyes ever fixed on the goal, pursued it to the end.

Always in his place at meeting, unless providentially hindered, his earnest prayers and cheering words of testimony and exhortation, though delivered in Modoc, were a rich blessing, not only to his own people, but to us all; and even when his words were not interpreted they seemed to bring a blessing. His life ever harmonized with his profession. The savage warrior had put on Christ, and manifested Him forth in all his words and acts. During the course of his last sickness, which lasted six months, we were privileged to care for him under our own roof for about six weeks. During that time we never detected anything in word or act that did not honor his profession. Always patient, loving, gentle and polite in the highest sense of the word his care was a privilege rather than a burden.

*Died, at his home on the Modoc Reservation, Indian Territory, Seventh month 21st, 1899, George Denny, a member and elder of Grand River Monthly Meeting.

A short time before his death, when I called on him, asking how he was, he laid his hand on his breast and said with a pleasant smile and cheery tone, "All light (all right), all light here."

Funeral services were held at the close of our monthly meeting, and it seemed appropriate that Uncle George, who was always at monthly meeting here while he lived, should be brought even in death. The funeral text was, "Blessed are the dead who die in the Lord."

EDWARD C. COOK.

The International Lesson.

THIRD QUARTER.

Lesson VII.

Eighth month 13, 1899.

EZEKIEL'S GREAT VISION.

Ezek. 37: 1-14.

GOLDEN TEXT.—I will put my spirit within you.—Ezek. 36: 27.

DAILY READINGS.

Second-day, Eighth mo. 7.—Ezekiel's Vision. Ezek. 37: 1-14.

Third-day, Eighth mo. 8.—Promise of Restoration. Ezek. 37: 20-28.

Fourth-day, Eighth mo. 9.—All Have Sinned. Ezek. 22: 23-31.

Fifth-day, Eighth mo. 10.—Dead in Sin. Isa. 1: 1-9.

Sixth-day, Eighth mo. 11.—Warning. Deut. 8: 11-20.

Seventh day, Eighth mo. 12.—Quickened by the Spirit. Rom. 8: 1-11.

First-day, Eighth mo. 13.—From Death to Life. Eph. 2: 1-10.

The present lesson has always been considered as one of the most striking pictures in the Old Testament. It is, it must be remembered, wholly allegorical; and the prophet clearly means that it should be regarded as a vision.

Some have thought that this vision is intended not only to illustrate the restoration of the Jews, but also the resurrection of the body. It seems, however, unlikely, as the prophet himself, in verses 11 and 12, distinctly says, that the bones represent the people of Israel who were living at the time he spoke.

His prophecy is one of the resurrection of the nation, and in idea it somewhat resembles the thought of Hosea (6:2; 13: 14). The nationality was dead, and its bones were scattered and dry. The people in captivity appear to have had but little hope of a restoration, and their feelings are expressed in the words, "Our bones are dry, our hope is gone, we are ruined" (Verse 11.) Under such circumstances the prophet sounds his word of encouragement. As in the last lesson, we learned the only condition under which restoration was possible—change of heart,—so in this lesson the power which is only able to bring about such a lesson is illustrated by a vision.

1. "Hand of the Lord." The communication of the prophetic impulse, the prophetic ecstasy. "In the spirit of the Lord." Indicating that what he saw and heard was in a vision.

2. "Open valley." That is on the surface of the valley. "Very dry." This is to show that there was absolutely no life in them. The interpretation of the prophet is given in verse 11, which may be considered here. "Our bones are dried," etc. As a nation the Jews were dead. Hope was dead. This feeling is found in other prophets. Compare Isa. 40: 27; 42: 18-22; 49: 14; Lam. 3: 45-47, etc. "Cut off for our

parts." "We are clean cut off." Revised Version. "The whole house of Israel." Here the prophet refers to the inhabitants of Judah and Benjamin, who had been carried into captivity, and who represent the true Israel.

3. "Son of man." This expression is used ninety times in Ezekiel, and perhaps its meaning would be clearer if read "child of man." It expresses the contrast between the prophet, as one of mankind, and the majesty of God." It is never used by Ezekiel of himself, but always when he is addressed by Jehovah. "Can these bones live?" Is life possible to such dried up bones? "Thou knowest." The prophet in his humility could not answer no, though it was contrary to experience and all human understanding that such a thing could be possible. Compare Rev. 7: 14.

4. "Prophecy." "Speak forth." A good illustration of this meaning of the word prophecy—the meaning which it so often has in the New Testament. See Acts 21: 4; Rom. 12: 6; 1 Cor. 13: 7; 14: 1; 24, 31, 39; 11: 4; 14: 6; 1 Thess. 5: 20; 1 Cor. 12: 28; Eph. 4: 11, etc. "Word of the Lord." The message of the Lord sent through the prophet.

5. "Breath." The breath of life. Compare Gen. 2: 7.

6. They were to be complete men, having all that which makes a perfect man, including souls. "Ye shall know." This miracle will be followed by a knowledge that all this is the work of the Lord.

7, 8. The prophet obeyed the word of the Lord, and in his vision he saw the accomplishment of that which the Lord had told him would come to pass. They were complete bodies, but they lacked souls.

9. "Then." After the coming together of the bones and the "coming up of the flesh." "Prophecy." Speak unto. "Wind." In Hebrew the same word is used for spirit, and for "breath," as for "wind"; this is also the case in many other languages. "Come from the four winds." "A symbol of the universal life-giving spirit of God." "Upon these slain." "Into these dead bodies that they may live."

10. "So I prophesied." The prophet, as before, in his vision does what the Lord commanded; the life came into the inanimate bodies and they became living beings, and "stood up," not simply a great body of men, but an army, ready to do valiant service.

11. See above.

12. The figure is somewhat changed here. The people are regarded now as buried, and they are called from their graves, but the figure still applies to the people as a nation, as the words "bring you into the land of Israel" imply.

13. This verse corresponds with verse 6.

14. "And shall put my Spirit in you." The figure of putting breath into the bodies is here explained. It is the Spirit of the Lord—this only can give life. Psal. 104: 30. It is clear that it is the life-giving spirit which is here spoken of, or rather the spirit in its life-giving work. Compare Ezek. 36: 27, where it is rather the Spirit in his regenerating, guiding character.

PRACTICAL THOUGHTS.

1. No one is so dead in sin that he cannot be raised to life by the power of God.
2. "The word of the Lord." The message from God to the human, no matter in what way or through what means it may come.
3. It is only as men receive the power that God gives, and use it that they can conquer sin and resist temptation.
4. John 3: 16.

Christian Endeavor Department.**CHRISTIAN ENDEAVOR TOPIC FOR
EIGHTH MONTH THIRTEENTH.****A SERVICE OF PROMISES.**

John 14: 1-14.

Second-day, Eighth mo. 7.—Not slack concerning His promises. 2 Peter 3: 1-9.
 Third-day, Eighth mo. 8.—Joshua's testimony. Josh. 23: 1-16.
 Fourth-day, Eighth mo. 9.—So'omon's testimony. 1 Kings 8: 54-61.
 Fifth-day, Eighth mo. 10.—Nehemiah's testimony. Neh. 9: 19-25.
 Sixth-day, Eighth mo. 11.—Mary's testimony. Luke 1: 45-55.
 Seventh-day, Eighth mo. 12.—Paul's testimony. Acts 27: 21-26, 44. 2 Cor. 12: 7-10.

NOTES FROM THE FIELD.

The Christian Endeavorers of Oregon Yearly Meeting have succeeded this year in making an organization of a Union, under which we hope to accomplish more for the church on this coast. Our session during the yearly meeting was an inspiring one, in which old and young participated. An excellent paper on the blessings and privileges of the Quiet Hour was read by Miss Julia S. White, and an address on "Christian Endeavor as a Practical Force in Oregon Yearly Meeting" was given by Herbert T. Cash. He showed how Quakerism and Christian Endeavor tally, and what a power young Friends as Christian Endeavorers might be in the kingdom of Christ.

The Union spreads over a very wide territory now, as we received the new society at Boise City, Idaho. May God help us to occupy the fields that are ours.

THE TWO LIVES.

Beautiful is old age—beautiful is the slow drooping, mellow autumn of a rich and glorious summer. In the old man nature has fulfilled her work; she loads him with the fruits of a well spent life; and, surrounded by his children's children, she rocks him softly away to a grave to which he is followed with blessings.

God forbid we should not call it beautiful, but not the most beautiful. There is another life, hard, rough and thorny, trodden with bleeding feet and aching brow; the life of which the cross is the symbol; a battle which no peace follows this side the grave, which the grave gapes to finish before the victory is won; and, strange that it should be so, this is the highest life of man. Look along the great names of history; there are none whose life has been other than this.—"Christian Work."

BOOK REVIEWS.

"Pauperizing the Rich," by Alfred J. Ferris. 426 pp. T. S. Leach & Co. Philadelphia, 1899.

This volume presents an attempt to set forth a remedy for some of the evils of the existing social régime which are presumably directly traceable to the glaring inequalities in the distribution of wealth. The author believes that the wealthy leisure class, so far as it is made up of members who have inherited and not earned their wealth, belongs just as truly on the world's list of receivers of charity as the dependent class in the slum districts of our great cities, and consequently is just as much of a burden to society. The great diseases of society—chief among which is the absence of equal opportunity to all—are due to the fact that the former class secures too much and the latter not enough at the hands of charity. The only thing required to make success inevitable to the man in the most wretched conditions of human existence is to give him an endowment which will afford him a lease for life on food, shelter and clothing. The funds for this endowment are to be secured by a tax, placed upon the well-to-do members of society, and especially by the confiscation from the rich man of all property accumulated above that amount which is necessary to provide food, clothing and shelter for his children. All good things will follow to society if this plan be adopted. Equal opportunity for all, abolition of the conflict between labor and capital and between rich and poor, one common high level of culture and refinement for the entire community, and the rest, are all promised. This is the essence of the book.

The author takes pride in calling himself a disciple of Henry George, and, like his master, avowedly makes an attempt to reconstruct the science of political economy. Very few students of that science and of social problems will admit that he has succeeded in his ambitious task. He seems to be laboring under a not uncommon misapprehension among reformers that a change in some parts of the machinery of the present social organization will effect results attainable only through the slow and painful process of better character-building. There is, however, much here that is suggestive and worth reading, and that gives evidence of considerable observation and research, but one must bring his patience to bear sufficiently to extract it from the mass of material with which it is surrounded. D. C. BARRETT.

"A Dictionary of the Bible." By John D. Davis, Ph.D., D.D., Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton, N. J. Philadelphia: The Westminster Press, 1898. 802 pp. \$2.00.

A much-needed work seldom appears more opportunely. The very unusual acquisitions in Biblical research of many years have of late called loudly for the recasting of the facts in more comprehensive, yet conveniently concise, text-books and reference books. There is not in the English language to-day a reliable

Biblical history abreast of the times and within proper compass to serve the demands of students of the Bible in the home, the Bible School, and various Christian associations, and in the Biblical courses of schools and colleges. Even so, the Bible dictionaries of suitable size and price for general use were out of date and inadequate to the needs of all Bible students when the volume before us appeared. But here is a thorough work by a thoroughgoing Biblical and Oriental scholar, with two competent collaborators. It contains well written articles on all the more important words of the Bible, and also on many topics in the larger field of Biblical literature and Biblical history. In short, it contains what one should expect in a Bible dictionary. When one thinks of the volume of current Biblical and Oriental literature and criticism, the labor lavished on this work and the degree of scientific accuracy attained are simply surprising. The articles on "Creation," "Flood," "Sabbath," and many less significant words, receive competent and careful treatment, bringing the author's large and diversified scholarship under contribution. The subject "Chronology" is handled quite satisfactorily and comprehensively, considering its very difficult problems. The transcription, spelling and meaning of proper names are marks of real excellence, and the new and superior maps and illustrations, many of them made especially for this work, are of great value. The work goes beyond the Biblical books in both the old and new versions, and includes 1 Maccabees in the Apocrypha, as throwing much light on the period between the Old and New Testaments, a period affording little reliable information, but one now receiving increasing attention. Many students of the Bible will welcome the full and carefully prepared article on "History," which will go far towards compensating for the above-noted lack of a satisfactory Biblical history. Indeed, this outline, with a competent instructor and suitable reference books, will serve classes capable of research quite as well as a text-book. It must also be said that the articles on the books of the Bible are ably written, and with surprising completeness and compactness. Questions of literary criticism could, of course, not be discussed at length. But the author's conservative views have been set forth clearly and cogently, and with a wholesome moderation, and the objections fairly stated and their weakness shown. This work is often necessarily done in a somewhat summary manner, but it will generally be regarded as satisfactory to those convinced of the credibility of the Holy Scriptures. Although present-day well-attested facts of Biblical science are seldom overlooked, it is a great advantage to have a work which will doubtless be generally used so free from current conjectures and consequent contradictions, which, while they are the natural and unavoidable products of a progressive scholarship, too often appear in magazines and books as the ultimate conclusions of science. Of course no single volume can be expected to entirely satisfy profounder scholars in place of the more comprehensive and expensive Bible dictionaries, like that

of Hastings, yet to be completed in four volumes, by a number of able writers of different points of view and oftentimes contradicting views.

WM. L. PEARSON.

News from the Field.

The Spanish literature which has gone out from the Friends' mission in Mexico is bearing fruit in Cuba. For many years this stream of literature has been kept running, and many Cubans have been helped by it.

The item from Marshalltown, Iowa, in our issue of Seventh month 13th, appealing for money to better the condition of the people of Cuba, should have added that contributions may be sent to Mary J. Mendenhall, 2052 South First Street, Marshalltown, Iowa.

John Henry Douglas is still laboring in the State of Indiana. At the present time he is attending the Bible Institute at Earlham College.

Prof. Elbert Russell, of Earlham College, is arranging to give courses of lectures on Bible subjects in any part of the country where his services may be desired, during the school year of 1899-1900.

Mention was made in our issue of Seventh month 13th that women Friends did not appear on the program of the Earlham Bible Institute. The committee makes the following statement on the subject, which will considerably enlighten those who made the criticism: "We deem it proper to give the information that three prominent women Friends were selected to serve on the program, and one accepted, but finally all three declined for various reasons to serve. We have no doubt their reasons were good, for all are loyal to the cause and very worthy women. But, after they declined, there was not good opportunity to secure other suitable women in their stead. Two very worthy and prominent women are on the program, though they are not Friends. The committees in charge of the Institute have several women on them, and men and women are united in the desire to promote the ministry and service of women equally with that of men, and to maintain the righteous standard of equality of the sexes."

INDIANA YEARLY MEETING.

Portland Monthly Meeting of Friends was held at Portland, Ind., Seventh month 22d, 1899.

All the meetings were represented. Two made written reports and two gave verbal reports on the state of society.

The statistical secretaries made a complete report of the membership.

William W. Watts, wife and daughter, were granted certificates of removal to White Oak Monthly Meeting.

The time of holding the monthly meeting in Eighth, Ninth and Tenth months next ensuing will be at 1.30 p.m., instead of 10.30 a.m., with a hope that a larger attendance may be had from both city and country.

E. C. T.

NORTH CAROLINA YEARLY MEETING.

A sub-committee visited the Blue Ridge Mission of North Carolina Yearly Meeting, Sixth month 27-30, and carried into effect a change of the caretakers there, Samuel R. Pickett and wife taking charge in place of J. Addison Griffiths and wife, who have held the position for four years and who now leave for other work. The importance of the Mission still impresses us, and we hope that the yearly meeting and all its friends will be disposed to sustain the efforts of the new managers and the committee. Our annual report will soon be before the yearly meeting.

Since that visit the new Surry Quarterly Meeting has been held at the Mission, which has been arranged to occur once in two years. It was a harmonious and interesting occasion. Beside our own members, some of whom drove twenty-four miles, we had the company of James R. Jones, lately returned from his visit across the Atlantic.

When the new term of school opens our friend, Lorena Reynolds, will assist Brother Pickett in the teaching.

The committee desires that all parcels intended for the Mission shall be directed in care of David E. Sampson, Superintendent, Mt. Airy, N. C., with notice mailed to him at East Bend, N. C.

On behalf of the committee,

JOEL G. ANDERSON, Chairman.

NEW YORK YEARLY MEETING.

Yorktown Heights, New York.—In obedience to a God-given concern Eli G. Parker and wife were here about ten days, when, on account of the illness of Mary Parker's mother, they left for Spiceland, Ind. The gift of prophecy was daily exercised, and people acknowledged that God speaks to states and conditions to-day as well as in former years. The meeting was brought to see its relations to God and its duty to man. The meeting is now on the basis of individual responsibility to the great Head of the church, and those who had been grinding in the prison-house of formality and selfishness saw the liberty there is in Christ Jesus and are now in the secret place of the Most High. Truly the Gospel was preached with the Holy Ghost sent down from heaven. With thanks to our Heavenly Father for sending His servants among us, we pray He will continue to use them to His glory and blessings to many of His children. EDGAR L. REQUA.

Cornwall Quarterly Meeting was held at Clintondale, New York, the 19th and 20th of Seventh month. Lindley Stevens, Elmer D. Gildersleeve and Mary S. Knowles were in attendance and had helpful service.

IOWA YEARLY MEETING.

Edgar P. Ellyson has been holding tent meetings in Kanawha, a new town in Hancock County, Iowa, on the extension of the Iowa Central Railroad from Belmond to Algona. A meeting was organized during the time of his meetings of thirty-three members. Three months ago work was commenced on the railroad, at which time there was no town nearer than ten miles from this place. The construction train reached the town the 19th inst. and found a town of thirty houses, almost all kinds of business being represented and a Friends' Meeting organized and plans under way for a meeting house. Jessie Perisho has been located there as pastor, and the work bids fair to be a fruitful field for Friends. Edgar P. Ellyson closed his meeting here on the 29th ult. and went to Okoboji, where, assisted by Harry Hays, he expects to hold a meeting.

Greenville Quarterly Meeting was held at Spencer, Seventh month 7th, 8th and 9th. Z. L. and Susie J. Martin were in attendance. Z. L. Martin visited Friends at Greenville and Annaville, encouraging them in the building of a new meeting house at Annaville. A new railroad being built there, this neighborhood is bringing to Friends added responsibilities in increased opportunities that they are anxious to meet. Brother Martin went from here to Kanawha, in Hancock County, to encourage the organization of a church there.

Some few months ago word came to the superintendent of Greenville Quarterly Meeting that there were two families of Friends in Sheldon who wished a meeting. The field was looked over, a young minister sent there, the quarterly meeting paying the expense. A house was secured in which to hold a Sabbath school and meeting. The prospects are hopeful for an open door for Friends. Sheldon is a town of 2,500 inhabitants, in Obrien County. There are many places in Iowa where like doors might be opened by Friends who are located there if they would prove as loyal to the church and as zealous for God as are these Friends in Sheldon.

Edwin Loft and James Pickard are holding tent meetings at Batavia, Iowa. Friends are expecting to arrange a meeting in that new field.

Z. L. Martin attends the dedication of a new meeting house at Cedar, in Mahaska County, the 23d instant. This is a new work started this year by H. Kenworthy and others.

The new meeting house in Lynville, Iowa, is nearing completion, and Friends hope to get it ready for Quarterly Meeting, to be held there second Seventh day in Eighth month.

Marshalltown, Iowa.—Readers of THE AMERICAN FRIEND will probably remember that some time since the points in Iowa at

which Dr. Bunce and Lewis I. Hadley, evangelists, were to hold tabernacle meetings, were given. They are going forward with these meetings successfully. Their meeting at Creston, a two days' meeting on the 4th of Seventh month at a point called Talmage, and their meeting in Marshalltown, were crowned with great blessing to the people. More than one hundred souls professed to have been definitely blessed at these services, thus proving that men and women may be saved in July and August as well as amid the frosts of winter. Their work, in point of thoroughness goes above the ordinary. E. B. MENDENHALL.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

The minutes of the late annual meeting of this committee, together with summary reports of its work for the year ending Fifth month last, have lately been printed and are in the hands of all delegates to the committee from the several yearly meetings, for distribution amongst interested Friends.

Continuous work under the care of the Associated Committees is now in its thirty-first year. As heretofore the aid and sympathy of Friends generally are much desired by those upon whom the responsibilities of the work rests. It may be added that there seems to be a call at this time for some religiously concerned Friends to associate themselves with some of our stations in Indian and Oklahoma Territories as missionaries.

THE BI-CENTENNIAL OF DARTMOUTH MONTHLY MEETING, MASSACHUSETTS.

For several years previous to the year 1699, members of the Society of Friends had been settling within the limits of the town of Dartmouth, one of the leading townships of the old Plymouth Colony. Their numbers increased from year to year, and at the close of the century they felt that the time had arrived for the establishment of a Monthly Meeting of their own. Consequently they applied to the superior meeting, and asked to be set off from Rhode Island Monthly Meeting, to which they at that time belonged, and in this connection the following minutes are of interest:

"At a general yearly men's meeting at the house of Latham Clarke, in Newport, on Rhode Island, the 9th day of the Fourth month, being the 6th day of the week in the year 1699, before the public meeting of worship began. . . .

"Dartmouth Friends desire to be a Monthly Meeting apart from Rhode Island, and to have one day more added to their Yearly Meeting. . . . Seventh-day the meeting being together met, proceeded as followeth: It is agreed by order and consent of this meeting that the second day of the week be for the business and service of the meeting for the future, and that two Friends from each Quarterly Meeting, and where no Quarterly Meeting two or more from each Monthly Meeting, to attend the service of the Yearly Meeting till the business is ended, and as many other sober Friends hath freedom."

"The desire of Friends of Dartmouth to be a Monthly Meeting apart from Rhode Island, and to have one day more added to their Yearly Meeting, is granted and approved by this meeting. It is the desire of this meeting that Friends of Dartmouth and Narragansett Meetings do consider of and appoint days and times for keeping of Monthly Meetings for business in order to compose and make one Quarterly Meeting to be kept at Rhode Island, and to bring in their result to this meeting next Second-day."

"Second-day, the 12th of the month. The Friends of Dartmouth hath agreed that their monthly men's and women's meeting of business shall be the next Second-day after the Monthly Meeting of worship at the house of Peleg Slocum, to which this meeting doth unanimously consent and agree. . . ."

Their desire having been granted, the next step was the building of a meeting house, and this matter had claimed their attention several months before the setting up of the Monthly Meeting, so that when the latter event occurred, the house was nearly completed.

On the 6th day of the Eleventh month, 1698, O. S., or First month, 1699, N. S., several members of the Society met at the

house of John Lapham, in Dartmouth, and decided to erect a meeting house, as appears by the following agreement:

At a man's meeting in the Town of Dartmouth the 6: day of the 11 month 1698-9, at the house of John Lapham, wee under-written, Peleg Slocum, Jacob Mott, Abraham Tucker and John Tucker, the day and year above written undertake to build a meeting house for the people of God, in Scorn Called Quakers, 35 foot long, 30 foot wide and 14 foote studds, To worship and serve the true and Living God in according as they are persuaded in Contience they Ought to Do, and for no other use, Interest or Purpose, but as aforesd, and when one or more of us decease, then immediately the survivors Choose others in our room, together with the consent of the assembly of the said people, so to be and Remain to us and them forever as aforesd, which sd House shall be compleatly finished at or before the 10 day of the 8 month next Insuing the date herof.

In witness here to wee subscribe our names with our own hands. And further we of the said Society of people towards the building of said House of our free will Contribute as followeth: £ s.

John Tucker	10	
Peleg Slocum.....	15	
John Lapham	05	
Nathanel Howland	05	
Abraham Tucker.....	10	
Increases Allen	3	12
Ebenezer Allen	05	
Eleazer Slocum	03	
Jacob Mott	03	
Benjamin Howland.....	02	
Richard Evens	01	
Judah Smith	01	

We have no means of ascertaining the total cost of the building, and we learn that additional amounts were collected at subsequent times to meet the expense.

This meeting house was removed in 1790, after a service of 91 years, and the present building erected in the same year.

The opening records of Dartmouth Monthly Meeting are dated Fourth month (June) 26th, 1699, and the anniversary exercises were held on Seventh month 5th, 1899, when a company of between 300 and 400 people assembled at this ancient and time-honored spot. An adjournment of the Monthly Meeting was held at 11.30 a.m., followed by lunch, and the subsequent exercises were held in the old meeting house at 1 p.m.:

Philip A. Cornell, the Clerk of Dartmouth Monthly Meeting, presided at the gathering.

Addresses of welcome were made by Job S. Gidley of Dartmouth, and Robert P. Gifford, of Providence, R. I. (a former member of this meeting).

Job S. Gidley said that it was a pleasure to extend a kindly welcome to so large a number, and trusted that all present were Friends in spirit, and further, that if all the company which he was addressing were as faithful to the requirements of manifested duty as the early Friends, this gathering would not have assembled in vain. He alluded to the influence of the Society during the passing years, as one whose battles were fought with spiritual and not carnal weapons, citing also interesting incidents in the travels of George Fox, William Edmundson, Thomas Chalkley and other Friends, and dwelling also on the fact that Friends would have a mission to perform upon the earth, until the promised day, when "nation shall no longer lift up a sword against nation, neither shall they learn war any more."

He read a poem written by an elderly Friend, recalling his childhood days at Apponegansett Meeting, a few stanzas from which are as follows:

Two hundred years have quickly passed
Adown time's flowing tide,
Since first a house of worship here
Did willing hands provide.

The old house gone, the new now old,
Its wood with age is stained,
Bench, post and ceiling, all one hue,
And thus have long remained.

And here in childhood's days I came,
And sat the meeting through,
My childish fancy took free range
On all within my view.

Each crack and crevice, knot and stain,
Was pondered o'er and o'er,
The post where worms had eaten through,
And the sunlight on the floor.

I even now remember well
The sound the door-latch made,
A harsh, metallic, quivering sound,
As in the catch it played.

Here, ranged before my vision, sat
The elders not a few;
They all, I thought, were goodly men,
And reverence was their due.

And one among the number,
Black-eyed, and straight, and tall,
My child fancy thought him like
The great Apostle Paul.

And here, upon those seats, have sat
Meek servants of the Lord,
Who left their homes in other lands,
Obedient to his word.

Robert P. Gifford alluded happily to the meeting at Apponegansett as the child of the Quarterly Meeting which he represented. "What cheer" was the word of welcome from Rhode Island. He alluded to his boyhood days in this Monthly Meeting, and bore a greeting to Dartmouth Friends from his aged mother, Phebe R. Gifford, 96 years of age.

Dr. Edward T. Tucker, of New Bedford, gave an historical address covering the leading features relating to the Monthly Meeting during that period. Thirteen individuals have served as Clerks during this time, an average of fifteen years for each one. John Tucker, the first Clerk, filled this position for fifty-two years—from 1699 to 1751—and James Tucker, a great grandson of the foregoing served the second longest period, from 1801 to 1833, or thirty-two years. Eighteen individuals have served as treasurer, commencing with Benjamin Howland in 1705. The longest service was by Osman Wood, from 1816 to 1855, or thirty-nine years. Since the year 1768 sixteen ministers have been acknowledged, and thirty-seven elders have been appointed since 1750. Up to the middle of the last century it was not customary to enter such appointments upon the records, in the case of either ministers or elders, although there were individuals who filled those stations. Hence a complete list of the select members can not be obtained.

Among the more prominent ministers in the early part of the seventeenth century were Nicholas Davis, Adam Mott, and Elizabeth Gidley. In the early part of the present century Warren Gifford, Sarah Tucker, and Mary Davis were widely known in this respect. Phebe R. Gifford, now residing in Providence, R. I., at the age of 96 years, was a prominent and esteemed minister for 30 years before her removal from the meeting.

Dartmouth Monthly Meeting was a large body numerically, at one time. In 1766 the present Westport Monthly Meeting was set off from it, and at that date it must have included nearly 1,300 members. In 1788 it was taken from Rhode Island Quarter and annexed to Sandwich Quarterly Meeting, and in 1792, New Bedford Monthly Meeting was set off from it also. For nearly 200 years the Monthly Meeting was held continuously at Apponegansett, the site where the first meeting house was erected on a lot presented by Peleg Slocum, a minister, and one of the original members of the meeting. Meetings at this spot were attended by hundreds of the townspeople for nearly a century and a half. Samuel Bownas, in 1727, and Thomas Chalkley, in 1737, mention great gatherings here. William Reckitt, in 1758, alludes to a company of 800 people at the meeting which he attended. John Griffith, in 1766, estimated that 2,000 people were there at one time, and in 1839, more than 100 years after the visit of Thomas Chalkley, Joseph Edgerton, from Ohio, stated that

nearly 1,000 were at the Monthly Meeting in the Sixth month of that year.

Dartmouth Monthly Meeting, during the first 100 years of its existence, made frequent contributions to assist in building meeting houses elsewhere in New England, as in Boston, Salem, Kingston, Dover, Providence, Tiverton, Leicester, Taunton, Westerly, Richmond, Warwick and Smithfield, all of these localities being within the limits of Rhode Island Quarterly Meeting, with exception of Boston, Salem and Dover.

As early as 1716 the subject of human slavery became a source of uneasiness, and the query arose whether it was right or just to maintain their fellow men in bondage. Several of the members were the possessors of slaves. Their scruples sprang from religious grounds, and the subject, when once agitated, was never settled until the evil practice was entirely removed, nearly 70 years afterward. In 1772 a few Friends were still the holders of slaves, but it was impossible to stem the current which was setting so vigorously towards emancipation, and by the year 1785 slavery, as far as appears, was a thing of the past.

An unflinching testimony against judicial oaths and war was borne steadily by Friends of this meeting, and during the latter part of the last century they began to grapple with the great problem of intemperance, and thus became, with Friends elsewhere in America, pioneer workers in this great and important field.

The first public Friend to visit Apponegansett after the establishment of the Monthly Meeting was Thomas Story, in Sixth month (August), 1699.

Among eminent ministers of our Society who have attended meetings here during the first one hundred and fifty years of the Monthly Meeting, are the following:

Thomas Story, James Dickinson, John Richardson, Thomas Chalkley, Samuel Bownas, John Fothergill, Daniel Stanton, John Woolman, Samuel Fothergill, John Griffith, William Reckitt, Samuel Neale, Joseph Oxley, Catharine Payton, David Ferris, Susanna Lightfoot, William Hunt, Comfort Hoag, Warner Mifflin, William Jackson, Daniel Offley, Richard Jordan, James Thornton, Thomas Carrington, Thomas Scattergood, Rebecca Jones, John Pemberton, Martha Routh, David Sands, Henry Hull, Joseph Hoag, Stephen Grellet and Thomas Shillitoe, and as one reads the foregoing list he can but feel that Apponegansett is indeed historic ground.

Among the members of this meeting there have been descendants of Mary Dyer, Christopher Holder, Richard Scott, Lawrence and Cassandra Southwick, and of other Friends prominent in early New England history.

From that summer morning, 200 years ago, when Thomas Story came to this place with a gospel message, until modern times, this meeting place has been a landmark hallowed by associations, and filled with memories of the past.

John H. Dillingham, of Philadelphia, spoke of the religious side of the Friends, and of their doctrines, both 200 years ago and to-day, though he particularly emphasized the doctrine as it existed when the Dartmouth Meeting was formed. He referred to the standards set up by the fathers, and expressed confidence that the true inwardness of them as it then existed was good enough for the twentieth century, as it had been for the eighteenth and nineteenth, if rightly heeded and appreciated. He dwelt on the coherence of the Friends' principles, especially their belief in Christ as the word of God. He firmly upheld an abiding in the principles of the founders, as the foundation of the church of the future, and hoped that Friends would return more livingly to them and develop them in the life of the society and its members for centuries to come. He alluded in the course of his remarks to a translation of the principles into Turkish which, it is now found, can be used by the Doukhobors, who understand that language.

Franklyn Howland, a descendant of Friends, spoke as a member of another branch of the church militant, to give his message of congratulation, and to say that though of another body, he felt a deep sympathy in the meaning of this anniversary.

He alluded to some facts in connection with the family history of the signers to the agreement to build the first meeting-house in 1699, and paid a tribute to the endurance and spirit of sacri-

fice manifested by the early Friends of Dartmouth, concluding as follows:

"This ancient building should never be allowed to pass into decay till time shall consume it. These grounds should not be desecrated by being permitted to pass into the avenues of business traffic. They should be preserved as a monument to the fidelity, courage and loyalty to Christian principles of the men and women who founded this meeting and sustained it in its early years, of God's tender watchfulness over them, His marvelous guidance of them and His wonderful mercies to them.

"Members of this and other divisions of Christ's church on earth; descendants of these religious pioneers of old Dartmouth, and others gathered here, let us, here and now, dedicate ourselves to the cause for which these noble men and women were Pauline martyrs, and firmly resolve with the high purpose which they possessed, 'that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

Stella Gifford, of Dartmouth, read a poem, in which she gave a very interesting word picture of the early Dartmouth Friends.

From home and friends the Pilgrims
Sailed across the wintry sea,
They sought the right to worship God
From stern oppression free.

And yet within their midst were those
Who they in turn crushed down,
Till many Friends left Plymouth
And came to Dartmouth town.

Undaunted by privations,
With heart and hand they worked;
Reared homes amid the forests
Where wily Indians lurked.

Yet several years they cut the grass
And turned the new-mown sod
Ere they could build a meeting-house,
Wherein to worship God.

Then near the Paskamansett,
Which bridge had never spanned,
A kind Friend, from his acres,
Gave up this spot of land.

Where George Fox, saith the legend,
(To every Friend endeared),
Once stood and preached a sermon,
Their meeting-house was reared.

And here one summer morning,
From far and near, they came
To hold their first June meeting,
And bow before His name.

The fireplace filled with pine boughs
Lent fragrance to the air;
Soft twitterings from the chimney-throat
Told swallows nested there.

When all had come together
Deep silence fell o'er all,
For best in time of quiet
They hear the Master's call.

He speaks to each directly
And points the way to go;
They guided by the inward light
And not by outward show.

At length, an earnest Friend, perhaps,
Some message had to tell,
And musical, though loud and clear,
His accents rose and fell.

They listened with great interest,
And, at the speaking's end,
The mantle of divinest love
Seemed resting on each Friend.

Through open windows breezes strayed
Across the sanded floor;
While placid face and reverent mien
Showed peace was reigning o'er.

A gentle, eager rustle
Again deep silence broke,
As woman's softer cadence
Sweet words of comfort spoke.

A prayer for strength and guidance
Stanch Quaker lips let fall,
And mingled with thanksgiving
For His watchful care to all.

And then the oldest member
Of all that earnest band,
Turned to his nearest neighbor
And shook the proffered hand.

With never-ceasing motion
Time's even waves have rolled,
For since that first June meeting
Two hundred years are told.

In yonder graveyard olden
Their hero ashes rest;
Their courage and endurance
Have many times been blest.

But much about those old-time Friends
Untold must ever be;
Through two long centuries, even yet,
Their "faith looks up to Thee."

And Friends, two hundred years from now,
With laurels may entwine
The memory of the faithful ones
Of eighteen ninety-nine.

Richard H. Thomas, of Baltimore; Allen C. Thomas and Henry N. Hoxie, of Haverford, Pa., and Mary S. Kimber, of New York, attended the exercises and spoke briefly.

The proceedings were under the care of a committee of Dartmouth Monthly Meeting, and it was felt that a profitable and interesting day had been spent.

The committee were Phillip A. Cornell, George C. Akin, Henry A. Slocum, Phebe A. L. Smith and Sarah F. Potter.

Bird.

HOLLOWAY.—Died at his residence in Spice'and, Indiana, Third month 24th, 1899, Joseph W., son of David and Mary Holloway, in the sixty-fifth year of his age. He was a consistent and useful member of Spiceland Monthly Meeting of Friends, and was loved and honored by a large circle of friends. He was converted in early manhood, and from thenceforth, with a heart full of praise to God and love to his fellow man, he faithfully and cheerfully discharged the duties of a Christian citizen.

WELLS.—Died, Philena Wells, on Second month 5th, 1899, aged 57 years. She was the daughter of G. W. and Rachel McGrew. And on the 13th, William D. Wells, her husband, aged 66 years. Both were well-esteemed members of Timbered Hills Monthly Meeting, Kansas. They were killed by a team running away and throwing them from a wagon.

News and Events.

Philadelphia is actively engaged in preparing for two important celebrations which will be held here during the coming autumn. The first is the reunion of the Grand Army of the Republic, which will hold its annual encampment in the first week of September. About 50,000 old soldiers are expected to attend. The second is the Export Exposition, which will open one week after the Grand Army has left. This Exposition, while little heard of outside of Philadelphia, and even here not popularly regarded as

a striking event, will be an unusually valuable contribution to the commercial interests of the country. The exhibits will be mainly of manufactures suitable for export trade. Thirty-two States are already entered in the list of exhibitors. Many foreign guests are expected, and nearly every nation in the world will be represented by delegates. As special guests of the city there will be President McKinley, Admiral Dewey, and President Diaz, of Mexico. While not equal in magnitude to the Centennial Exhibition of 1876, the present project will be far reaching in its aims, and will undoubtedly be productive of excellent results. The present size and importance of the Exposition are far ahead of anything which the projectors originally conceived. It will open in the middle of September and close in the last week of November.

General Ulysses Heu'reaux, the San Domingo, President of was assassinated on the 26th. He was fifty-three years old, and had been president of the republic since September 1st, 1882, having been re-elected three times. Two attempts had previously been made to take his life. On the whole, his career has been a very stormy one. The assassination appears to have been the signal of revolution, or at least the firebrand which will involve the country in civil war. Insurgents are gathering in force and are preparing for an attack upon the government. The United States has sent two war vessels to protect its interests in San Domingo.

Over one thousand State troops have been stationed in Cleveland, Ohio, the past week, to assist the municipal authorities in preserving order during the street car strike. The presence of the militia has had a very salutary effect upon the lawless element, fewer obstructions have been placed on the tracks, and more cars have been enabled to run on the different lines. The managers of the Big Consolidated, whose employees are on strike, now express their hope that the end is near, but the strikers are even more confident that they will win, believing that since their sympathizers have been compelled largely to desist from mob violence, they will be given more encouragement by the public. A curious phase of the strikers' struggle is a boycott which has been attempted against certain merchants who ride in the cars.

The recent immigration of the Finns to this country and to England is the result of political oppression and an effort to Russianize Finland. The Finns are an excellent, industrious class of people, greatly superior to the ordinary immigrant, and their reception should be thoroughly cordial. Finland was severed from Sweden in 1809, and though under the protection of Russia ever since, it has been an independent state, with its own constitution, laws, army and Diet. Its Grand Duke is the Czar of Russia. A year ago a Russian Imperial Decree required the Finns to serve in Russian regiments, increased the term of military service, and exacted a large contribution to the Russian treasury, and in February last the Czar canceled the Finnish constitution and deprived the Diet of the power which it had hitherto possessed in regulating the affairs of the country. Repeated protests against this oppression have been ignored, and the Finns being wholly unable to resist Russian aggression, nothing remains for them to do but to submit or emigrate. A considerable number are choosing the latter.

NOTES.—The Peace Conference at The Hague held its last session on the 29th ult., and adjourned finally.—Yellow fever has broken out in the Soldiers' Home, at Hampton, Virginia.—Chief Justice Chambers, of Samoa, has returned to the United States.—The long pending reciprocity treaty negotiations between the United States and France were brought to a successful close on the 24th ult.—Up to the 29th ult., inclusive, there had been a total enlistment for the Philippine regiments of 7,092.—Admiral Dewey has been widely quoted as having recently expressed very candid opinions regarding Germany's attitude in the late war. The occasion seems to have been a private conversation which was not for publication.—Negotiations are in progress for forming an alliance between China and Japan.—Captain Dreyfus has been reported seriously ill.

CORRECTION.—In the last number of the "Annals from Our Bible Class," the paragraph which begins, "Everywhere and always He was the guiltless man," should have read "guileless."

IN HIS EYES.

Sometimes a deaf man gives an answer which makes a wonderfully close hit, although he has totally misunderstood the question.

"Is your son's bride a pretty girl?" asked an old lady of a penurious and very deaf old gentleman, whose son had recently married the daughter of a prosperous grocer.

"No," said the old man, calmly, "she isn't, but she will be when her father dies."

A CONFESSION.

Says She Can Now Talk With a Clear Conscience.

"While attending the state convention of the W. C. T. U. at Manville, Wyo., I was entertained by Mrs. Nina Higby. I am a temperance lecturer, and at breakfast Mrs. Higby handed me a lovely cup of coffee with the remark, 'Did you ever realize that it is not at all consistent for temperance people to continually advise others to avoid poisonous stimulants, and yet day by day drink such articles themselves. This is particularly true of coffee, which is one of the most powerful narcotics in existence, although its effects are not shown as actively as whiskey.'

I was rather surprised at her remark, but after thinking it over a moment, I realized that it was apropos. I had noticed many a case of nervous prostration that was directly traceable to coffee, for the individuals at once began to improve when they left off coffee, and I had found it so in my own experience.

I had made several attempts to break away from the habit and had failed, much to my disgust, and, oftentimes, when addressing an audience on the evils of liquor drinking, I had in my own heart felt that I was very much like an old toper, the only difference being that I wanted coffee and he wanted liquor.

Mrs. Higby went on to say: "We have abandoned coffee entirely in our family, and are using the Postum Cereal Food Coffee, made down at Battle Creek, Mich., and I think when you drink this cup you will agree with me that it is in many respects a more delicious beverage than ordinary coffee, for it has a smoother, more fascinating taste, much like the very highest grades of mild Java."

I drank the cup slowly and realized that her remarks were true, and I want to say to you that I gained no more valuable knowledge at that convention in Wyoming than that which I learned at the breakfast table where I had my first cup of Postum. I have since used it regularly, very greatly to my physical and mental advantage, and have found no difficulty whatever in doing away with coffee. No one can tell how glad I am to be free from its baneful effects. I can now make a temperance address with a clear conscience, and, perhaps I might add, a clearer complexion than formerly."

Nina D. Pettigrew, Spearfish, S. D.

CAMP-MEETINGS OF EARLY DAYS

Clifford Howard, in the July "Ladies' Home Journal," writes that the first camp-meeting in America was held on the banks of the Muddy River, in Kentucky, in August, 1799, and was conducted by the McGee brothers, two eloquent evangelists. "It is lasted for little more than a week," he states, "and the novelty of it and the success which attended it were so marked that there arose an immediate demand for a continuance of this form of worship. Accordingly, the meeting was speedily followed by a large number of camp-meetings throughout the West. So great was the interest they excited that in some instances a single meeting was attended by two or three thousand persons, resulting in the complete desertion of the neighboring towns and settlements for the time being. This first camp-meeting marked the beginning of a revival of religion which assumed such proportions and wrought such widespread good that it has passed into history as the 'Great Revival.' It was the reaction following the period of doubt and unbelief, and swept through the country in a glorious wave of triumph. The earlier camp-meetings were not held under the auspices of any particular denomination. People of all churches and all phases of belief attended them and took an interest in their management. Baptist, Presbyterian, Methodist and other ministers conducted the services. Denominational differences were cast aside. All churches were merged into one in the tide of revivalism. But after the first excitement roused by the 'Great Revival' died away, this particular form of worship became a Methodist institution. Other denominations gradually abandoned it and left it to the Methodists, who have maintained it to this day, and continue to find in it a source of good and a no less worthy means of salvation than on the occasion of its establishment one hundred years ago."

It is a good thing to be with the multitude when one can do so with a good conscience. It is better to be in harmony with one's fellows than to quarrel with them, if peace and righteousness can be harmonized. And it is a mistake to cultivate differences about small matters, and thus needlessly weaken their respect for our judgment. But, as this world is constituted, it is not always possible to escape the necessity of dissent and resistance to the judgment of the multitude. The only multitude that ever rises to the highest level of the truth and righteousness is "the great multitude which no man could number," which John sees before the throne. Earthly people commonly rise no higher than the lower average of sentiment and opinion in their own ranks. They are liable to the contagion of fear, hatred and other passions. Even the good people among them are not always at their best, and have to be on their guard against "following a multitude to do evil."—"Sunday School Times."

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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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ECONOMIC RESOURCES OF THE PHILIPPINE ISLANDS.

The United States Government has published a timely report on the industries of the Philippine Islands, based on the preliminary investigations of recently appointed American Commissioners, which should be studied in connection with the query, "Will the islands ever be worth to us what they will ultimately cost?"

Taking the year 1894 as the fairest of recent ones it is shown that the rice crop is about 765,000 tons—not enough for local demands—chiefly produced in Luzon and Mindoro; that the sugar crop of the Visayas was about 235,000 tons, of which one-tenth was consumed locally and the remainder, valued at \$11,000,000, exported; that the hemp crop of Southern Luzon, Mindoro, the Visayas and Mindanao was 96,000 tons, valued at \$12,000,000, and nearly all exported.

Tobacco, raised in all the islands, but the best in Luzon, yielded 7,000 tons of leaf, valued at \$1,750,000, and coconuts, grown in Southern Luzon, supplied a large local demand and had a surplus for export valued at \$2,400,000. The foregoing are the chief productions of the soil. Of important minerals, gold in various forms is found in many localities from Northern Luzon to Central Mindanao. The present survey is expected to show large possibilities in the way of gold, copper, iron, and, maybe, coal mining, under the application of American methods.—"Saturday Evening Post."

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AT THE SET OF SUN.

At the set of the sun,
When our work is done,
With all its tangled web;
When the clouds drift low,
And the stream runs slow,
And life is at its ebb;

As we near the goal,
When the golden bowl
Shall be broken at its fount:
With what sweetest thought
Shall the hour be fraught,
What precious most shall we count?

Not the flame of the sword,
Nor the wealth we have stored
In perishable things on earth—
Not the way we have trod
With the intellect broad,
Though that were of precious worth;

Nor the gain we achieved
Through the hearts we have grieved,
And left unhelped by the way;
Nor the laurel of fame,
When, for worldly acclaim,
We toiled in the heat and the fray.

Ah, no! 'tis not these
Will give our hearts ease.
When life sinks low in the west,
But the passing sweet thought
Of the good we have wrought,
The saddened lives we have blest.

And the love we have won,
And the love beckoning on
From His islands far and dim;
Love out of the light,
Shining into the night,
The night which leadeth to Him.

—"Boston Transcript."

A STORY ABOUT THE QUEEN.

In Windsor Castle there is a suite of rooms for the use of the queen's chaplain. A private passage connects the chaplain's study with the queen's apartments, and she frequently repairs there to consult him on important matters. One day, as the queen was returning to her apartments after an interview, a parrot called out some words in a cross tone of voice from its cage in the passage. Failing to understand the sounds, the queen turned to the chaplain, and asked, "What is the parrot saying?" With much embarrassment, he replied, "If you please, your Majesty, I would rather not repeat it." "But what was it?" she said. "Something, I fear, your Majesty will not like: therefore, I hope your Majesty will excuse me from telling it." The queen's curiosity was now thoroughly aroused; and she said, "Come, I insist." The chaplain bowed low, and made answer, "Since your Majesty insists, the parrot said, 'Go along, you ugly old woman!'" Queen Victoria laughed heartily as she said, "Well, I am glad there is at least one voice in the kingdom which is not afraid to tell me what it thinks of me."—"Watchman."

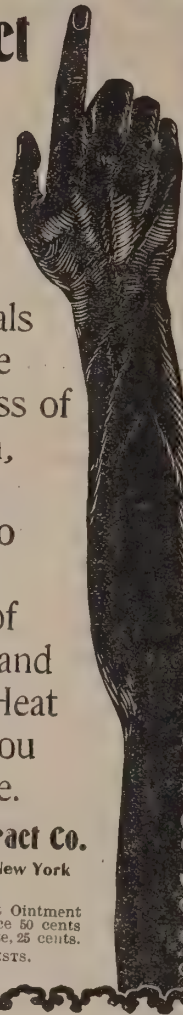
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Very few people, even among the cultured, can read the following paragraph of ninety-nine words without a mistake.

"Cleopatra, isolated in the oasis, soon became acclimated, and had ample leisure to contemplate all the economic details of her inextricable sword. The wound resisted the allopathic misogynist, who gave a courteous diagnosis and humbly craved precedence for a tiny idyl in the form of a vase with an esthetic, acoustic apparatus. This told the news like a book, but it might have been a dog living in squalor from the look she launched at him when he wrote down his address. She ate her breakfast, and then fraternized with a national expert in appendicitis, who attended the obsequies."

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THE HOUSE IN THE WOOD.

A late number of "Littell's Living Age" contains a very interesting article on "The House in the Wood," taken from the "Nineteenth Century." The article, which is by Elizabeth Lecky, gives a very clear historical account of this building, where the International Peace Commissioners have been in session. We quote from it as follows:

"The House in the Wood is a monument of the golden age of Dutch history. The seventeenth century produced in Holland that extraordinary outburst of energy and power in all directions which seems the climax in the life of a nation and leaves a glorious recollection for all time. Freedom's battle had been won. The Dutch flag was planted in Brazil, at the Cape, in North America, in the East and West Indies. It was the age of Vondel, the Dutch Milton, of Hooft, the great historian, of Rembrandt, of Huygens, of Grotius, of Spinoza. And he who during part of that great century presided over the destinies of the nation was the Stadholder Frederick Henry, son of William the Silent and of his wife, Louise de Coligny. History has given him a place among great statesmen and great tacticians.

Prince Frederick Henry was the first of the Stadholders who held a brilliant court. William the Silent's life had been one of perpetual struggle and self-sacrifice. His son, Maurice, was above all a great sol-

dier; his tastes were simple, he was unmarried, and his only luxury was battle-steeds. Prince Frederick Henry loved art and splendor, and his consort encouraged his tastes. Rembrandt and Van Dyck painted for him, and he surrounded himself with works of art of various kinds. The Prince built two country houses, one at Ryswyck, where the Peace was afterwards concluded, and one at Honse-laarsdyk. Neither exists any more. Amilia de Solms wished to have a country house of her own near the Hague, and selected for the site the neighboring wood. On the outskirts to the east side she bought a piece of land which was then not much more than a wilderness and a morass. The plans of the new palace were devised, according to the Princess' ideas, by the great architect of the day, Van Campen, and were submitted to the Prince, who was then conducting the campaign in Flanders. We know from a letter of his secretary, Constantyn Huygens, father of the celebrated Christian Huygens, that he wished the house to be on a more moderate scale and to have no entrance-hall, but he wisely gave in to his wife's wishes. On the 2d of September, 1645, the first stone of the House in the Wood was laid by the Queen of Bohemia, and the plan of building a large octagonal central hall, with a set of rooms on each side and an upper floor, was carried out by an architect of renown, Peter Post, who executed the plans of Van Campen.

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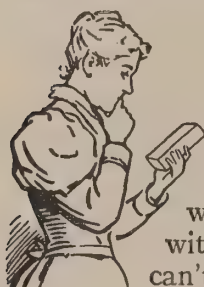
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"In 1647 Prince Frederick Henry died at the age of sixty-three, before the building was completed. The Princess then resolved to dedicate the great hall of the House in the Wood to the memory of the Prince by commemorating in paintings on the walls the chief events of his life and his great feats of arms, which had so powerfully contributed to bring the eighty years war with Spain to a close, though the Peace of Munster was not concluded till the year after his death.

"Rubens and Van Dyck were both dead; but next to Van Dyck, Jordaens of Antwerp, was the greatest pupil of Rubens, and it was he who was chosen to execute the chief portion of the work—the triumph of Frederick Henry.

"Jordaens, though inferior to his master in power of imagination and sense of beauty, was at least his equal in richness of coloring. His huge painting which covers one side of the wall, is a masterpiece, and the description he wrote for the Princess helps us fully to understand his meaning. We see the noble figure of the Prince seated in the triumphal car and crowned by Victory, who reserves another crown for his son and successor, William the Second. The young Prince, at the head of a band of cavaliers, rides near the car, which is drawn by four white prancing horses, led by Pallas and Mercury. The statues of William the Silent and Maurice on either side are surrounded with spectators. Hatred and Discord are trodden under foot. Death, hovering above, vainly struggles with Fame for the mastery; while Peace, one of the last wishes of the Prince on earth, is seen descending from heaven, holding an olive and a palm branch, and accompanied by angels bearing the symbols of the Arts and Sciences, and an unfolded scroll with the "Ultimus ante omnes de parta pace triumphus." (The greatest victory is that by which peace is won.) The figure of Peace is dressed in white, as the painter tells us, to symbolize that peace should be of sincere intention and without fraud or guile."



Don't boggle

Boggle—To hesitate, as from doubt or difficulty; to hold back, etc. (Standard Dictionary.)

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The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: August 10th and 24th, September 7th and 21st, and October 5th and 19th. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with the excursions of August 10th and 24th, September 7th and 21st, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on August 12th and 16th, and September 23d. In connection with excursion of September 7th, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

The annual deficit of the National Treasury for the fiscal year ending with June amounts to \$89,000,000. The total available cash balance is \$281,380,469.

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A number of our subscribers are engaged in lines of business which might profitably be advertised in the denominational paper. These are invited to use our columns. Such an action would benefit the advertiser and would materially promote the cause of THE AMERICAN FRIEND. For those who have anything to advertise and do not wish to use large space, our column of "Sub-

scribers' Wants" is always open. Five lines can be inserted here for only 25 cents for a single insertion. We wish to extend the value of this department, and it is becoming—as we wish it to be—a valuable information bureau. Rates for regular advertising will be sent on application.

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The American Friend

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EIGHTH MONTH 10, 1899

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THE SECRET.

"Thou shalt keep them in the secret of Thy presence from the strife
of tongues."

*When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion
That peaceful stillness reigneth evermore.*

*Far, far beneath, the noise of tempests dieth,
And silver waves glide ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.*

*So to the soul that knows Thy love, O Purest!
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.*

*Far, far away, the noise of passion dieth,
And loving thoughts rise ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs that deeper rest, O Lord, in Thee.*

*O Rest of rests! O Peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of Thy presence dwelleth
Fullness of joy, forever and forever.*

—HARRIET BEECHER STOWE.

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"That they all may be one."

VOL. VI.

PHILADELPHIA, EIGHTH MONTH 10, 1899.

No. 32.

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RUFUS M. JONES, EDITOR.

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GRIEF'S LESSON.

And dost thou, too, know what it means to see,
Day after day, the life-cord slipping slow
From one whose every glance is dear to thee,
Whose failing accents make thy music low?

And dost thou, too, know what it is to sit
In silence deeper than unpeopled worlds—
To find no light, though sun or moon be lit—
And deem of equal value stones and pearls?

And hast thou stretched thine empty arms in vain,
Unmindful of the night and of the day;
Persuaded only of a deepening pain,
Not knowing how to trust or how to pray?

And then at length, I hope thou hast found rest
Within the brooding Father-arms of God;
Content to wait His will and high behest,
Since nothing can be fully understood.

One lesson more I trust that thou didst learn—
The universal brotherhood of grief,
Which moved thee from thy sorrowing to turn,
And strive to give to other hearts relief.

—Rena M. Hurd, in "The Christian Advocate."

THE ETERNAL NATURE OF THINGS.

THERE is a strong tendency in our day toward what is sometimes called a "soft" or "easy" theology. The harsh and fear-inspiring features are eliminated, and we hear little of the old-time theology which made the world to come such a stern reality. We are told of the love which woos and forgives, until we almost, or quite, forget that there is anything to fear. If God is love indeed, we are told, why should there be anything to fear? and we hear the question asked, Were not the threats and the terrors for an age which could not comprehend a God of love, and which needed to be frightened into goodness? and has not the time come for an easier religion, stripped of all aspects of terror and harshness? We do not profess to be able to say what the Allwise One will do with this particular soul or that when it comes into that world which lies so entirely beyond our experience, nor are

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

we authorized to "speak for our Creator," but we believe that our so-called "soft theology" of modern times is not true to the nature of things, nor does it square with the revelations which have been given of God's nature and His purposes.

An ancient Hebrew poet says that "the stars in their courses fought against Sisera,"—the very nature of things were against him. In fact, every page of history gives us a stern lesson of the futility and impossibility of ignoring the distinction of right and wrong—righteousness and unrighteousness. It is one long story of men and women who "dashed up against the thick bossed shield of God's judgment," and who were broken against this impenetrable shield.

Nature has the same story to tell. You must learn her laws and obey them, or suffer for it. She is never "easy" with those who will not learn her ways. The unplumb building topples over, the rotten foundation brings the structure down, the badly built scaffolding crashes down, regardless of who gets hurt. The ship which is not steered by compass and chart grinds to pieces on the reefs, unmindful of the precious lives aboard; and the train, as we learn this morning, which comes behind time and finds the track blocked, crashes into the obstruction, careless of how many are killed. There is nothing "soft" in the eternal nature of things, if so be we blindly dash against things as they are. The only safe and wise way is to adjust one's course to fit the nature of things, otherwise the punishment comes irresistibly.

Why, in the light of this, or in the light of anything else, should we suppose that all will come out right, no matter how we shape our lives? It will not come out right. Evil is *not* good, however we juggle with names, and God cannot be God and treat unrighteousness, or even carelessness, as though it made no difference.

Does anybody suppose that love is "soft" and devoid of sternness. The father who loves his child the most is the one who is most afraid to be "easy" with him when he is on the wrong course. It is just because God is love that He is also "a consuming fire." It is not possible that the stubborn, the willful, the erring, the vicious, or even the thoughtless, should go on "in their ways" forever. It would destroy all the purpose and meaning of the universe. This universe makes for righteousness, and those who will not learn this fact by easy methods must have harsh methods,— "the thick bossed shield of God's judgment."

"The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

"Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The past shall re-appear."

COMMITTEE AND TRUSTEE WORK.

WE dwell much upon gifts in the ministry, as though no other important gifts were conferred by the Great Head of the Church, but what would become of a church which did not have gifted men and women to manage the various lines of active work which the church must carry on, or of a church which had no members of capacity to deal with the practical matters which are a part of its necessary business?

Consecration and devotion are very important, and can hardly be overestimated, but mere consecration and devotion are not enough; there must be capacity, ability, wisdom, foresight, judgment, experience and trained mental powers *to be consecrated*. Our meetings now have a long list of special committees, each having the care of some important field of work, requiring careful management and skillful planning and safe financiering. There are missions to manage and support, there are educational institutions to direct, with trust funds to handle; there are committees on home missions, on church extension, on evangelistic work, on philanthropic and reform work, on Indians and on Freedmen, while in many yearly meetings there are special trust funds to manage and special activities to direct. Every one of these things require ability and judgment as well as consecration. One of our great troubles in the past has been that too little of this work has been done with business methods. The idea has prevailed that business methods and business ideas should not be carried into religious matters. All should be done as informally and as much by "inspiration" as possible. The re-

sult has been that much of our committee work is bungling, inefficient, loose, indefinite and slipshod. Friends are frequently put on committees, not because they have a gift for the service, but because "their feelings might be hurt" if they were left off. The large committees, in their meetings, are not guided enough by the chairman or clerk—i.e., they are not held strictly enough to business, so that as a result there is a waste of talk, a helpless floundering about and all around the subject, instead of moving straight down upon it. We must further confess that our experience has shown us that financial questions do not receive the careful attention which such matters demand. We have in our history, here in America, lost very few trust funds—remarkably few—through carelessness or bad investment, but it is nevertheless a fact that too many of our committees handle their funds with too loose business methods, and come out right by good fortune rather than by clear judgment.

Now, the conclusion of the whole matter is, that we need the best material we have for our committees, the clearest and soundest judgment, the most consecrated ability in the meeting. Then, too, the committee work should be managed by the same strict, careful, accurate business methods as are employed by the most successful men in other lines. It should be clearly recognized that the Lord blesses such methods and that the confusion which always results from loose and careless methods is sufficient condemnation for them. We need to emphasize and then emphasize again the importance of gifts for service on committees.

GENERAL CHURCH NOTES.

It is reported that twenty-nine Mormon missionaries sailed from Philadelphia on the 29th ulto. for work in Europe. Dr. Clarke, president of the Christian Endeavor, says that there is quiet but active missionary work going on constantly in the East in behalf of Mormonism, and that there are six students of that faith at Harvard and sixteen at Johns Hopkins.

The statistics showing the growth of the Methodist Church in New Zealand during the last quarter of a century reveal a very rapid growth of this denomination in that country. From 1874 to 1899 the number of churches and other places of similar nature have increased from 203 to 489, ministers from 219 to 638, and attendants on public worship from 20,087 to 68,524.

The Executive Committee of the New York State Conference of Religion has decided that the Conference is to be held in New York city in the spring of 1900. Nine denominations are now represented. Commenting on the purpose of the Conference, an ex-

change says: "It is hoped to evince by the coming Conference that religion unites those whom theology divides, in effective co-operation for practical results of moral and social betterment, and a higher righteousness in church and state."

Dr. Temple, Archbishop of Canterbury, in the decision of cases heard by himself and the Archbishop of York, has pronounced against the legality of the use of incense and lights in the Church of England.

The seventeenth annual conference for Christian workers, at Northfield, Mass., opened on the 1st inst. The introductory address was delivered by Dwight L. Moody. Ira D. Sankey, the famous singer, was also present to lead the music.

The courts of Pennsylvania have rendered a decision that no man's religious rights are infringed if police laws forbid him to beat a drum in the streets. Some of the Salvation Army "lassies" have been sent to prison in Philadelphia on this charge.

Prominent Christian Scientists, including Mrs. Eddy, the publisher and trustees of the society's publications, and the Christian Scientist Church, of Boston, are to be sued on a charge of libel by a woman of that city for sums that aggregate over \$500,000.

The Unitarians and Universalists in New York are considering whether they cannot enter into some common alliance which, while allowing the two Churches to preserve their individuality, may lead to efficient co-operation in whatever will be for their mutual good.

The Catholics the world over have been asked by the Pope to pray daily during the present month that there may be restored "to the Holy See that liberty and freedom of action which are indispensable to it for the proper exercise of its world-wide jurisdiction and high prerogatives."

The Philadelphia "Bulletin" has been making a comparison of the number of people in that city who attend the theatre and those who attend church, and finds the church attendance far in excess. The weekly attendance at the different places of amusement, it says, is not more than 170,000. It is hard to compute the church attendance exactly.

The strong man does as he believes, and the weak man believes as he does. Robertson says, "Men think in a certain mode . . . because their life is of a certain character and their opinions are only invented afterwards as a defense for their life." The plutocrat grinds the last cent out of his poor dependents because he wants the cent, not because he has first decided that the grinding of the poor is his first duty. He invents his justification after he has determined his course. When we find our better self arguing with our worse self, let us ask the question, "Do I want to do this because it is right, or do I decide it to be right because I want to do it?"—S. S. Times.

FOR THE AMERICAN FRIEND.

GOD'S SILENCES TO US.

BY J. R. MILLER.

One of the most remarkable incidents in the Gospel is that in which to a poor woman's cries for help Jesus answered not a word. He kept His face turned away, and seemed to treat the suppliant with cold indifference. Yet He was not indifferent. In His heart was warm compassion for her, and in the end He gave her far more than she had asked.

There are times when God seems to be silent to us. To our earnest supplications He answers not a word. We are told to ask and we shall receive, to seek and we shall find, to knock and it shall be opened unto us. Yet there come times when, though we ask imploringly, we seem not to receive; when, though we seek with intense earnestness, we seem not to find; when, though we knock until our hands are bruised and bleeding, there seems to be no opening of the door. Sometimes the heavens appear to be brass above us as we cry, "Is there anywhere an ear to hear, or a heart to feel sympathy with us in our need?"

Nothing else is so awful as the silence of God. It is a pathetic prayer in which a psalm-writer pleads, "Be not silent to me; lest I become like them that go down into the pit." Anything from God is better than that He be silent to us. It would be a sad, dreary, lonely world if the atheist's creed were true, that there is no God, that there is no ear to hear prayer, that no voice of answering love or comfort or help ever comes out of the heavens to us.

Do prayers ever remain really unanswered? There are prayers which are answered, although we do not know it, thinking them still unanswered. The answer is not recognized when it comes; the blessing comes and is not perceived.

This is true especially of many spiritual favors which we seek. We ask for holiness, yet it does not seem to us that we are growing in holiness. But, perhaps, all the while our spirit is imperceptibly, unconsciously imbibing more and more of the mind of Christ, and we are being changed into His image. We expect the answer in the marked way—in a manifestation which we cannot mistake, while it comes silently as the dew comes upon the drooping flowers and the withering leaves. But, like the flowers and the leaves, our soul is refreshed and our life is renewed.

We put our cares into God's hands, with a prayer that He free us from the load. But the cares do not seem to become any less. We think there has been no answer to our prayer. But all the while an unseen hand has been shaping, adjusting, disentangling the complex affairs of our life, and preparing a blessing for us out of them all. We are not conscious of it, but our prayer has been receiving continual answer. Like the tapestry weavers, we have not seen the working out of the pattern as we have wrought, and yet on the other side, where God's eye sees, it has been coming out in beauty. Some day we shall know that many prayers we now think unanswered have really been graciously answered.

We find ourselves in the midst of circumstances which appear adverse. We seem about to be crushed by sorrows, by disappointments, by trials, by opposition. We pray to be saved from these distressful conditions. But no answer seems to come. The shadow deepens, the blow falls. We sit in darkness, and say that God did not answer our prayer. We are unaware of the blessing that really came to us in the pain or the loss. The cup was not taken away, but we were secretly strengthened, so that we were able to drink it. Then, in the experience of suffering, our life was purified and enriched, and we learned new lessons.

We are very ignorant, and we know not how to pray as we ought. The thing we ask for is not just what we need, although we think it is. Then the thing we really need comes to us in the place of what we thought we needed. The prayer seems to be unanswered, while in fact it is answered in a far better way than if what we sought had come instead. We think it is more of God's gifts we need, and these do not come; but God Himself comes into our life anew, revealing and imparting to us more of His love and grace. The giver is better than His best gifts.

But there are prayers which are not answered. For example, we ask God to lift away our burden. To do this, however, would be to rob us of blessings which can come to us only through the bearing of the burden. There are mistaken notions current among good people about the way God promises to help us. Some think that whenever they have a little trouble, a bit of hard path to walk over, a load to carry, a sorrow to meet, a trial of any kind, all they have to do is to call upon God and He will take away that which is hard, or prevent that which impends, freeing them altogether from the trial. But this is not the usual manner of God's love. His purpose concerning us is not to make things easy for us, but rather to make something of us. So when we ask Him to save us from our care, to take the struggle out of our life, to make the path mossy for our feet, to lift off the heavy load, He simply does not do it. It would be most unkind and unloving in Him to do so. Therefore, prayers of this kind go unanswered. We must carry the burden ourselves. God wants us to learn life's lessons, and to do this we must be left to work out the problems for ourselves.

There are rich blessings that we can get only through sorrow. It would be a short-sighted love, therefore, that would heed our cries for deliverance and spare us from sorrow because we desired it, thus depriving us of wonderful blessings which God has sent to us in the sorrow, and which can come to us in no other way.

The child may indolently shrink from the study, the regular hours, the routine, the drudgery and discipline of the school, and beg the parent to let him stay at home and have an easy time. But what would you think of the father who should weakly grant the child's request, releasing him from the tasks that irk him so? And is God less wisely kind than our human fathers? He will not answer prayers which ask that

we may be freed from duty, from work, since it is by these very things alone we can grow. The only true answer to such prayers is the withholding of what we ask.

There are also selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us shall think only of himself and his own things. Thoughts of others must qualify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our prayers, and to press our interests and desires to the harming of our neighbor. God's eye takes in all His children, and He plans for the truest and best good of each one of them. Our selfish prayers, which would work to the injury of others, He will not answer. This limitation applies specially to prayers for earthly things.

There is yet another class of prayers which appear to be unanswered, but whose answer is only delayed for wise reasons. Perhaps we are not able at the time to receive the things we ask for. A child in one of the lower grades in the school may go to a teacher of higher studies and ask to be taught this or that branch. The teacher may be willing to impart to the pupil this knowledge of higher studies, but the pupil cannot receive it until he has gone through certain other studies to prepare himself for it. The higher music cannot be taught until the rudiments have been mastered. There are qualities for which we may pray, but which can be received only after certain discipline. A ripened character cannot be attained by a young Christian merely in answer to prayer—it can be reached only through long experience.

Or it may be that the things we pray for cannot be given to us until they have been prepared. Suppose you were to plant a young fruit tree to-morrow, and were to begin to pray for fruit from its branches, could your prayer be answered at once? There are blessings which we crave and which God will gladly give, but they can come only through long and slow processes. God delays to answer that in the end He may give us better things than could have been given at the beginning. An immediate answering would have put green fruit into our hands. He waits till it is ripe.

These are suggestions of what seem to be unanswered prayers. They may have been answered and we did not recognize the things we sought when they came. Or, they may be, indeed, unanswered, because to answer them would not have been kindness to us. Or the answers may have been delayed until our hearts were ready to receive them. We may always trust God with our prayers. He is wiser than we, and His love for us is infallible. He will do for us whatever is best, at the best time, and in the best way. Unanswered prayers are not unheard prayers. Every whisper of a child, every sigh of a sufferer in this world, goes up to God. And His heart is tender and loving, and what is best for us He will do.

Philadelphia, Pa,

FROM A COLORADO TOWN.

BY HANNAH M. JESSUP.

After an absence of nearly five years from our own church and people, we have longed to represent to them somewhat our surroundings.

Hiawatha Quarterly Meeting, the nearest quarter, is about two hundred miles east of here, and Denver Meeting, the nearest organized meeting of Friends, is fifty miles to the south. The town of Greeley is situated in the valley of the Chashe-la-Poudre and South Platte rivers; it and the surrounding country are irrigated from both. The first settlers came here mostly from the New England States, in the seventies, and formed a colony on the bleak prairies, surrounded by vast country with roaming savages, jealous of the white man, consequently there were many hardships attended by loss of life.

Without experience in the art of irrigation, it took from five to six years to realize anything from their efforts to produce crops from this mode, but after years of perseverance many of the oldest settlers have been greatly rewarded in wordly goods, others we see, under the same circumstances to start out with, are now dependent on others for their daily bread, proving the statement, "The poor ye have with you alway."

In the organization of the colony it was put on a strictly temperance plan, the organizer being a Friend. The colony was named for Horace Greeley. It was supposed at first that only the low lands could be reached by irrigation, but we find that most of the land can be, or is already, reached, and what was once a desert blooms as the rose.

All the principal churches are represented here. We have visited most of them and suppose they are fair examples of most churches over the country, and at no time in our lives have we been so strongly in favor of that one which seems to us the nearest like the apostolic form of worship—our own loved and longed-for branch of the church. For the past five years we have had a Holy Ghost minister here, but since then we know of none in the place which preach the real baptism. The Salvation Army has done its part bravely, but their meetings are attended by only a very few of the better class of citizens. Never before have we realized what a hold the world has on professors, until we wonder no longer at infidelity when we think of the great crowds all over our country, dressed in gaudy attire and with stiff manners, going to the house of God to hear flowery sermons, often with little or no Christ in them; nevertheless the Lord has a chosen few who worship Him out of a pure heart. The State Normal School is located here, calling together a large percentage of the best young minds of this and other States. At the last prayer meeting we attended we overheard a bright young senior ask his pastor if he had any good books on the Holy Spirit, which is an indication of searching after something better.

Since coming here we have had the privilege of listening to some of the evangelists of other churches,

among others the world-renowned Moody, loaded with Bible truths and illustrations, song books, numbers of periodicals and books for daily helps, with new and old plans to help on in hastening the spread of the Gospel. Last year the Holiness camp meeting was held here, and no one was more conspicuous on the grounds than "Aunt Rebecca," a dear old colored woman, whom God uses as an inspiration to many a heart to full consecration. It is wonderful to hear her testimonies, how the "Lord blesses poo' me," how she walked so carefully, placing her feet right in the steps they told her when she came to consecrate herself wholly to her Master, and in her own words, "I fell desperately in love with Jesus and have been unto this day." Under these broken testimonies the Lord baptizes the people until her black face becomes beautiful with holy expression that beams out from it, and you forget the outer appearance, for hath not God chosen the weak things of the world to confound the things which are mighty? One thing has been noticeable: those who are filled with the Holy Spirit are used for most good to others.

May the Lord fill us as a church, and may we keep humble, for has He not brought us out that He might bring us into the land to possess it?

Since writing the above, my husband has received a letter of inquiry from L. L. Martin, our evangelistic superintendent, of Iowa Yearly Meeting, in regard to the church extension work here in this place.

Greeley, Col.

FOR THE AMERICAN FRIEND.

PRUNING.

BY WILFRID ROWNTREE.

The Sunday School lesson for Fifth month 7th, which is taken from the fifteenth chapter of John, is so beautifully illustrated by the work of the vine dressers of this land, that I thought a few words of explanation might be helpful to some one.

In verse 2, *every* branch is repeated twice. The pruner goes over the whole vine, taking the branches one by one, examining them carefully and cutting away all that will not tend to fruitage. Not one is left as it grew. All need pruning.

How like us is the inclination to grow into appearance and beauty of self. But what is wanted is fruit, *much* fruit (vs. 5), and though the branches seem ruinously mutilated, and it makes one's heart almost ache to see them cut back and left with only two or three short stubs, yet he who by faith or knowledge sees the future harvest cannot but rejoice because of the fruit that they will bear. And there is no other way to obtain fruit.

Then let us give praise to God for not allowing us to spend our lives as we would have chosen; for the hard places we have had to go through, and for not being allowed the opportunities and privileges for which we have longed. It must be *His* hand that has cut them off, because they would not tend to fruit.

The nearer the branch is to the root the better the

fruit it bears. And oh, how much better fruit we bring forth by being near to the vine! It will partake more of His nature, and less of the woody consistency of the branch.

It is a common sight in this land of scarce fuel to see women carrying on their heads great bundles of vine branches, which they have gathered (vs. 6) and are taking to burn. No fruit will ever come from all the efforts put into this growth, which, if it had been left on the vine, would also have hindered the production of fruit.

Oh, Heavenly Father, prune me of everything, whether sinful or not, that will not bring forth fruit to thy glory.

Ramallah, Palestine.

FRIENDS' CHURCH IN HAVANA.

A few months ago a communication was received from a congregation of Christians in Cuba asking for some of our publications. The matter was presented to the monthly meeting of Victoria and four dollars was raised for the purpose and the clerk instructed to answer the letter, and to attend to the forwarding of the literature.

On the evening of the fifth of Seventh month, the first day of our annual meeting, the following interesting letter was received:

"Havana, Sixth month 23d, 1899.

"To the Friends' Church in Mexico, Peace and greetings in the Lord Jesus:

"Dear Brethren:—Upon organizing ourselves, it was intended by this church, founded in this city, independent of any religious denomination, the work being sustained by the individual effort of all the brethren which compose it, to establish a National Cuban Church, which, deriving inspiration from the doctrines and disciplines of the old Puritans, should worship the Lord in spirit and in truth.

"We have scrupulously observed this principle up to date. Baptism and the Lord's Supper have the Quaker form with us. The same is true as regards the government of the church and the Christian ministry.

"In view of these points of similarity between our church and yours, assembled in quarterly meeting, it was resolved to direct the following petition to the annual meeting of your church in that Republic:

"First. The Evangelical Church in the city of Havana accepts and acknowledges the rule of faith, discipline and doctrines of the Friends' Church.

"Second. It desires to live by its own efforts, its members promising to defray the salaries of its pastors and the expenses arising from its missionary work.

"An executive body is already organized, consisting of Francisco G. Cala, an ordained minister, as Presiding Clerk and Angel Seratto as Secretary.

"Third. We desire that the Friends' Church in Mexico inform all its congregations of this decision, giving them fraternal salutations in our name.

"Fourth. We desire that the Mexican mission send us religious literature in Spanish, catechisms and texts for the Sunday school.

"Fifth. We desire the prayers of the brethren in Mexico both in their public meetings and in private, for the advancement of this work and the increase of our faith.

"Finally brethren, we pray that the Lord will bless and guide you to the end that his holy cause may prosper.

"Your brethren in faith,

"A. SERRATO, Secretary.

"F. CALA, Clerk.

"Report of the missionary work of the Cuban Evangelical Church:

"Pastor, Francisco G. Cala.

"Ministers, Juan Francisco Galvez, Ana Suarez Rodriguez, Pedro Raices.

"Established meetings, two.

"Membership, eighty-six.

"Sabbath schools, two.

"Attendance, two hundred and sixty to three hundred.

"Day schools, two, with about three hundred children of both sexes.

"Orphanages, one.

"F. G. CALA, Clerk.

"Havana, Sixth month 23d, 1899."

The above letter should have the widest circulation amongst Friends, and, in fact, all Christians in the United States.

I deeply regret that I did not meet this body of Christians whilst in Cuba. Is not a native church what is wanted there? With this center we Friends can see that the Gospel is preached and the Bible distributed throughout the whole of Cuba, and then the news spread to the surrounding islands.

I would dearly love to see a "Native Cuban Church Aid Society" formed. I will do all I possibly can therefor, and I know of several others of like disposition. If Friends who see this article will write me, I believe we can soon have such a committee working, and through correspondence and the columns of THE AMERICAN FRIEND, render great service to Christians in Cuba, besides preparing for an active campaign there this next fall and winter. Address John B. Wood, Pyne Poynt, Seventh and Erie, Camden, N. J.

Seventh month 27th, 1899.

A heart unloving among kindred has no love for God's saints and angels. If we have a cold heart toward a servant or a friend, why should we wonder if we have no fervor toward God? If we are cold in our private prayers, we should be earthly and dull in the most devout religious order; if we cannot bear the vexations of a companion, how should we bear the contradictions of sinners? If a little pain overcomes us how could we endure a cross? If we have no tender, cheerful, affectionate love to those with whom our daily hours are spent, how should we feel the great pulse and ardor of love to the unknown and the evil, the ungrateful and the repulsive?—H. E. Manning.

The International Lesson.

THIRD QUARTER.

Lesson VIII.

Eighth month 20, 1899.

THE RIVER OF SALVATION.

Ezekiel 47 : 1-12.

GOLDEN TEXT.—Whosoever will, let him take the water of life freely. Rev. 22 : 17

DAILY READINGS.

Second-day, Eighth 14.—The river of salvation. Ezek. 47 : 1-12.

Third-day, Eighth mo. 15.—Streams in the desert. Isa. 35.

Fourth-day, Eighth mo. 16.—A miraculous supply. 2 Kings 3 : 9-20.

Fifth-day, Eighth mo. 17.—Living waters. Zach. 14 : 4-11.

Sixth-day, Eighth mo. 18.—The river of God. Psalm 65.

Seventh-day, Eighth mo. 19.—A free gift. Rev. 21 : 1-7.

First-day, Eighth mo. 20.—Water of life. Rev. 22 : 1-7.

Chapters 40-48 of Ezekiel appear to have been written or spoken about twelve or thirteen years after those in the preceding chapters. Whether the prophet was silent during the years which intervene we do not know. (Compare chapter 32 : 17, and chapter 40 : 1). Chapter 40 is dated "in the five and twentieth year of our captivity," which appears to be the year 572 B. C. In this section of the work we have the description of the new Jerusalem as seen in vision by the prophet. The ideas in many respects closely resemble Deuteronomy. The ritual is emphasized, and the temple is the center of the nation, geographically and spiritually. The prophet gives a picture of the future commonwealth of Israel, in which the Lord Jehovah is recognized as the Ruler, the Judge, the Law Giver, the God. The Church and the State are one—in short, it is a picture of a perfect theocracy.

The striking resemblance between Ezekiel and the book of Revelations has often been pointed out. In both it is the presence of Jehovah which constitutes the hope of the prophet and of the seer of Revelation. Compare Ezek. 43 : 4, 5; 44 : 1-4, and Rev. 21 : 22-27; Ezek. 42 : 2; also Rev. 1 : 15; 14 : 2; 19 : 6, etc., for verbal resemblances.

The vision of which the lesson forms a part was probably written at Tel-abib, by the river Chebar (see 3 : 15), and while Nebuchadrezzar was living. It was about the middle of the seventy years of captivity; there was much to discourage, and the vision of the New Jerusalem and all that would result from its establishment was intended to call the minds of the captive Jews to what was in future for them if they were faithful to their God.

1. "Afterward:" That is, after the description of the Temple. "The house:" The Temple. "Waters issued out." From under the threshold on the south side, and flowed eastward. There was in Jerusalem a small stream which flowed eastward from the Temple hill; this stream is referred to in Isaiah (8 : 6) and in Nehemiah (3 : 15). See also John (9 : 7, 11). "South side of the altar." The actual stream appeared to start from the Holy of Holies. It is easy, therefore, to see how the prophet in his vision would glorify such a stream in the New Jerusalem, and make the life-giving stream come from Jehovah Himself.

2. "Then brought He me," etc: That is to say,

"Then He took me out through the north gate, and led me round on the outside to the outer east gate." The eastern gates were shut (chap. 44 : 2; 46 : 1). When the prophet, in his vision, reached the east gate he saw the stream issuing at the south side of the gate.

3. "When the man," etc: There is probably no special significance in the thousand cubits (1,500 feet). It is used to show that the waters gradually deepened and widened.

4, 5. In these verses there is a description of the continued deepening of the stream. It took some time to become deep enough to swim in. "River:" Not the word which would be used for a stream like the Jordan, but the one used to describe the ravines with a stream at the bottom; such as one now called by the Arabs a "wady." Beyond the special and obvious meaning of this allegory the prophet may have had in mind the gradual growth of the Jewish nation. Though but a small band was to return to Jerusalem, it would increase and multiply as time went on. It is also illustrative of the general progressive nature of God's work; of knowledge; of spiritual growth, etc.

6. "Hast thou seen this? Dost thou understand this? If so, let us go on."

7. Both sides of the wady or valley were covered with trees. Compare Rev. 22 : 1, 2.

8. "Issue forth toward the eastern region, and shall go down into the Arabah" (Revised Version): The word "Arabah," translated "desert" in the authorized version, "is the depression of the Jordan valley, the Dead Sea, and southward as far as the gulf of Akaba, on the Red Sea." See Deut. 1 : 1; 3 : 17; Josh. 18 : 18. The "sea" is the Dead Sea. It is said that this region is one of the most desolate and inhospitable tracts of country that is known. The healing stream will render even such a scene of desolation fruitful, and turn the salt waters of the Dead Sea into fresh.

9. "Every living thing that moves, wherever the stream comes, shall live; the fish shall be very many:" The Dead Sea is especially remarkable in two respects: (1) it occupies a lower level than any other body of water known, its surface being 1,292 feet below the Mediterranean; (2) its waters are much saltier than those of the ocean; while 100 pounds of sea water contain 6 pounds of salt, those of the Dead Sea contain from 20 to 27 pounds of salt. There have been several explanations why this water should be so salt; one of the most plausible is that the Jordan contains a minute portion of salt, there is no outlet for the sea, and as the water evaporates continually the salt remains and accumulates from year to year. Practically no organic life exists in it; but, contrary to common opinion, birds frequent its shores and fly over its waters.

10. "Engedi:" The "fountain of the Kid," about the middle of the west shore. "En-eglain:" This place has not been identified. It probably was to the north, near the mouth of the Jordan.

11. The marshes were to be left to supply the inhabitants with salt.

12. This verse seems to be a summary of what has gone before, and of the effect of the life-giving stream. The trees shall furnish fruit for food, while the leaves shall be for healing. Compare Rev. 22:2; Ps. 1: 3; Jer. 17: 8. Salt is to the Semites a symbol of perpetual desolation. Compare Judges 9: 45. And yet the life-giving stream could make such a desert blossom as the rose.

PRACTICAL THOUGHTS.

1. Salvation must come from God.
2. The course of the Spirit is an ever-widening and deeper one.
3. Those who are dead in trespasses and sins may be made alive. Eph. 2: 1.

MARY H. ROGERS.

BY ESTHER TUTTLE PRITCHARD.

At Vinton, La., on the 24th of Fifth month, 1899. Mary H. Rogers went to her reward, in the 63d year of her age. Born to Joseph and Ann Hunt, in Spice-land, Ind., and in a direct line of descent from John Woolman, she was cast by heredity in a decided Quaker mould, and was destined to make herself felt through her pronounced convictions and spirit-baptized ministry over a large part of her ancestral church. She has often said that she could not remember the time when she did not feel herself called to preach the gospel; and had there been in her childhood the needful discernment and fostering care on the part of the church the little Mary might have entered as simply and sweetly upon her ministry as did the children of the early Friends two centuries before.

The advantages of neighborhood schools were supplemented by a year at Friends' Indiana Boarding School, now Earlham College, and there, in 1858, she was married to Jonathan T. Rogers of Brownsville, Penna.

Time passed, and the call to preach that had followed her from earliest recollections, grew more imperative, and the struggle became more severe, until, as a consequence, she was prostrated by a serious illness that did not relax its hold until she had given herself to God to obey His bidding.

As was common in those days, her first appearances in public were brief and little more than the quotation of Scripture texts, but there was soon recognized the tiny bud of an evangelistic gift that early developed into a soul-saving ministry. She first entered the field as a revivalist at Hesper, Kansas, and her subsequent labors extended over portions of the eastern states, and extensively through Indiana, Illinois, Ohio and Kansas, besides a year of religious service in Great Britain.

She was not so much a sermonizer as an evangelistic exhorter. She knew the gospel and could defend its doctrines, but it was her wont to pour out the message of salvation in fervent utterances, aimed straight at the heart of her hearers. She had an intense, artless, sympathetic temperament that, under the sanctifying

power of the Holy Ghost, gave her a passion for souls, and made her a true fisher of men. The writer was once engaged with her and other Friends in the early years of her ministry in holding meetings and visiting families. All her powers were aglow at that time with the anointing of the Spirit and the fresh experience of full salvation, and the reaching and melting power of her appeals and prayers have never been forgotten. Kneeling beside strong men in the family she would beseech at the throne of grace for their salvation, until they would be broken to tears, and the presence of the Spirit would be so manifested that we would often go to our carriages, saying, "This is wonderful."

So early as the days of our Civil War she did missionary work, going out among the soldiers to tell the story of the cross, and before the days of the woman's crusade she visited saloons and gambling dens, distributing tracts and offering prayer. In the jails and penitentiaries of our land her sweet, persuasive voice was heard, pleading with hardened sinners to come to Christ. It was for the lapsed and criminal classes that her sympathies were especially drawn out, and remarkable instances of transforming grace occurred under her labors for such as these.

At one time we find her associated with D. L. Moody in evangelistic work in Chicago, and again at York, England, she is strongly urged by this evangelist to join him in the gospel campaign that was just opening in that land. Owing to the advice of Friends she declined the invitation, which she afterwards regretted.

For years it has been a frequent inquiry among those who had learned to love her, and who had been blessed under her ministry, "What has become of Mary Rogers?"—so completely had she dropped out of sight. In answer to this inquiry, it may be said that owing to her having observed the rite of water baptism she was deposed from her ministry at Barclay, Kansas, and that shortly afterward she withdrew from our church and united with the Methodists. In this step she was joined by her son, Logan, a young man of much promise, who has for years been in the ministry, and who preceded his mother by only eight weeks to the heavenly home.

Transplanted when over fifty years of age from the providential field in which she was born, and in which she was fitted by all her aptitudes to labor, it is not strange that her public fruitfulness came to an end, and that thenceforth she was one who simply bides her time. At heart a Friend, and during all her previous Christian life in active co-operation with her mother-church, her closing years were spent, practically, in denominational exile, and her heart must often have yearned for the old home and the family circle. The frail little body that could never have been robust gradually declined in strength, until the call came on the above date for an exchange of worlds. Conscious to the last, the dear faithful toiler, who had labored and suffered for her Master and gathered many sheaves, said: "I want to go home and rest."

And, then, as her closing words and final testimony, she said: "I am standing on the banks of the river of life." And so Mary Rogers passed over to be with Jesus, and to await the coming of her comrades in service, and her many spiritual children.

IS IT WAR ?

BY WM. G. HUBBARD.

Anent the publication of the "round robin" of the newspaper men representing American papers in the Philippines, it may be opportune to notice the claim that many people of the United States have made that "there is no war in the Philippines." It is claimed that there is only an "insurrection" of a small portion of the subjects of "our (?) government." It is not war, say they. "A few unruly subjects refuse to acknowledge the authority of law."

This is probably the thousandth or ten thousandth time people have found some flimsy excuse for the slaughter of their fellow men. Previous to the war of the rebellion of 1861-1865 in the United States there were many who had advocated that war was wrong and a relic of barbarism; that all disputes should be settled by law and reason, and not by physical force and gunpowder. But when the war came on these men eased their consciences by saying it was not war, but only "insurrection."

But with equal force could the English say that the war of 1776 was only an insurrection. Thus it has ever been that people who wish to fight can find an excuse. But my astonishment was unbounded when a prominent Friend arose in a recent yearly meeting and objected to some reference in the epistles about "the war in which the United States was engaged." He said "the United States is not engaged in war, but is simply putting down an insurrection." Well, is it war? The United States has had an army of some 40,000 soldiers, and a great navy, fighting battles almost constantly for nearly a year, or several times as long as the war with Spain lasted. These troops have slaughtered many thousands of human beings. The casualties on the American side have been more than 2,000, according to this morning's papers.

The statement of the "round robin" that the strength of the enemy has not been fully stated does not surprise any thoughtful reader of the papers. Many battles have been reported as "meeting and utterly routing Aguinaldo's forces," "The war must soon end," etc.

Then inside of a week or two we would read of ten thousand or twenty thousand "insurgents" being utterly routed in another battle. Such reports are calculated to deceive the reader for a while, but after he reads forty or fifty times that the "war is about over," but finds that "twenty-five thousand more troops are needed," he ceases to be deceived.

So the "revelation" of the "round robin" was not much of a revelation to the thoughtful. They have known for a long time that the United States was engaged in a very serious war, likely to be long and

vastly expensive. It is war, with all the accomplishments of armies, battles, forced marches, sickness, disease and slaughter, which the word war ever signifies.

The worst of it is that it is a useless and wicked war. Wicked, because all wars are contrary to the gospel. Useless, because there is every reason to believe that if we had said to the Philippines, as we did to the Cubans, that we only propose to assist you in organizing a stable government of your own, there would have been no rebellion on their part. The writer thinks that it was a fatal mistake on the part of the United States Senate not to have ratified the treaty with Spain immediately after it was signed by the Commission, and then a more grievous mistake was in not defining the government's position to be only one of helpfulness. It is believed that many thousands of lives may have been saved, and possibly a hundred millions of dollars also saved, and this mistake is being continued every day by our Government till it ceases the slaughter and offers to treat.

This war is wrong, furthermore, because it logically condemns the founders of the United States Government. Those founders based their right to be free from England upon the principle that "there is no just government without the consent of the governed." But if that principle was true, and three millions were right in setting up their own government in the United States, what right have these same people who fought for that principle to say to nine millions of people, "You have no right to set up your own government; we propose to make your laws and govern you, and you must come under our rule or we will kill you." What are we to reply when these people say to us as we said to Great Britain, "There is no just government without the consent of the governed?"

Some have replied to this by saying, "That does not apply to heathens like the Philippines." Who made us a judge as to how highly a people must be civilized before they may have their own government? Suppose there should be a much more highly civilized nation found somewhere than in the United States, and that nation should say to us, "You are heathen; you don't govern your large cities. You let the worst element 'run' them. They are not governed. They are 'run.' Besides, you have, in your semi-barbarous condition in the United States, slaughtered a whole race of people whom you found in peaceable possession when you came. People who act so much like banditti as you have towards the Indians are not fit to govern yourselves. Furthermore, you are legalizing the death of your people and the destruction of your liberties by allowing 240,000 liquor dealers to debauch millions of your people and control your legislation, and out of 'humanitarian consideration' we must take the government of the United States into our own control." What should we say to a nation that would talk to us like that? We should likely inform them that we would not submit.

Then if they sent a great army to make us submit or kill us, we should doubtless resist, and the world would call it war.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 281 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR EIGHTH MONTH 20th, 1899.

THE LEAVEN AND THE MEAL.

Matt. 13: 33; Dan. 2: 31-35, 45.

(A Missionary Meeting.)

Second-day, Eighth mo. 14.—Like unto mustard-seed. Matt. 13: 31-32.
Third-day, Eighth mo. 15.—Uttermost parts for possession. Ps. 2: 1-12.,
Fourth-day, Eighth mo. 16.—All nations shall flow unto it. Micah 4: 1-7.
Fifth-day, Eighth mo. 17.—The little one, a thousand. Isa. 60: 1-12, 22.
Sixth-day, Eighth mo. 18.—No end to increase. Isa. 9: 6, 7.
Seventh-day, Eighth mo. 19.—An everlasting kingdom. Dan. 7: 9-27.

A small school of exegetes have interpreted the parable of the leaven to mean the mysterious working of evil in the church, and thus made the parable to be a prophecy of the apostasy of the church until the unclean birds of the world all perch within it. But the interpretation is far-fetched, and, upon the whole, unreasonable, though it fits in very well with the theory that there is no kingdom of God now existing upon the earth, that the devil has possession of everything except the church, and that in fact he has most of that, and that all God can do is here and there to intervene in the accursed order of things and by special providences rescue a fragment now and then.

But such a system of thought is destructive, since it rules God out of His world. Between such a system and its opposite—that there is really no evil, since God is all, and all is God—there is the sober and reasonable ground that God yet reigns, hence He must have a kingdom among men.

It is too narrow a construction of the Scriptures to say that when Christ came He offered the kingdom to the Jews and they refused it; hence the church is His substitute in the interregnum, until the Jews shall acknowledge the Messiah and prove worthy of the kingdom when in some future age it shall be given them. Let us leave out of sight for the present prophetic interpretation about future kingdoms, and recognize the fact that the kingdom of God is here among men, first, as a spiritual kingdom in the hearts of those who believe upon Jesus Christ and yield obedience to the will of God; that such a kingdom of God "came with power" on the day of Pentecost, and has never ceased since.

Let us also see that wherever among men the principles of the Master's sermon on the kingdom have obtained sway in a greater or less degree, there the kingdom of God exists to that degree. The horrible barbarities, the shocking atrocities, the shameless and nameless vices and crimes of the old Roman world—the brutality and relentless cruelty of the Middle Ages no longer reign supreme among men. We are bad enough yet, but one year of the ancient regime would make us call these closing days of the nineteenth century millennial days.

The leaven has spread in the hearts of men for their

own personal salvation, and the leaven of truth has spread among the institutions of men, changing their character, ameliorating their harshness, recognizing the value of human life, the preciousness of womanhood and childhood. It is folly to despise these changes, or to ignore them, because they are not yet perfected. Whether they are to be perfected by the personal return of our Lord, or by that continued series of His comings in spiritual uplifts for His people and in judgments upon evil whether embodied in a nation or a system, need not now be discussed. It is our duty to spread the leaven in the meal. It is our duty to put the leaven of our personal influence at work on other souls—to put the leaven of divine truth into the minds and hearts of men. It is also our duty to leaven social, educational, financial and political institutions. Penn's "Holy Experiment" was a leaven that is still working among men. Grotius cast a leaven into the meal of international law that has brought about the possibility of the Conference at The Hague.

Every missionary is a leaven in heathen lands. He is a leaven by the truth he preaches—possibly even more by the truth he lives. What a leaven Livingstone and Moffat were in South Africa! thousands of others as well, in the dark mass of heathenism, slowly working away, blest of God, in the transformation of lives around them. There is unleavened meal within your reach also. Get in touch with it; give it the warm touch of the Spirit-quickened message and the Spirit-ruled life. It may not yield to the first, nor to the second, at once, but let the leaven work. It is yours to effect the contact. God will care for results.

EDITORIAL NOTES.

THE last article the editor was able to write for this department was in connection with the prayer meeting topic, a good vacation. Since then there have been many happy, restful days of vacation and recuperation, until he is again able to resume his work and to greet the readers of this column.

THE re-election of Charles Sweet as president of the Friends' Christian Endeavor Union, and of Myrtle Lightner as secretary, was as it should have been. The position of president involves many responsibilities, and one year is not sufficient for any one to become familiar with the duties of the office so as to render the best service. It is a position where experience counts for much, and experience comes only with time. As for Miss Lightner, it is fitting to say that the work of the secretary has been most admirably done for the three years that she has held that position, and the thanks of all Endeavorers are due to her for this efficient service.

THE importance of the work of the Friends' International Union becomes more and more apparent from year to year. It is, of course, true that not very much can be accomplished in the hurried annual meeting at the time of the International Conventions, though it is always an interesting meeting, but the

work of the union goes steadily on throughout the year, preserving in many ways the unity of the Endeavor movement among Friends and fostering its interests, and promoting the work of our denomination. The course of events has fully justified the wisdom of the course taken at the New York city Convention in 1892, when the Friends' Union was organized, largely through the efforts of our lamented friend, Alfred Hathway. At that time some yearly meetings were urging a denominational society, but in the course of time all have adopted the Christian Endeavor movement and fellowship. The wisdom of this action is beyond all question, and it now remains for us to use to its utmost capacity the machinery of the movement in connection with our own church. It has already greatly increased the loyalty of young people to the church, and greatly quickened their missionary zeal. The reports show commendable progress along recent lines of Endeavor. The Quiet Hour is absolutely in harmony with the spirit of our church, and should be observed by every Endeavorer. Proportionate giving, Bible study, missionary reading—let us push forward in all these lines for the coming year.

THE Missionary Committee of the Union are preparing new plans which will be announced soon in this column, but meanwhile it is a pleasure to say a few words in heartiest commendation of the movement in the Methodist Church known as the "Missionary Campaign," and also the undenominational movement of which the "Yale Missionary Band" is a representative. There is no reason why our own colleges should not send forth just as capable and efficient bands of young people to speak on missionary topics as those which have accomplished such remarkable results in other churches. Earlham, Penn, and others of our colleges, have among their students young men and young women who can do this work, and already the matter is under consideration. The presence of four or five young people who are filled with the Spirit and with the facts of missions to overflowing could not but be an inspiration to hundreds of our societies. In connection with this, the purchase by the societies of the missionary library that may be selected and recommended by these bands would be a blessing to them. We trust that at no distant day we shall be able to make announcements as to the organization of such bands.

You cannot sin as if you were the first and only man that God ever made and put into the world. If you will sin, you sin against every high precedent of goodness; you tread on those examples of holiness that have made the world lustrous and sacred; you sweep away the inspiration of sainthood that comes down out of the past and gathers up around you from the present like the very breath of heaven; you turn away and go out, obstinately and deliberately, not merely from the kingdom of God, but from the communion of saints.—Phillips Brooks.

SOME FIGURES FOR CONSIDERATION.

To Whom It Should Concern:

Moneys expended for the year ending Ninth month, 1898, in Iowa Yearly Meeting for the following purposes (as mostly shown by our minutes), should make us feel there is yet much room and need for reform and practical godliness among us.

Our total membership is 11,274.

For foreign missions	\$2,861 80
For evangelists	794 75
For pastors	15,400 00
For meeting houses repaired (seven), cost.	384 00
For meeting houses built (five), cost.....	3,250 00

Total \$22,690 55

Number who use tobacco, 707.

Amount paid for tobacco at the low figure of \$10 on an average for each user, \$7,070.00.

We are aware that the sums given above (exclusive of the tobacco bill) do not represent the entire amount given by our people. But we believe that to include the following we shall be able to get at a comparatively correct idea of the amount of money we have put in the Lord's treasury in a year.

Taking for a basis of our incidentals, such as light, fuel, janitor and insurance, 10 per cent. of the above \$22,691.00, we have to add to it \$2,269.00, to which we add (taking from treasurer's report the amounts which, if we understand, represent sums given and collected on subscription for Penn College) about \$1,186.00, making \$26,146.00 in all.

At the usual census rate of five per family we have 2,255 families.

A little comparison will show the following for "Friends" (John 15: 14) of Iowa Yearly Meeting: The 707, averaging \$10.00 each, equal for tobacco \$7,070.00 annually.

Result: Powers of soul and body made to suffer; the breath made very offensive, and the manners blunted; God's money worse than wasted; his temple defiled; a filthy practice indulged in; a decidedly wrong example to the rising generation, as well as a sin against the many clean people who are so earnestly striving to keep their children from forming the habit.

Two thousand, two hundred and fifty-five families (at 5 per family) gave \$26,146.00 in above year, or about \$10.33 per family, or about \$2.06 each for the gospel and education.

It should also be remembered that many families give from \$25.00 to \$50.00, and even more; this being true, many more are doing practically nothing.

Finally, the money used for tobacco would enable us to have employed twice the number of evangelists we did, and built ten churches instead of five; and then have given \$5,886.80 for foreign missions instead of \$2,861.80.

"Judgment will I lay to the line and righteousness to the plummet."

T. H. P.

LUCY LARCOM AS A TEACHER.

To the Editor of THE AMERICAN FRIEND :

Dear Friend.—In reading Lucy Larcom's Life, Letters and Diary (Boston and New York, 1894) I have admired her playful vein as a teacher. It strikes me (this playfulness of spirit) as a gift to be coveted by those who, like her, are "apt to teach."

Thinking the passage herewith enclosed may commend itself to thee as worthy of insertion in thy pages, I send it at a venture. I am thine truly,

THOMPSON SHARP.

[A constant reader.]

Leighton House, Marlow, Bucks, England.

"Looking Glass Prairie, June 9th, 1846.

"To Mrs. I. W. Baker:

"Dear Sister,—Here I am, just got home from school.

* * * * *

"My school ! Oh, the times I do have there with the young suckers ! I have to walk rather more than a mile to it, and it is in just the same literal specimen of a log cabin that you can form an idea of. 'Tis built of unhewn logs, laid 'criss-cross'—as we used to say down in the lane—the chinks filled up with mud, except those which are not filled up 'at all, at all,' and the chimney is stuck on behind the house. The floor lies as easy as it can on the ground, and the benches are, some of them (will you believe it?), very much like our sofa. They never had a school in this district before, and my ideas are beginning to 'shoot' very naturally, most of them. I asked one new scholar yesterday how old she was. 'Don't know,' she said; 'never was inside of a schoolhouse before.' Another big girl got hold of my rubbers the other day. 'Auch,' said she, 'be them Ingin rubbers? I never seen any 'fore.' Some of them are bright enough to make up for all this, and on the whole I enjoy being 'schoolma'am' very much. I have not seen a snake since I came here, and if I didn't have to pass through such a sprinkling of cattle on my way to school, I shouldn't have a morsel of trouble. Everybody turns his 'cattle-brutes' out on the open prairie to feed, and they will get right into my path—and such a mooing and bellowing as they make !

"George has three big cows and two little ones and two calves, and a horse, and ten hens, and a big pig and a little one; only the big pig has dug a subterranean passage, and 'runned away.' And I don't milk the cows, and I won't learn to if I can help it, because they will be so impolite as to turn round and stare me in the face always when I go near them.

Talk to me about getting married and settling down here in the West ! I don't do that thing until I'm a greater goose than I am now, for love nor money. It is a common saying here, that 'this is a fine country for men and dogs, but women and oxen have to take it.' The secret of it is that farmers' wives have to do all their work in one room, without any help, and almost nothing to work with. If ever I had the mind to take the vestal vow, it has been since I 'emigrated.' You'll see me coming back one of these

years, a right smart old maid, my fat sides and cheeks shaking with 'the agey,' to the tune of 'Oh take your time, Miss Lucy!'"

All send love.

Your everlasting sister,

LUOY.

INDIVIDUAL INFLUENCE.

BY ALIX.

Two thoughts that came to me early in my Christian life have been so helpful that I would like to send them forth again, that they may carry their message to other hearts.

"Wast thou to speak, no man has spoken for thee?"

"If thy labors are useless to all but thyself, the service thou pretendest to render to God is a mere lie."—Luther.

It is almost a truism, and yet it is a fact, that I would like to press upon every conscience to say that our peculiar dispositions, acted upon as they are by the discipline and circumstances that have surrounded our lives, form individual characters that must do its work in its own way, and in a way that no one else can do it; and that therefore if we are not faithful that work must remain forever undone.

I pray you to let this thought have its full weight with you, for it is so easy to step aside and comfort ourselves by thinking that some one else can do what we ought to do, so much better than we can.

We are taught that the Lord has appointed to "every man his work," and just as there comes to each of us a definite time when we accept or reject the salvation that is offered us, so, I believe, there comes a definite time when we take up or practically refuse to take up the life work that is appointed us.

I do not mean the taking up of duties here and there, but the really being willing to use all the talents committed to us—all the talents, I say, for it is too generally the custom to select among them, using some, and consciously burying others.

They are many and varied, and only he who has given, and he who has received, are able to compute the full responsibility.

There are certain talents, however, bestowed in common upon all Christians, although it may be in different measure. Of these the first one is "the knowledge of the truth." This is to be used among those whose opportunities have not been as great as our own, and can only be imparted through the spoken word; so if it is to have any increase we must place our lips at the disposal of the Lord. As no one can think for us, certainly no one can give forth our thoughts. As an encouragement to use this talent the Father has given us a precious promise, "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

If the message is sent through us no one else can carry it, and it is important that we deliver it; since if our dear Lord sends it some heart is waiting for it. Dare we deprive it of its right?

"Lost for want of a word,
A word that you might have spoken.
Who knows what eyes may be dim,
Or heart be aching and broken?
Go, scatter beside all waters,
Nor sicken at hopes deferred;
Let never a soul, by your dumbness,
Be lost for want of a word."

The second talent we possess in common with all Christians is our personal influence as exercised in our homes and among those with whom we are thrown. Every one of us has a circle of friends and acquaintances over whom we have an especial influence; and no one perhaps can reach them but ourselves. This circle breaks and forms, and breaks and forms again as life goes on, and new fields of labor are constantly opening to us.

The third talent is the opportunity of advocating unpopular measures if they really advance God's cause, or opposing popular evils if they are dishonoring it.

There are so many cowardly Christians, who, by their silence, countenance the silence of others, not understanding that they are thus compromising with sin. Dear friends, let me beg you to realize that a willingness to be unpopular is a great attainment. Let it never be said of you that you "loved the praise of men rather than the praise of God," but "with an eye single to his service" place yourself in His hands, asking Him to use you as He wills.—From "Advocate and Guardian."

FOR THE AMERICAN FRIEND.

THE LASH OF THE WAVES.

[Written on Pine Point, South China, Me., Eighth month 19th, 1898.]

There's a message from God in the lash of the waves,
Of the wavelets that toss on the lake;
And a message to me in the tireless round
Of lashing and splashing they make;
One after another,
And over and over,
This musical work of the lake.

They bid me be strong for the work I must do,
Performing each task o'er and o'er,
With patience and genuine lightness of heart,
Like the laugh of the waves on the shore;
With smiles intervening,
All weariness screening,
In the work that I do o'er and o'er.

Delighted I list to their words, and the chimes
Prolonged by each separate wave,
As over the water they hurry to land,
The rocks and the pebbles to lave,
Where white spray ascending
Announces the ending,
The goal of the frolicsome wave.

And the music so low in the lash of the waves
I shall hear once again in my dreams,
When summer is over and pleasure forgot.
And life all monotonous seems,
Their message repeating
To me in the greeting
When I meet them again in my dreams.

FOR THE AMERICAN FRIEND.

OUR MISSION.

BY J. EDGAR WILLIAMS.

The mission of the church is identical with the mission of Christ.

It is the organized representative of Jesus Christ, purchased with His own blood and commissioned to carry out His method.

In the divine prayer He said: "As thou hast sent me into the world, even so have I sent them into the world." And later, speaking to His disciples: "As the Father hath sent me, even so send I you."

The church is to influence laws, opinions and society, but chiefly by turning men's hearts to God. It always stands for that which ought to be, and as long as there is an unsaved soul and an existing wrong in society, it can never acquiesce in the conditions of the present. The world has eloquence, shrewdness, wealth and organization; in fact, all that the church has except what the church gets from Christ.

What the church owes the world is self-sacrificing love. Let us go about paying our debt.

Politicians may speak to suit the issues of the day; our theme is ever the same.

A theological professor sat under the ministry of a certain preacher, and after the service said to him: "Your sermon was excellent, but you seemed more concerned about the truth than about men."

O, brethren, let us take aim in our ministry! When Dr. Lyman Beecher was on his death-bed, a brother minister said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" He replied: "It is not theology; it is not controversy; it is to save souls." Then let the church arise and shine, and to the supplying of men's needs be up and doing.

Drummond says: "Men's greatest needs are often homely." But here the gospel is fully adequate.

The progress of the church along these lines may require the casting out of about four devils; first, the deaf devil, who prevents us from hearing the Macedonian cry of "come," and kills our missionary spirit. Second, the dumb devil, who keeps us silent and acquiescent when we ought to speak out against sin and selfishness. Third, the devil of self-seeking and self-glory, whose presence is abominable and leads to abasement. Fourth, the rationalistic devil, who denies the gift of the Holy Ghost and robs the church of power.

Marshalltown, Iowa.

When you come down from the summits, you do not come away from God. There is no task in life in which you do not need him. The work bench needs his light as truly as the cloister.—Phillips Brooks.

We have not learned the full secret of communion with our Lord until our thought rises from our own needs to his desire in intercession and reaches out with something of his love to the communion of all saints.

News from the Field.

A meeting of the committee in charge of Friends' School, at Providence, R. I., was held the first day of this month. Twenty members were present. Seventy applications for free scholarships came before the committee, and the entire day was devoted to the bestowal of the scholarships. Thirty-nine scholarships, either full or partial, were granted, amounting in total to \$4,925.

Our English Friends, John Wilhelm Rowntree and Alfred Neave Brayshaw, who have been visiting Friends' meetings in this country for nearly three months, sailed for home on the "Majestic," White Star Line, the 26th of last month. They accomplished much during their stay among us, and their coming has been profitable, certainly to us, and, we believe, to them also.

WESTERN YEARLY MEETING.

Friends desiring to attend Western Yearly Meeting will be assisted in finding boarding places by addressing Louis Robbins, Elijah J. Shaw, or Rebecca M. Vestal, Plainfield, Hendricks Co., Indiana.

OHIO YEARLY MEETING.

Goshen Quarterly Meeting was held at Goshen, Logan County, Ohio, Seventh month 21st, 22d and 23d.

We had the acceptable company of Amos Kenworthy of Knightstown, Indiana; Alfred Ware, of Mt. Pleasant, Ohio; and Rhoda Walton, of Winona, Ohio; also home workers.

In addition to these Charles D. W. Hiatt and George Carter of Fairmount, Ind., attended on First-day.

Amos Kenworthy came with special messages from the Lord, which were edifying and strengthening both to the church and to individuals.

On Seventh-day evening Alfred Ware delivered an address at the Christian Endeavor meeting full of solid food, on "Our Possibilities."

First-day morning Amos Kenworthy was used of the Lord for an hour and a half in proclaiming the truth to a houseful of attentive listeners. Many felt it was the best Quarterly Meeting ever held at Goshen.

Goshen Quarterly Meeting is held once a year at each of four places: Goshen in July; Carmel in October; Byhalia in January; North Lewisburg in April. Friends come together from the various subordinate meetings on First-day as well as Sixth-day and Seventh-day.

By the plan of circulating the interest of the general membership is greatly increased.

We have had very faithful service the entire year past on the part of the Quarterly Meeting Superintendent, Robert W. Greene. He has spent some time in almost all of our meetings, and visited many of our families.

Jessie Lloyd is now making a tour of the meetings in this Quarter, spending about two days holding meetings and visiting families. Robert W. Greene is taking him around and assisting him in this work.

Rhoda Walton visited a number of our meetings immediately following the Quarterly Meeting.

JOSEPH C. HADLEY.

HAWORTH FAMILY REUNION.

The proposed reunion for the Haworth family of America will occur at or near Plainfield, Hendricks Co., Indiana, at the close of Western Yearly Meeting, Ninth month 21st.

Members of the family are expected to be present from Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, North Carolina, Tennessee, Oklahoma, Indian Territory, and Texas.

All persons belonging to or connected with the family are hereby invited to be present and participate in the meeting. Also, please notify your immediate families of the meeting, and arrange to meet them there and make it what the name implies—a family reunion. Matters of vital interest to the whole family will come before the meeting. It will be an opportunity of a life-time. Don't fail to be present.

W. P. Haworth, Ottawa, Indian Territory.

NEW ENGLAND YEARLY MEETING.

Rhode Island Quarterly Meeting was held at Newport on the 3d inst. It was attended by Dr. Richard H. Thomas, of Baltimore; John H. Dillingham, of Philadelphia, and Nathan Douglas, of Dunham, Maine. Nathan Douglas is now in his eighty-eighth year, but he is fresh and young in his spirit.

OREGON YEARLY MEETING.

In response to a call received through the Pastoral and Church Extension Board of Oregon Yearly Meeting, under the direction and by the assistance of said Board, I resigned my pastorate at Salem, and left on the 13th inst. for service in this field. I found a few Friends organized into a monthly meeting under the efficient labors of Amanda M. Way forming a nucleus for what promises to be in the near future, under God's blessing, a work of no small magnitude. A wide-open door is before us: "The fields are white." We have a nice, comfortable church building, remote from that of any other denomination, surrounded by people who are largely non-church-goers, many of whom are already expressing themselves as favorable to Friends. Our members, though coming to us from several of the evangelical churches, are working together in perfect harmony. "The spirit instead of the letter," as emphasized in our teaching, is responded to and meets a felt need in the hearts of inquirers after truth. "The work is great" and "The laborers are few;" our latch-string is out; come over and help us.

To the home-seeker the inducements are: a mild, healthful climate, agricultural and fruit lands at reasonable prices, with stock-raising and mining carried on extensively. Boise is a growing city of 8,000 people, doing a large mercantile business. I shall be glad to answer any inquiry respecting this country.

Address Charles R. Scott, Boise Idaho.

KANSAS YEARLY MEETING.

Funeral services for Sister Staton, a Wyandotte Indian woman, member of Ottawa Meeting, were held at the Ottawa Meeting House, Sabbath the 23d, and largely attended by both whites and Indians.

Jeremiah Hubbard, for many years an acquaintance of the family, was present and delivered the funeral discourse.

It was felt to be a solemn occasion and a favorable time for warning and admonition to those yet remaining.

W. P. and A. C. Haworth, who have been for four years missionaries at Ottawa, Indian Territory, will retire after October 1st, to obey what they apprehend to be a call of the Lord to engage in general Gospel work within the limits of Western and Indiana Yearly Meetings, for which minutes have been granted them by their monthly meeting.

Wichita, Kansas.—Our pastor, Barclay Hampton, after near three years of successful pastoral and evangelistic work, has concluded to close his pastoral work at Wichita and again enter the evangelistic field, in which he has been eminently successful. Any proposition from any of the fields needing his help will be carefully and prayerfully considered. All communications will reach him addressed to his permanent address, 222 North Washington Street, Wichita, Kansas.

(Signed) W. Hockett, Chairman of Evangelistic Committee.

There is a beauty at the goal of life,

A beauty growing since the world began,
Through every age and race, through lapse and strife,
Till the great human soul completes its span.
Beneath the waves of storm that lash and burn,
The currents of wild passions that appall,

To listen and keep watch till we discern
The tide of sovereign truth that guides it all;
So to address our spirits to the height,
And so attune them to the valiant whole,
That the great light be clearer for our light,
And the great soul the stronger for our soul,—
To have done this is to have lived, though fame
Remember us with no familiar name.

CHRISTIAN ENDEAVOR CONVENTION AT CARMEL, IND.

Two hundred and twenty-five Christian Endeavorers of Western Yearly Meeting were in attendance at the mid-year convention, held at Carmel, Indiana, Sixth month 20th to 22d.

The line of thought through the entire convention was "Missions." Since the true aim of Christian Endeavor is to bring the world to Christ and the Church, the program was fittingly prepared and carried out, and all in attendance felt new zeal in the pushing of the gospel of Jesus wherever it is not known. The program was filled entirely by our own yearly meeting's workers.

Interest in missions and Christian living was manifest in the first session, and, steadily growing, reached its climax in the last service.

Each session was supplied with good music.

The attendance by the fathers and mothers was much appreciated. Their faces and words are always sources of cheer and encouragement to young Christians.

In the opening devotion more than a score of Scripture passages and many sentence prayers were offered by the Endeavorers.

After reading from 1 John 2, Thomas Brown emphasized the truth that our success as a convention depended upon our coming in touch with God.

A letter from E. M. Sein, our native missionary in Mexico, was read. It told us of their Christian Endeavor work at the mission stations. They, too, have the missionary spirit, and are using their mites to spread the Gospel in their home-land. The Juniors are sending their pennies to Africa: thus the ripple is widening.

Susie Mendenhall, of Vermilion Grove, Illinois, gave a most excellent address upon "Missions." This address was full of earnestness, helpfulness and hope. "Pray, Study, Give," the Student Volunteer motto, was her text. Prayer is the most important need in missions. Prayer counts more than money. Five dollars with prayer accomplishes much; five hundred dollars without prayer, little. Study is like fuel to a fire. We must steadily study missions, that the missionary fire may be kept burning. The rapid change of mission fields is one important reason for their study. Give not only your money, but your life, for Him. Christian Endeavorers should get a glimpse of what God intends us to give. We fall far short of His expectations.

The commission to go, to give, was given by Christ nineteen hundred years ago. "The one who cannot serve God anywhere can serve God nowhere." Five cents will keep a converted Hindoo preaching all day. Hundreds are ready and anxious to preach Christ to their fellow-men, but must work for bread at a few pennies a day. Mission boards are better able to control the work than ever before. Why do we not give forth? May we rise to the great possibilities that are before us as young people. The speaker closed the session by a short missionary conference, from which new interest was felt in the work. She also gave a very beautiful word picture of the needs of more workers in foreign lands to the Juniors on Fourth-day afternoon.

The work of Susie Mendenhall at this convention was praise-worthy, and will long remain with those who heard her earnest words and saw her modest but enthusiastic manner.

An excellent address was given by Prof. Irving King, of Bloomingdale. His theme was "Giving." This was followed by an address, "Our Financial Policy," by Dr. S. Newlin, of Kokomo.

The following are some of the thoughts from these addresses:

"There is that giveth and scattereth." "Giving should not only be liberal, but systematic. "Sowing sparingly reaps sparingly." "The gift is not sought for, but the fruit that increaseth to your account." "The love of God in the heart, and seeing the necessity for giving, solves the problem of giving." "Our purpose for giving is to fulfil the commandments in the Bible, to fulfil our duty to God and man. The one who gives has it given unto him is an excellent principle of the universe." "Giving is one of our joyful privileges. Growth depends upon it." "Giving promotes deepened and heightened Christian life, makes the giver a partaker with God, gives him increased faith, interest in the good, sympathy, and prosperity." "Study the needs to create an atmosphere of giving." "Love is the great character-

istic of the Divine. Love means giving freely. Give from knowledge blended with love." "Giving is one of the Christian graces." "Possibilities are limited by our weaknesses and not by God." "Ingredients for securing work are: Get right before God, ask for it, hustle."

A symposium was conducted by A. J. Brown, of Indianapolis, from which interest and practical good were derived.

The Junior session was full of interest and inspiration for the delegates. Their part of the program showed faithful work, and increased our hope for the future of Christian Endeavor.

Eliza C. Armstrong delivered a most excellent address, treating of our motto, "For Christ and the Church." She said that if Christian Endeavor means anything it means everything. To efficiently serve Christ, preparation must be made. This organization is a drilling ground. It is a high calling to be a member of the Church. Stay with it. Study the Word. Love of pleasure is perhaps the greatest hindrance to doing God's work.

Like at the marriage feast, the best of the wine seemed to be reserved for the closing session.

After a very blessed service, spent in song, prayer and praise, R. Anna Sanders took up the theme, "The Quiet Hour." From this paper we learned the importance of a fixed time and place of secret communion with God. People who hold no communion with God lose the music of life. Service for Him is needful to spiritual growth. All can do some service for Him. If God could use an old, dried-up rod, He can use you and me. Daily examination and correction is a necessity to Christian living.

Z. H. Doan ably treated the subject, "Hot and Cold in Christian Endeavor Work," in the absence of J. H. Tormohlen, of Watseka, Illinois, after which the Mizpah Benediction was given.

Among the resolutions presented to the convention were the following:

1. Resolved, That the tide of spiritual life has steadily increased as we have met from session to session, and be it further resolved, that we will try to make this prophetic.
2. Whereas, We as Christian Endeavorers, realize the vital importance of the Junior division of our Union, therefore, be it resolved, that we extend to the Juniors our hearty congratulations for their progress and our earnest appreciation of the work accomplished by the Junior superintendent.
3. Whereas, We see in the "Quiet Hour" movement the perpetuation of a practice which proved so helpful to our fathers and mothers in the Friends' Church; therefore, we recommend it heartily to all our people, urging that we turn aside daily for a little talk with Jesus, in which we not only talk to Him, but give Him a chance to talk to us.

O, Father, of Thy love we ask
For strength and grace to bravely bear
The weight of this day's fret and care;
For patience in the common task!

—Arthur Kelchum.

Married.

STANLEY—MUSSELWHITE.—At the home of the bride, near Wilson, in Ellsworth Co., Kansas, Asbury A. Stanley and Jessie Musselwhite, Seventh month 22d. The groom is a Friend. The bride is a member of the Evangelical church.

NEWBY—MITCHELL.—At the residence of Joseph Pearson, Seventh month 26th, 1899, Morton E. Newby to Mary Mitchell, both of Kennard, Indiana.

MARSHALL—FARLEY.—At the home of the bride's parents, in Herbst, Indiana, Seventh month 22d, 1899, Verlin Winslow Marshall, of Roseburgh, Indiana, to Anna Alberta Farley, of Herbst, Indiana, both members of Deer Creek Monthly Meeting.

NORRIS—SMITH.—At the residence of Thomas C. Rateliff, near Russiaville, Indiana, on the evening of the 25th of Seventh month, Charles H. Norris, of Thorntown, Indiana, to Flonda Smith, of Russiaville, Indiana.

Died.

DAY.—Sarah A. Day, wife of Samuel H. Day, died at her home, near Pearl, Nebraska, on Seventh month 22d. She was in her 57th year. Converted in her 15th year, she joined the Methodist church, in which she continued until near the close of 1890, when she joined Douglass Monthly Meeting of Friends, near Pearl. She was ever a faithful Christian, beloved by all who knew her. She will be much missed from her home meeting.

ELLIS.—Benjamin F. Ellis died Sixth month 4th, 1899, aged 44 years, 8 months and 28 days. He was the son of Thomas and Miriam Ellis (deceased). He was converted at the age of 18, under the ministry of Francis Jenkins, and was ever after a Christian and devoted Sabbath school worker. He was married to Rebecca R. Hedgecock, Fourth month 7th, 1881. To this union three sons and four daughters were born, four of whom preceded him to the better land.

GARRINGER.—William Garringer died Fourth month 2d, 1899, in the 31st year of his age. He was a member of Pike Preparative and Portland Monthly Meeting, Indiana.

HUTCHINS.—Jemima J. Hutchins died at her home in Chester, Ind., Sixth month 15th, 1899, aged 58 years, 10 months. She was a lifelong member of the Society of Friends. She leaves a husband and two children to mourn her loss. She died in the triumphs of faith in which she had lived.

MARSHBURN.—Died, at his residence, in Alamance County, N. C., on the 10th of Sixth month, 1899, Obed Marshburn, a lifelong member of Cane Creek Monthly Meeting. His end was peaceful, and prospects of a happy immortality bright. His age was 77 years.

PERRY.—Died at the home of his father, William H. Perry, near Wakefield, Rhode Island, Sixth month 22d, 1899, Daniel Edward Perry, aged 35 years, 7 months and 21 days. An exemplary young man has gone to his home above.

News and Events.

The Mazet Assembly Committee of New York City, instituted for investigating the charges of municipal corruption under Tammany's present regime, after taking a vacation of six weeks has resumed its sittings. This committee has endeavored to ferret out the lawlessness, and to lay bare the system of extortion and spoils politics which mark Van Wyck's administration. The committee's counsel, Frank Moss, last week called as witnesses the firm of Horgan & Sattery, architects, to whom it is alleged contracts have been awarded with reckless favoritism. The testimony while somewhat incriminating, revealed no startling evidence. There seems no doubt, however, that it has been almost solely through influence with the administration that they have been awarded so much of the city's work. Tammany believes that all the offices and all the contracts belong to the club. This same firm has filed a petition in bankruptcy with unsecured liabilities of \$191,392. Another department which the committee is about to investigate is that of the police force. Since Chief Devery became head of the police it is charged that robberies and crime have greatly increased, and that the efforts of officers of the law have been directed not so much to suppression of crime as to the concealment of the facts. All the police captains have been subpoenaed to appear and bring their "robbery books."

The true inwardness of the Tallulah lynching when five Sicilians were summarily killed by a Louisiana mob, seems to be as follows: In Madison Parish, Louisiana, there were only seven Italians altogether. In the small town of Tallulah, situated in Madison, resided five of these foreigners, three of whom, however, seem to have been naturalized. All these Italians were

men, and were engaged in honest occupations. They were industrious and peaceable. One of the Sicilians (they were all from Cefalu, Sicily), was Frank De Fatta, who had a fruit store adjoining the residence of Dr. Hodge. The two had been on the best of terms, the physician having attended his neighbor who appreciated the kindness, and who afterwards refused to allow Dr. Hodge to pay for fruit bought at his store. De Fatta, however, kept some goats which annoyed Dr. Hodge by running up and down his porch at night. After several complaints that remained unnoticed, Dr. Hodge shot one of the goats, which greatly excited De Fatta. The matter was smoothed over. When, however, on July 20th, the doctor was returning home, as he was passing in front of the stores of Charles and Joe De Fatta, brothers of Frank, the former rushed upon him and grappled with him. Joe De Fatta seeing the fight got his gun. The doctor fired his pistol, and Joe then discharged his gun inflicting a not dangerous wound. The news of the shooting spread rapidly, and the white citizens were immediately in favor of lynching all the Italians. Only two escaped of the seven, all of whom were present at the disturbance. It is said the Italians fraternized with the negroes. This may partially account for, though it will not excuse the fierceness of the lynchers, since the whites have held law with a high hand. This they deem necessary, for out of a total population in Madison Parish of 16,000, there are only 160 white families.

The Yaqui Indians, a roving and lawless band, have been raiding and plundering in Mexico throughout the lower Yaqui river country. Mexicans and Americans have been killed, and fears are expressed for the safety of American prospectors who have been pouring into the Sierra Madre mountains during the past year. Signs of the present trouble became apparent July 22d, when Chief Tetabiate, always peacefully inclined, ordered the tribe to remain quiet, and had five of the offenders shot. The Indians fell upon their chief and beat him to death with clubs, and then a large band massacred fifty soldiers in the Bacum barracks, and then went down the river plundering and murdering. They are on the war path and trouble is awaited. Two thousand to five thousand braves are under arms. The Yaquis were subdued in May, 1897, by General Torres, who told them then that if they ever broke the treaty and caused more trouble, it would be a signal for the extermination of the tribe. During the two years of peace the Indians have been busy in collecting arms and ammunition, and they are said to be well equipped for a long and bloody campaign.

The rumor has been circulated that the Czar of Russia is preparing to abdicate his throne in favor of his brother, the Grand Duke Michael. The reason given is disappointment in the outcome of The Hague conference, and the absence of an heir. The story, as published, originated with M. de B'owitz, the brilliant, but not always reliable, Paris correspondent of the London "Times." M. De'casse has lately been sent on an unknown mission to St. Petersburg. Blowitz asserts that he has his information from a "source to which I am bound to attach importance," and he avers that Delcassee's visit is to endeavor to dissuade the Czar in his alleged plan to abdicate, forcing upon him the solemn engagement he has entered into with France, and to convince him of his duty in fulfilling this.

NOTES.—Elihu Root entered upon his position of Secretary of War on the 1st, and later consulted with General Miles regarding the work on hand.—A fearful tornado completely annihilated three towns in Florida on the 1st.—Canada's Premier, Sir Wilfred Laurier, has declined an invitation to be present in Chicago on the occasion of laying the corner stone of the great post office building in October.—Well substantiated charges of cruelty on the part of the matron of the Girls' State Industrial School at Trenton, N. J., were laid before Governor Voorhees last week.—The Tenth Pennsylvania Volunteers arrived in San Francisco last week. Colonel Hawkins, commander of the regiment, died on the voyage out from Yokohama.—On the 2d the "Relief" reached San Francisco from Manila with 320 invalid soldiers aboard.—During the month of July the War Department expended \$19,000,000, or more than half a million dollars per day.

IRREVERENCE ONE OF OUR PERILS.

Vulgarity is Causing Us to Regard Few Things as Sacred.

"Mischievous is the irreverent and scornful use of the tongue that often vulgarizes the very temple of sweetness and purity," writes Newell Dwight Hillis, in the August "Ladies' Home Journal." "No person of refinement and culture can doubt that irreverence is one of the perils of our day. In former times men entered the cathedral, rich with colored glass, with marble and pictures and rare tapestries, to whitewash the frescoes, smash statues, and use the paintings and tapestries for doormats. But it has been reserved for our generation to enter the temple of reverence to destroy all ideals, to rob the noble names of their grandeur and the noblest places of their majesty. To-day vulgarity permits sanctity to attach to few objects or ideals. In 1896, when Athens revived the Olympian games and America sent its representatives, there journeyed to that ancient land a vender of patent medicines, who was discovered sticking an advertisement of his porous plaster upon the walls of the Pantheon!"

MORTAR ONCE USED

Cannot Bind Brick and Stone a Second Time.

In a recent article by Dr. David H. Reeder, Professor of Hygiene and Dietetics of the College of Medicine and Surgery, Chicago, he states: "A chemist may steep lime shell in a quantity of pure water so that a portion of the lime will be dissolved in the water. Let this water be taken into the stomach of the person to whom we desire to supply bone material. Will this lime now undergo a change such as will convert it into bone? No more than will mortar.

This is a good illustration of the reason for the failure to obtain results in rebuilding the body by administering certain minerals from the drug shop. Once the principals have been made into lime, potash, etc., they cannot be re-arranged into the human economy readily, but these elements or minerals are needed in very delicate particles for the rebuilding of certain structure in the human body. We should obtain them from the grains, for in that way Nature presents them with the molecules so delicately divided that the human system takes them up.

This is true of Grape-Nuts, the famous food made with the special intent of rebuilding the brain, solar plexus and nerve centres of the human body by offering the phosphate of potash in a natural way, which combines with albumen and does the work intended.

Grape-Nuts are delicious to the taste, made up in the form of small granules glistening with grape sugar, and form an ideal breakfast dish. Sold by all grocers at 15 cents per package.

SHORT PARAGRAPHS.

It seems that Tammany is not to own the Lakes of Killarney, as was recently rumored. News, however, has been received that the Muckross estates on which the Lakes are situated, have been bought by A. G. Peck, a wealthy American, now living in London, so there is no doubt that this beautiful region has been up for sale. It does not appear whether A. G. Peck made the purchase entirely on his own account, or whether he represented a body of individuals. At any rate the transaction seems to have been entirely satisfactory to every one concerned, and it is said that tourists will still be allowed the freedom they have hitherto enjoyed.

A community of Socialists, known as the Ruskin Colony, has for some time been established in the mountains of eastern Tennessee. Here with well-intentioned effort they have endeavored, three hundred strong, to put into practice certain social principles of John Ruskin, the English author and idealist. Unfortunately, these communists have become involved in financial difficulties, and the colony is now in a receiver's hands, but, nothing daunted, the chief promoters of the cause, believing that a new location near the sea will serve in a large measure to give them such opportunities as they need, have planned to come down from the mountains and settle on the Chuckatuck Creek, about twenty miles from Norfolk, Va. The colonists are said to be industrious, temperate and honest. History has no hopeful sign for their success, their own experience even being against them, and while it will be interesting to watch the later developments, there is little encouragement for their success.

An unusual experiment is being made in New Zealand. This is nothing more nor less than an attempt to provide for deserving aged persons by pensions. To get the benefit of this state pension one must have been in the country for twenty-five years, and must be at least sixty-five before applying for assistance. The amount deemed necessary to support a person is \$5 a week, but as the pension has been limited to \$90 a year, it is at once supposed that the legislators expected the pensioner to be in a measure independent with his own means. This part of the act is considered the most unsatisfactory, and when "The Old Age Pensions Act," as it is called, expires by limitations in 1900, it is generally thought it will be superseded by another statute which will insure to all aged citizens of the colony the full provision which is declared by the law itself to be equitable. There are, it appears, about seven thousand persons in New Zealand who are entitled to pensions, and it is calculated that about \$1,200,000 a year will be required to insure to each of these the full income of \$5 a week. Whatever opposition has existed against the measure is now disappearing, and the law seems destined to be a success.

SOUPS

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AND A DELICACY OF FLAVOR.
A FAULT EASILY REMEDIED BY USING**

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The use of compressed air to propel street cars is being introduced in New York city.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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General Secretary

NEWS NOTES.

The Klondike is said to have sent \$11,000,000 in gold to this country this season.

According to Clara Barton, there are 50,000 destitute orphans on the island of Cuba.

The house in Washington where Abraham Lincoln died is being repaired, and will be used for the exhibition of Lincoln relics.

William Waldorf Astor, who is reputed to be worth two hundred million dollars, has expatriated himself and become a British subject.

The disproportion of the sexes is still very great in Australia. In West Australia, e. g., there were only 54,000 women in a population of 168,000.

Victoria, Australia, has cast 145,014 votes in favor of federation to 9,605 against it. Tasmania's vote was 13,800 in favor to 800 against Australian federation.

In twenty-five of thirty-seven Nebraska counties the mortgages discharged exceed those filed during the past six months by the sum of nearly \$1,000,000.

The earnings of Rudyard Kipling from his pen are reported to amount to \$60,000 per year, or \$10,000 more than the salary of the President of the United States.

The conference of the powers at Brussels upon the African liquor traffic reached no beneficial results. A slight increase upon the duties levied upon imported spirits was agreed to.

The vital statistics of England show that the birth rate declined materially in the twenty-two years between 1876 and 1898. The causes assigned are deferred marriages, a smaller number of marriages, etc.

The July record of new incorporations involves a total capitalization of \$335,000,000, which is close to the June record of \$365,000,000. The Distilling Company of America alone contributed \$125,000,000 to the July figures.

In commemoration of the thousandth anniversary in 1901 of King Alfred's death, it has been decided that a statue of him, together with a hall, to be used as a museum of early English history, shall be erected at Winchester, where he was buried.

"A few days ago in Paterson, N. J.," says "Electricity," "the X-ray was probably the means of saving the life of a fifteen-months-old child who had swallowed a nickel which had lodged in its throat. The X-ray picture showed the exact location of the coin and enabled the delicate and dangerous operation known as esophagotomy to be successfully performed."

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ALL DRUGGISTS

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This Company was organized in 1865 to promote LIFE INSURANCE
AMONG FRIENDS in the United States.

In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

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Agents Wanted.

JAMES W. JANNEY, General Agent,
Marquette Bldg., Chicago Ill.

A scientific expedition which has recently returned from Alaska, discovered a large glacier had receded three miles in twenty years. For some reason the climate, apparently, has become warmer.

Eighty-four per cent. of the entire State of Idaho is still public land, amounting to more than 44,000,000 acres. Of this area it has been estimated by the Government Geological survey that 2,000,000 acres can be irrigated successfully.

Returns to the treasury department show 311,878 immigrants up to June 30th, against 229,299 for the previous year. The largest number of immigrants in any one year in the history of the United States was 788,992 in 1882. The next largest was in 1881, 669,431, and the next in 1892, 423,084.

Air brakes have been introduced on about 250 street cars in New York City, thus adding greatly to the safety of running the cars. Horse cars have finally disappeared from the metropolis, and with the introduction of cars run by compressed air, and with the rapidly increasing popularity of the automobile, the horse seems doomed to a precarious existence in our large cities.

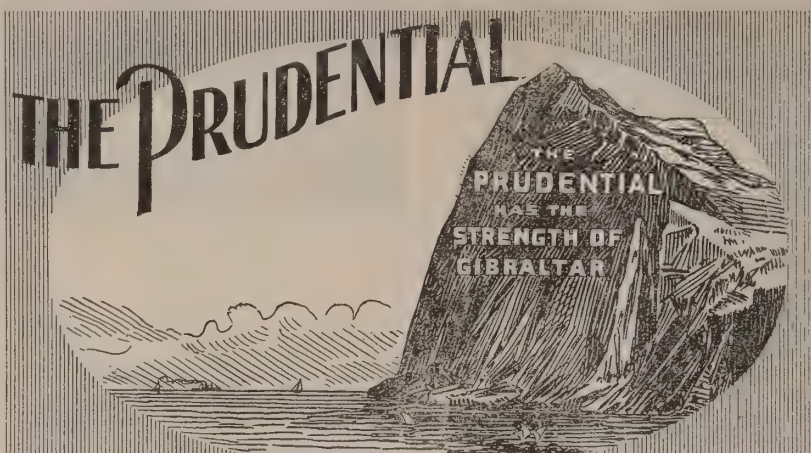
A scale of wages has been agreed upon between the American Tin Plate Company and the Wage Committee of the Amalgamated Association of Iron and Steel Workers, by which the employees of the former are granted a straight increase of 15 per cent.

An interesting bit of information is the fact that a plan is on foot to unite England and Ireland by a tunnel. The route proposed is twenty-five miles long; the water above the tunnel to be eighty-five fathoms deep, and the estimated cost \$60,000,000. It is calculated that the existence of the tunnel will make possible a three days' voyage between the United States and Great Britain, and that an average of more than twelve hours could be saved in delivering mail in London. The project seems stupendous, but altogether possible, and its consummation is quite likely to come about within a few years.

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USE FOR POPCORN.

A Natural and Healthful Proceeding.

Those who prefer good food and natural living as a means of health, rather than the drug habit, will be interested to know that many obstinate cases of constipation are greatly helped by eating a good quantity, (say a double handful) of popped corn.

It should be thoroughly masticated and eaten perhaps in place of the evening meal.

The effect is likely to be felt in the morning and generally produces results satisfactory to the user.

Then the far back cause of the trouble should be sought out and remedied.

Very often indeed the cause comes from a weakened condition of the delicate nerves and muscles of the intestines, and they are simply powerless to do their work.

Coffee is, in the majority of cases, the active cause of this weakened condition as will be plainly shown by a return to health and strength in these parts when coffee is left off for a month and Postum Cereal Food Coffee used. The latter furnishes the food elements needed to quickly rebuild the delicate gray substance in the minute nerve centers all over the human body, and abounding vigorous health is the result.

A UNIQUE TEST OF INSANITY.

In Washington a distinguished physician was examined as to his sanity. It was alleged that his mind was giving way from the excessive use of opium. He admitted that this was the case, but said that he was capable of treating himself. From his intelligent answers the judge was inclined to consider his case with favor. The doctor, however, wishing to heighten the good impression, asked permission to read an original poem. As he had recently received a cross from a friend he had dedicated to him the poem, which was entitled "The Holy Cross." The judge was willing to hear the poem, but when the doctor had finished reading twenty verses the judge committed him to an asylum for treatment. This has a jocose aspect, but it is often one of the most reliable tests of insanity. Many a lunatic can converse so as to deceive an expert for some time, but he cannot write a poem, and many instances have occurred in which the writing is perfect, and the conversation that of a lunatic. The writing of poetry in old age by those who never did it before is often the first indication of senile dementia. Whereas "spring poetry," like the chicken-pox, recurs in every generation, and though disagreeable while it lasts, is soon over.—"The Christian Advocate."

PUBLISHERS' NOTES.

The advantage of using our column of "Subscribers' Wants" as a bureau of information to keep Friends informed of suitable places to board in our large cities is well illustrated by the following letter which we have recently received, and which is a fair sample of others which are occasionally sent us: "I and my wife expect to spend one week in — the latter part of September. Can you refer me to a private home where we could get good accommodation at reasonable rates? We prefer to stop with Friends. Information on this line will be appreciated."

Sometimes in making a change of address our subscribers fail to inform us of the post-office where mail has been received up to the time of the change of location, and which it is necessary for us to have to make the proper entry on our mailing list. The omission is of course unintentional, but delay in receiving papers and the attending annoyance might be prevented by observing the following rule which appears in the paper regularly:

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent two weeks before the change is to take effect.

All subscribers who have not yet responded to bills for subscriptions that are due will greatly favor the publishers by making early remittances. Kindly examine the label on paper or wrapper, as the date thereon indicates the time to which the subscription has been paid. If the date is previous to the present issue or even with the current week, then the subscription is due for another year.

In hardly any subject are educators interested more just now than in the adequate and satisfactory representation at the Paris Exposition of American education. The Director of Education and Social Economy for the United States, Mr. Howard J. Rogers, writes on this topic for the twelfth annual Educational number of *The Outlook*, describing the plans adopted and the character of the exhibits to be made. There are several striking pictures with Mr. Rogers's article. (\$3 a year. *The Outlook Company*, New York City.)

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Delicious, delightful, delectable meat dainties—always all ready—no fire, no bother—all you have to do is to serve—for home, for picnics, for everywhere.

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Put up in convenient sized key-opening cans.

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The kind which taste even better than those mother used to bake. Our Booklet, "How to Make Good Things to Eat" yours for a postal.

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Swift's perfect food products are made with care and under U.S. Government supervision, and handled in cleanliness—Guaranteed of highest grade and of positive purity.

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For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

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It is the due paying of our quit-rents which God expecteth; I mean the realizing of our gratitude unto him for his many mercies, in leading the remainder of our lives according to his will and word.—Thomas Fuller.

REUBEN H. UNDERHILL
Attorney and Counsellor-at-Law

Washington Life Building
141 BROADWAY, NEW YORK

EDIBLE BIRDS' NESTS.

The nest of the little swift (a kind of swallow), gathered along the rocky cliffs with so much difficulty, and yet in such quantities on account of the Chinese demand, are formed of a salivary secretion which soon becomes firm on exposure to the air. They are a glutinous white substance with little red dots. They are clean, the nests being taken as soon as completed. The little swift, being repeatedly robbed, is at last compelled to eke out its waning supply of secretion with little sticks and grass, and is thus enabled to lay its eggs and hatch its young, as only nests free from foreign material are merchantable.—"Self-Culture."

In order that people may be happy in their work three things are needed: they must be fit for it, they must not do too much of it, and they must have a sense of success in it.—Ruskin.

NIAGARA FALLS EXCURSIONS.

Low-Rate Vacation Trips via Pennsylvania Railroad.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington: Aug. 24th, Sep. 7th and 21st, Oct. 5th and 19th. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with the excursions of August 24th and that of September 7th and 21st, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on August 16th, and September 23d.

In connection with excursion of September 7th, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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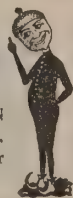
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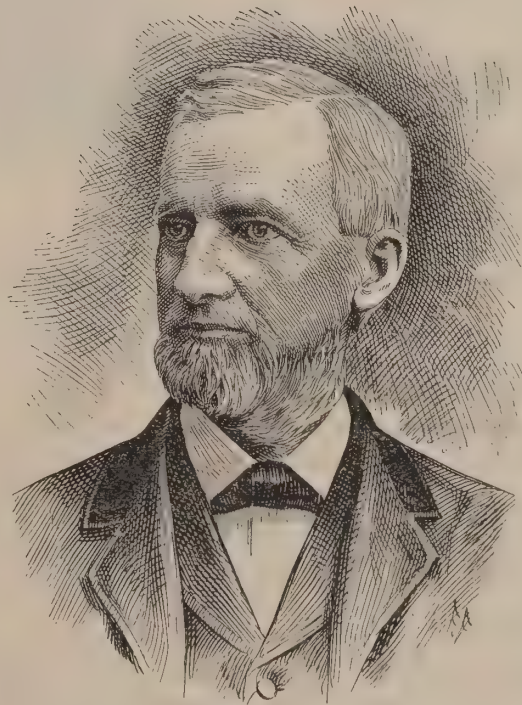
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The American Friend

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"That they all may be one."*

VOL. VI.

PHILADELPHIA, EIGHTH MONTH 17, 1899.

No. 33.

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THE FOLDED PAGE.

Up in the quaint old attic as the raindrops pattered down,
And I sat, idly turning a school book—dusty, brown—
I came to a leaf that was folded, and marked in a childish hand,
"The teacher says, to leave this now, 'tis hard to understand."

What was so hard—I wondered. I opened it with a smile,
Only to read, at the problem's end: "We learned 'why' after
while."

My tears fell thick as the raindrops then, up in the attic old,
As I thought of leaves that are "folded down" till the days of
our lives are told.

One was folded there with a tender hand to the sound of summer
rain;

When the dust of years lies thick above, will we open this page
again?

And can we write with steady hand, and on our lips a smile;
"At last our Teacher told us 'why,' and 'we learned it—after-
while!'"

ELIZABETH T. LLOYD.

FRIENDS WHO HAVE BEEN CONNECTED WITH THE ORIGIN OF FOUR UNIVERSITIES.

It is a remarkable fact that Friends, with a membership of only one hundred thousand in the United States, yet control and manage eight colleges, but it is a fact not so well known, that Friends have been directly or indirectly connected with the founding and development of four great American universities. The first Friend, our founder, believed that there should be institutions to teach "everything civil and useful in creation," and when he spoke those words he expressed clearly, tersely and broadly the scope of a modern university, and he took a position as sound and broad-based as ever any religious leader took. This idea has never been entirely lost in the ebbs and flows of our two and a half centuries of history, though unfortunately too few of our members have kept within sight of our broad-minded founder, and not seldom have our Friends of different periods proved timorous and fearful of the unrestrained search for truth. The

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truth which is fundamental in our religious body—viz., that the Spirit of God is still leading men, and the living Christ is still acting upon all responsive hearts—should make us capable of taking a brave and valiant place in the front ranks to-day in the work of interpreting Christianity to our age, and in making modern thought constructive for the truth. So believed the men who helped lay the foundations of the higher institutions of learning of which we shall speak, though they all builded greater than they knew.

Brown University, first called "Rhode Island College," was the seventh American college in order of foundation, and began a precarious existence, with one student, at Warren, Rhode Island, in the year 1765.

In these early days the college was "for the most part friendless and moneyless, and therefore forlorn, insomuch that a college edifice was hardly to be thought of," but in the year 1770 a vigorous contention arose regarding the proper location of the college, almost as many cities claiming it as of old claimed the poet Homer after he was dead. The first suggestion of Providence for its home came from Moses Brown, who joined Friends that same year, and when he once conceived the idea he allowed no obstacle to block this purpose. He headed the movement of the citizens to raise the necessary funds to secure the college, while he and his three brothers took charge of building the necessary buildings and purchasing the land for the same. They decided upon the original home lot of Chad Brown, "the first Baptist elder in Providence." So that Moses Brown could write modestly and with truth to President Wayland, in 1833: "Thou may see that our family had an interest in promoting the institution, now Brown University, besides the purchase of the name by my worthy nephew, Nicholas!" This last remark refers to the donations of money and land made by Nicholas Brown, which secured the name

Brown University. It should be added that Stephen Hopkins, a signer of the Declaration of Independence, and a member of the Society of Friends until 1770, and an attender of Friends' meeting all his life, was chancellor of the corporation all through its early history, and two members of the Society of Friends have been kept on the board of trustees until the present time.

Cornell University, at Ithaca, New York, now one of the foremost seats of learning in this country, was founded by Ezra Cornell in 1868 and endowed munificently. Ezra Cornell's parents were both Friends, and he himself was a member at the time of his marriage, but as he "married out," he was required to make "an acknowledgment of regret," or to be formally excluded from membership. He felt that he could not honorably make the acknowledgment, and so he "continued in suspense" during the remainder of his life. He always attended Friends' meeting, however, and never gave allegiance to any other religious sect. He maintained throughout his life his love and sympathy for the Friends, and he always used the "plain language" with his parents and relatives. He suffered the loss of his membership through the enforcement of a rule which was perhaps the greatest blunder the Society of Friends ever made, and so, as a result, he was technically not a member when the university was founded; but he was nursed a Friend, and his life and character were formed amid Quaker customs and associations, so that Cornell distinctly has a Quaker pedigree, though it now is in the strictest sense undenominational.

Johns Hopkins University, in Baltimore, was founded and endowed by Johns Hopkins of that city in the year 1873, and opened in 1876. It soon became one of the leading universities in America for graduate work, and it probably has done as much as any other institution in our country for the introduction into our universities of European methods of research and study, and for the promotion of profound and exact scholarship.

Johns Hopkins, its founder, was born of consistent and devout Quaker parents, and grew to manhood in their faith. He early showed that he had a remarkable ability as a man of business, and he became one of the great merchants of his city. The overseers of his meeting felt that in a certain feature of his extensive business he violated the letter of the "Discipline," and he was disowned by the Monthly Meeting as a result. He, however, remained attached to the Society of Friends through the rest of his life, and was a constant attender of Baltimore Meeting, contributing

regularly to the support of the meeting and for the erection of the meeting house, and he was buried according to Friends' custom. He was a great reader of good books, a close student of the Bible, which he read daily, and he was a great helper of young men, both in financial and many other ways. Ever since the founding of Johns Hopkins' University, Friends have been prominent in the management of it, Francis T. King, James Carey Thomas, Joseph P. Elliott and Francis White being members of the board of trustees. Strangely enough, the three men who were most prominently associated in the foundation of Brown, Cornell and Johns Hopkins' Universities, viz., Stephen Hopkins, Ezra Cornell and Johns Hopkins, were all disowned from membership with Friends, and yet they all three maintained their love, their loyalty and their interest in the Society of Friends in spite of its action toward them, and they were Friends at heart to the end of their lives.

The connection of Friends with Princeton University is much more indirect, and yet the historical association is an interesting one. In the year 1681 the Quakers came into control of New Jersey, and Robert Barclay, the Scotchman, the famous apologist for "the sect called Quakers," was appointed governor of the colony, though he never came over in person.

The appointment of Robert Barclay as governor, and the liberal policy of the government promised by the Quakers, with the assured stability of the colony under such management, went far toward determining the emigration to New Jersey of a large company of Scotch Presbyterians. In 1746 the Presbyterians in the colony founded the College of New Jersey, which was opened first at Elizabeth, afterwards moved to Newark, and finally located permanently at Princeton in 1756, where, under the name of Princeton University, for nearly a century and a half it has carried on its great work. We have no desire to overestimate the association of Friends with these four institutions, and we are aware that in the case of Princeton the connection is at the most remote and indirect, yet we believe that the facts which are here set forth should be generally known, and they show distinctly that Friends have helped to pass on the torch of truth, though they have not always held the staff in their own hands.

THE MORE EXCELLENT WAY.

THERE is a great passage in Paul's first Corinthian letter in which he sets forth the various gifts that have been conferred upon individuals by the Head of the Church for the perfecting of believers and the upbuild-

ing of the whole body. But after unrolling the long list of lesser gifts and greater gifts and their interrelation, he suddenly sees, with his heavenly vision, the supreme thing which makes a man a son of God, and which makes a church the bride of Christ, and without which even best gifts are unavailing, and he bursts forth with the words, "but I will show you a more excellent way." We all know, or should know, His more excellent way. It is better than tongues of men and of angels, it is greater than gifts of prophecy and all knowledge of mysteries, it surpasses even faith that could remove mountains, it outreaches the philanthropy that gives and sacrifices. It is the perfect which comes when the things that are "in part" are done away. It is the face to face life with God when the dark mirror, which gives only distorted reflections, has been given up. It is the completed thing which comes after the childish things have been put away. It is the last, best, highest, divinest, heavenliest fruit the soul ever wins and that toward which the whole divine purpose moves—love. "Follow after love," he says, and the other apostle of love says that this is the test of sonship—"he that loveth is born of God."

There can be no perfecting of saints without it, there can be no bride of Christ without it. It is easy to sprinkle with water, it is easy to eat the bread and drink the wine, it is easy to sing the psalm and chant the hymn, it is easy to wear the garb and say the phrase, it is easy to pray with the lips and to speak words; but the finished Christian is known by the love which suffereth long and is kind, which beareth all things, believeth all things, hopeth all things, endureth all things—and that is hard to attain. It comes not by an easy method. It comes not from the laying on of hands, it is not given as a prize for strict orthodoxy, nor for eagerness in pursuing what is new, it is no gift of priest or church.

It is the fruit of being born of God, it is the perfume which comes from a transformed life, it is the glorious sign that a human life has been changed until it has received the mark of the divine nature—love; for God is Love. It is not puffed up, it is not provoked, it vaunteth not itself, it seeketh not its own; it constructeth, it cements, it unifies, it vitalizes. Christians are told to love even as Christ loved! If they once fulfilled this command they would become an irresistible spiritual power, and the realm of the King would widen beyond all conception. This is "the more excellent way," and yet we try every other way instead!

Youth ought to be a savings-bank.—Madame Swetchine.

EDITORIAL NOTE.

JOHN G. LANE, the Friend whose picture appears on our front cover this week, bequeathed in his will \$100,000 to New York Yearly Meeting for educational purposes, as reported editorially in a former issue. We expect in the near future to present a sketch of his life.

GENERAL CHURCH NOTES.

The seventh general council of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian system" will be held in Washington, D. C., Ninth month 27th to Tenth month 6th.

The Hawaiian foreign missionary board proposes to send missionaries to the Yap and Pelew islands, in the Philippine group, and especially to the island of Mindanao, where there is now no Protestant missionary.

A. C. Garner, a colored minister, has been refused admission to the summer school connected with the Columbian University, in Washington, on account of race prejudice. This institution is under the care of the Baptists.

The National Congregational Council will meet in Boston, Ninth month 20th to 28th. The topics to be discussed will cover the general grounds of theology, the Christian idea of the state, relations of other religions to Christian theology, the obligations and duties of Congregationalism in different lands, foreign missions, etc.

At the Wesleyan Conference, recently held in London, in the report of the Twentieth Century Fund, it was stated that of the million guineas asked for by that denomination as a memorial offering, £669,214 have been promised and £86,572 have been actually received. For a like fund the primitive Methodists of England have raised £50,000.

A caste war is in progress in India. The Shanars, a comparatively low caste, have for a long time been striving to secure recognition as a high caste from their claims to descent from the high caste of ancient Kshatriyas. These Shanars constitute less than ten per cent. of the population, and the majority are determined to keep them down. One village of 220 houses has been laid in ruins, and similar outrages are frequent.

The following information has been received in this country from Rome: "The Standing Council of Prelates has reported to the Pope, recommending the separation of the Latin churches in South America from the jurisdiction of the Spanish primate, the appointment of an American primate, the creation of Latin-American ecclesiastical tribunals, and the granting of a special constitution regulating the relations of all the South American bishops with the civil authorities. The report suggests other far-reaching changes."

EQUALITY.

BY ELIZA C. ARMSTRONG.

This ideal among us was thought to be fully realized in practice in that our women held a business meeting on nearly the same line of church affairs that her brothers did, and that one could come to no final conclusion on any matter without the consent of the other. We say nearly the same line of affairs, as in all the heavier matters of the church work that involved finances or business enterprises, as the erection of buildings and the establishing of schools, etc., men assumed the responsibility, even though some women were appointed on these committees. The report from such committees were invariably presented to men's meetings, then to the women's meeting, with the additional information of the disposition made of the report by the brethren, and, with exceptions so rare as to be phenomenal, the women "concurred in men's judgment," so that, practically, they as a meeting assumed no real responsibility anywhere in the affair. The time came when it was conceived that the Quaker theory of equality would be better realized if the separate session was discontinued, and all met as one meeting. This thought won its way slowly, but when it came to be fully understood that in our courts the records of men's meetings only would be accepted as the church's proceedings, except as testimony, it was finally accepted that no real sacrifice was being made. As it now is, women and men are co-ordinate members of the same denomination, whereas formerly women could hardly be accounted as members in the fullest sense of the term. Now from our subordinate meeting to our meetings of highest authority women are one with their brothers in the church, in opportunity and privilege, so far as any rule of organization is concerned. Over-lapping this change that established fully the co-ordination of the sexes in church relationship, the women were providentially called to organize themselves for foreign mission work.

There are so many things that cluster about this movement that has been set forth repeatedly, that furnished conclusive evidence that it was of the Lord, that a repetition of them here is needless. Suffice it to say, however, that because of it our theory of equality of the sexes in the church seems to be put to a new test. Our Women's Foreign Missionary Societies have done much to bring our people out of our long time, unwise seclusion. This agency has put Quaker women into a position in which it is possible for them to be recognized and used in the inter-denominational fellowship of the organized Christian womanhood of the world, which opens to us a field of enlarged usefulness and development, and for increased information far beyond that which the separate business session afforded. We could not possibly have these privileges and enjoy this providential opportunity only through a separate organization.

This much in brief for our invaluable opportunities outside our denominational limits. Inside of these lines, what has it done for us? We have studied mission problems, policies, fields, adaptability and fitness,

and what constitutes a true call to missionary work, and other kindred points, with a sense of responsibility, and with an earnestness and in a business-like way that we should not have done had we been associated in a way with others that would naturally have relieved us of a certain weight of care, and so that these deepening, broadening phases of the work would not have appealed to us so directly and definitely.

Again, we founded a paper. It is owned, managed, edited and published, and its policy outlined by women. In this one thing we have a practical test of equality that is valuable, as other papers have from time to time been founded, owned, edited, published, and their policy outlined by men.

The question arises: Is not this a better expression of equality than if women had been made members of the various publishing associations of men? Is not our present opportunity the superior one? Has not a paper founded by women an equal claim upon the church membership with one founded by men? Equality is not compelled to express itself in one way only, and it certainly includes the privilege of either sex originating and developing work.

We can assert with much confidence that it never was the spirit of the women's society to assume the work of foreign missions for the church; but their purpose was to mass the women for their own good, and to make of them a more efficient helpmeet to the work of the church, in the great field of world evangelization.

In three of our yearly meetings the Women's Foreign Missionary Societies performed the double function of serving the yearly meeting as its committee on foreign missions, and also that of a Women's Foreign Missionary Society. This is so because the yearly meeting desired to have it this way, the women themselves recognizing that this is not the ideal way. There are other lines of church work that show symptoms of vanishing from the ideal. For instance, our schools that stand for co-ordinate education of the sexes. Earlham College, at Richmond, Ind., is under the management of a board of twelve trustees. At first these were equally divided between the sexes. Now there are nine men and three women. Penn College, Oskaloosa, Iowa, is managed by a board of sixteen trustees, fourteen men and two women.

We have no fear for the principle of co-ordination of the sexes in our religious denomination. But that this principle may find additional modes of expression is neither impossible nor undesirable.

AIMING AT PERFECTION.

It is only by trying to better our best that we can bring up our average. The head of the weather bureau does not expect the forecasts of his department to be always right, but he intends them to be always right. To lose sight of the ideal is to lower the real, and "good enough" is more than a step on the road to "too bad."—S. S. Times.

THE PRESENT DEMAND.

BY BEVAN BINFORD.

The Friends to-day are passing through one of the most interesting and decisive transitions of their history. For more than a century in the homes of temperate Quaker families were developed a sturdiness of manhood and strength of character which may justly be said to be without a peer. Then came the time, just as does in the individual, when these developed virtues could not be kept within ourselves but demanded expression to the world. The introduction of revival methods thirty years ago was the beginning of this self-expression and the entrance upon the larger mission for which the previous century had been preparing. The transition was fraught with all the birth-pangs of a new movement—difficulty, dissension, division—but its power was that of God, and unchecked. The past thirty years have been marvelous years of evangelization, both at home and abroad. Every year has been a repetition of the great revivals of 1867 until they have become so common we cease to marvel.

As already intimated, we are in the midst of another transition. Thanks to the larger, more tolerant, more Christ-like spirit of our times, it is not producing the dissensions and divisions which have been the outgrowth of almost every previous change in method of work, but it is no less important nor far-reaching in its results. In the first of the periods above referred to, the great emphasis was given to the development of upright character with little reference to the new birth. The period into which we were ushered by the revivals of 1867 has been one of great emphasis of the spiritual birth. And now our mission is growing yet larger. The past thirty years of revival have brought upon us a new epoch. Large numbers of our membership have not generations of temperate Quakerism and a babyhood of Quaker training back of them. They have come among us at the invitation of God. If we fulfill the new mission of our new day, new methods must again be adopted; not less attention given to evangelization but more to the everyday feeding of the flock, the development of Christian character, the union of the old and new teachings, the leading of men into Christian service.

That this change is actually going on, that the church has the vitality to change its method of work with the change of conditions, but adhere to its great principles and purposes, is one of the greatest evidences of its life and power. Resulting from this change of method there is arising a demand such as has not been before among Friends. It is a demand for men and women of broad culture and large sympathies, acquainted with the Word, filled with the Spirit, willing to give their every day lives to the care of the great work our evangelists have heaped upon us. That this demand is great and growing—this is my message to the young men and women of Kansas Yearly Meeting.

It may be true that there are able ministers within our borders whose gifts the church is permitting to

die while the minister feeds his body, but the rule is beginning to be the other way. Men who are but half trained for such responsible places are being invited to the very strategic points in the lines of our advancement because no better can be had. At the same time, in looking over the list of ministers of Kansas Yearly Meeting I have found a very large proportion to be made up of those beyond middle age, and my disappointment has not been relieved by inquiry for those who are looking forward to the ministry.

In the face of these facts I write with an earnest prayer that young men and women who may feel that they may have a place in the ministry may recognize the grandeur of their calling and think no more to rush into it with untrained minds than with impure hearts. I write to say to every such person who may look about his country community and say, The church does not need me, if the galleries are full of ministers; or that it will not use me, if they are empty—I write to say to such as these: Be true to your innermost convictions. Prepare for the great work before you and the emergency into which the church is entering. As you throw your soul and life into such preparation you need not fear but that fields which ever seem to yourself too large will open before you and invite your efforts. The law is full; teachers clamor for position; multitudes of men are ready for every commercial opportunity; in most other churches there is a large supply of ministers. Aside from the mission field itself, I most devoutly believe that by the time our young men and women are ready for it—yea, even now—there is no field of service where there is a larger demand for the right kind of men than in the ministry of the Friends.

What, then, shall we do about it? What are you going to do about it, young man, whose lips are already burning with the coal of fire, whose heart has already been filled with a desire to speak a message to your generation? Some of the most pathetic lives I have ever met have been revealed to me in conversation with men almost in middle life who had felt the call of God to this work while in youth, but drifted along, hoping to drift into it. Then they suddenly have awakened to the fact that they are heavily bound down with earthly cares—a family, a farm—but they are not prepared for their life work. Their round of daily toil is drudgery, not joy, because they know they have been called to a different service. It is too late to enter school, other interests demand their energies. Not only has the church lost the much-needed service of a man called of God, they themselves have lost the sweetness of life and the precious consciousness that comes only to the man who knows he is filling his mission. Verily "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

If God has His way, he always takes ample time to get a man ready for a great work. Although the chosen people were suffering under the matchless cruelty of Egyptian taskmasters, and every year

meant heaped-up indignities, God had time to train a leader for forty years in the school and court of the most cultured city of his times, and keep him forty years in the deserts about Sinai, before sending him, at the age of 80, to give to this mass of slaves liberty and law, religion and national life. Although Paul was 37 years old at the time of his conversion, although he had had years of careful training under the greatest Jewish master of his time, although he had just had a most brilliant Christian experience and was on fire with a desire to tell of the love of the Christ, and although the world was dying without a knowledge of the Saviour, God had time to keep him three years in the deserts of Arabia, three years at his old home in Tarsus, and one year under the direction of other missionaries before sending him, at the age of 43, with a message which was to change the history of an empire and make new the peoples of a continent. Although there has come to you in your rural home a vision of a larger life of unselfish service, and your heart has been touched with a desire to tell the "old, old story" to men of this or other lands; the demand for men capable of mastering great problems and broad enough to come into sympathy with the multitudinous phases of to-day's life and "become all things to all men," the testimony of ministers and missionaries who have been forced into the work without mental training to enable them to meet the crises, the transcendent character of the vocation itself—all proclaim in words too plainly to be misunderstood and too loudly to be disregarded, that God demands of the man or woman who enters these fields of service to-day, the stalwart mental calibre which comes only from years of conscientious training. And loudly for such men as these who are also filled with His Spirit is the Lord of the harvest calling.

Ye who know the Lord's will, will ye prepare yourselves to do it? If not, ye shall be beaten with many stripes, producing narrowness and disappointment and hunger and leanness to your souls. If ye do, and humbly give your days to His leading and your lives to His service, larger and yet larger opportunities shall open to you, and you shall be amazed at the wonderful goodness of the blessed Father.

Wichita, Kansas.

ABOVE ALL THINGS—THE HOLY SPIRIT.

BY THEODORE L. CUYLER.

There are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a divine arm only can unloose the prison-doors.

These cases illustrate the condition in which our churches find themselves to-day. The wheels seem to drag; the conversions are few; the question that

many pastors and people are asking is—what shall we do? For one, I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons that a McLaren or a Meyer or a Moody can deliver cannot move a single sinner one inch towards the cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin smitten souls to Christ are the Christian Church and the Holy Spirit. The Church without the Spirit is as powerless to move itself, or to draw others Christward, as a locomotive is to propel a railway-train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, and a vast amount of church-going, and of a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well nigh as empty as they came.

In a certain church in Philadelphia the pastor and his half dozen church-officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. The pastor and his staff did not send for any human aid; they went right up to heaven for help. And I don't believe that any Christian or any body of Christians ever undertook any great work for the glory of God, and sent for the Holy Spirit and were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything; without Him nothing! Unless He descend with His enlightening, warming, melting, purifying, and life giving power, all preaching, praying, and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice-cold room without fire. A blessing is held out by a living God to every church in this land which is willing to confess its sins, and co-operate with the Holy Spirit. Above all things—the Holy Spirit.

God wants iron saints; and since there is no way of imparting iron to the moral nature other than by letting his people suffer, He lets them suffer. . . . The iron crown of suffering precedes the golden crown of glory.—Rev. F. B. Meyer.

THE CHEROKEE ALPHABET.

W. T. Whitaker, president of the Orphan Home at Pryor Creek, I. T., gives some interesting facts regarding the discovery and discoverer of the Cherokee alphabet, which has enabled this tribe of Indians to become by far the wealthiest and most intelligent of all the civilized tribes. Of 756 different languages or dialects spoken by as many nations of Indians from the time when there was not a white man on the American continent until the present, only one nation—that of the Cherokees—has a written or printed language. It requires twenty-six letters or characters to write or express the English language, while that of the Cherokees runs to eighty-seven, many of them being formed exactly like ours.

Mr. Whitaker, who is a Cherokee himself, says that when his people occupied a large part of North Carolina, Georgia and Tennessee, there was in the tribe one buck who was regarded as especially dull and lazy. His name was Se-qua-yah, and he took no pleasure in the chase for game, seldom had his bow and arrow, the war-whoop had no fascination for him, and he refused to take part in the dances which thrilled the hearts of the braves. Se-qua-yah was good-natured and kind, but always wore the look of one burdened with some deep and hidden sorrow, preferring at all times to be alone in the woods when not assisting his squaw around the wigwam, something Indians are not often found doing. The peculiar actions of the Indian could not be understood by his fellows, and finally he came to be regarded as mentally off balance—as an Indian would say, “head heap go round.”

By-and-bye there came to Se-qua-yah's wild home a little girl babe, and there shone a new light in the queer Indian's eyes upon her advent. The little one was named Oo-he-chae, which means “has arrived, or been given.” As the child grew, the father became more and more devoted and would spend hours with her in the woods, returning to the wigwam only when the face of the Great Spirit, as they called the sun, had gone down behind the mountains now called the Blue Ridge, perhaps the most beautifully picturesque mountain range in the Southern States. Se-qua-yah was not idle while spending his days in the woods. While listening to the prattle of his child, the notes of the feathered songsters and the barking of the squirrels as they scurried from limb to limb and tree to tree, the mind of the Indian was solving a problem taught to make the characters, she would send one in

Years rolled by, and still Se-qua-yah was in the woods, cutting queer-looking characters on pieces of bark stripped from poplar trees. As each character was finished, he would sit down and teach Oo-he-chae, who had grown to an Indian maiden of perhaps fourteen years, how to pronounce it. She was an apt pupil and took great pleasure in the work her father was prosecuting. When eighty-seven characters had been cut on as many different pieces of bark, Se-qua-yah declared his work finished, and told Oo-he-chae that they would talk “with mouth open.” It was not long

before the two could put words and sentences together gence and Christianity.

by cutting the characters on large pices of bark, and of bark, which she would read, and, having been a large rock many miles away from Oo-he-chae, a doubting Indian would carry messages cut on a piece and which was to lift them from ignorance to intelligence. Se-qua-yah told the braves what he could do. This they doubted, and when Se-qua-yah would sit on which none of his people had ever been able to solve. reply. For many moons, hundred of Indians gathered to see the wonderful work, and the father and daughter were at first regarded as spirits who had been sent to break up the peace and happiness of the red man.

This idea, or belief, however, finally died out, and other Indians were taught to “read and write.” When it became common, Se-qua-yah conceived the idea of publishing a newspaper, which he eventually did, calling it the “Oo-lah-hee San-Nah-hee, meaning in English the Cherokee Phoenix—reviving or taking a new start. Like a majority of newspaper enterprises, this one proved a failure, and publication was suspended, probably from lack of advertising patronage and subscriptions' non-payment. However, after the Cherokees were tramped over the dirt road to their present nation, the paper was revived under the name of the “Cherokee Advocate,” a seven-column, four-page paper, which was at first printed all Cherokee, but which now comes out half English. Mr. Whitaker says the paper has a splendid circulation, and is often called Se-qua-yah's paper.

“These facts cannot be disputed” said Mr. Whitaker, “and there are hundreds of Cherokees living to-day who remembered old man Se-qua-yah, whose English name was Guess. This was his given name, for an Indian full-blood has no surname. When Se-qua-yah settled in the present Cherokee nation, he built him a log hut in a district, which is called Se-qua-yah in his honor. This same rude log cabin stands to-day eight miles from Mulroe, and the Indians point it out as a place of historical interest and at one time the home of perhaps the greatest man of their nation. The inventor of the Cherokee alphabet received a liberal annual pension until he died, which occurred while he was on a visit to Mexico, and the widow received the pension until her death.”—Washington Letter New York “Sun.”

Loving those who love us is all well in its way. Sometimes it is easier to do this than not to do it. But there is no special merit in such a course on our part. The true test of Christlikeness is loving the unloving and the unlovely. That is the test we ought to judge ourselves by. “If ye love them that love you,” says Jesus, “what reward have ye? Do not even the publicans the same?” We ought certainly to be above the average heathen if we consider ourselves followers of Christ, our spirit will show itself in the likeness of Christ's spirit.—S. S. Times.

The International Lesson.

Lesson IX.

THIRD QUARTER.

Eighth Month 27 1899

RETURNING FROM CAPTIVITY.

Ezra 1: 1-11.

GOLDEN TEXT.—The Lord hath done great things for us whereof we are glad
Psa. 126: 3.

DAILY READINGS.

Second-day, Eighth mo. 21.—Returning from captivity. Ezra 1.
Third-day, Eighth mo. 22.—Returning captives. Ezra 2: 1 and 64-70.
Fourth-day, Eighth mo. 23.—The Word of Jeremiah. Jer. 29: 10-14.
Fifth-day, Eighth mo. 24.—Prophecy of return. Isa. 44: 21-28.
Sixth-day, Eighth mo. 25.—Proclamation of liberty. Isa. 61.
Seventh-day, Eighth mo. 26.—Joy of redemption. Isa. 51: 9-16.
First-day, Eighth mo. 27.—Praise for deliverance. Psa. 107: 1-15.

The books of Chronicles, Ezra, and Nehemiah form one continuous narrative (compare 2 Chron. 36: 22-23, with Ezra 1: 1-3). The books of Ezra and Nehemiah were originally one book. It was not until 1625 A.D. that the division appears in Hebrew Bibles. The first time that mention is made of two books among Christian writers is by Origen in the third century; and by all early Christian authors they are spoken of as one book with two parts—called first and second Ezra. In English Bibles these titles are preserved, as late as 1551; and even in the Bishop's Bible of 1568 the title appears, "The seconde booke of Ezras, otherwise called the booke Nehemiah."

The history related in these books covers about one hundred years (538 B.C. to 432 B.C.), though the lists of names in Nehemiah (12: 10-22) mention persons who lived in the third century. The book is, for the most part, written in Hebrew, but Ezra 4: 7-6: 18, and 7: 12-26, are written in Aramaic. As these portions consist chiefly of documents and letters, it seems likely that they are copies or summaries of the original documents which would naturally be issued in the common language of the country.

It seems to be likely that the books, as they now stand, were not written by Ezra or Nehemiah, but that they are the work of some compiler living near the middle of the 4th century B.C., who used books written by Ezra and Nehemiah, incorporating their language in his work as seemed appropriate. Such passages are Ezra 7: 10 and Nehemiah 1: 1-7: 5.

The narrative of the books is rather a selection of incidents than a continuous history. The object of the writer appears to be, in the main, to illustrate the beginnings of the new life of the Jews after the return from the captivity.

The prominence given to the priests and Levites and to the Temple, as well as the descriptions of religious festivals and observances, reminds the reader of Chronicles.

Ezra himself was a scribe, a Levite; he lived in Babylon, and nearly eighty years after the return of the Jews described in the present lesson, he was commissioned by the King of Persia, Artaxerxes Longimanus, to visit Jerusalem and examine into the condition of affairs. This visit is described in Ezra, chapters 7 and following. This journey was begun in the year 458 B.C. Ezra did not take part in the return described in the lesson.

1. "First year of Cyrus." After the capture of Babylon, 538 B.C., "The word of the Lord," etc.

See Jeremiah 25: 12-13 and 29: 10. "Fulfilled." "Accomplished." Revised Version. "The Lord stirred up the spirit of Cyrus." How this was done is not stated. It may have been by various means—perhaps by the Spirit alone.

2. "The Lord God of heaven," etc. It used to be thought that Cyrus was a believer in the God of the Jews, but his inscriptions show that he worshiped the Babylonish deities to the last. It is likely therefore that in this decree he used the name of his own supreme being, and that this was translated by the Jews into Jehovah. "The acknowledgment that all earthly sway is derived from heavenly authority proves the basis of the decree." "Build him an house." see Isa. 44: 28; 45: 1-13.

3. "Let him go up," etc. Those going up were to be volunteers. Cyrus appears, soon after his capture of Babylon, to have given permission to the captives he found there to return to their homes; others as well as Jews were included, and all were to carry their gods with them. In this way he would gain supporters of his rule. As the Jews had no images he gave them their sacred utensils, and bestowed on them, it would seem, special privileges. One of the cylinders of Cyrus, which has been discovered, has these words, "The gods, whose sanctuaries from old had lain in ruins I brought back to their dwelling places . . . All of the citizens of these lands I assembled, and I restored them again to their homes." The acts of Cyrus were probably prompted by politic motives, so far as he himself understood his own actions. "He is the God." "He is God." Revised Version. These words are probably the addition of the author of the book.

4. "Remaineth," etc. This verse is not clear, but it seems to mean: "In any place where survivors of the Jewish captivity are found sojourning, there let the men of the place (non-Israelites) render him all assistance."

6. "They that were about them." Their heathen neighbors, and their Jewish neighbors who did not wish to return. "Besides all that was willingly offered." Over and above the free will offerings.

7. "Also Cyrus the King," etc. See 2 Kings 24: 13; 2 Chron. 36: 7.

8. "Sheshbazzar." Although it is not so stated, it is probable that Sheshbazzar is another name for Zerubbabel (chap. 3: 2; 4: 3; 5: 2).

9. "Chargers." It is not certain what the word in the original means; and so with the word translated "knives."

11. This total does not agree with the statements in the preceding verses. The discrepancy cannot be explained, but is likely due to some error in the text made by some copyist. According to chapter 2: 64-65, the company which returned numbered in all about 50,000. Some think that Psalm 126 expresses the feelings of the returning exiles.

PRACTICAL THOUGHTS.

1. God is the controller of events.
2. The promises of God are sure.
3. "Whosoever will may come."

Christian Endeavor Department.

All communication intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 281 Greene Avenue Brooklyn N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR EIGHTH MONTH 27th, 1899.

GREEN PASTURES: THE CHRISTIAN'S PLEASURES.

Ps 23: 1-6.

Second-day, Eighth mo. 21.—Ways of pleasantness. Prov. 3: 13-18.

Third-day, Eighth mo. 22.—Delight in God's law. Ps. 1: 1-3; 119: 161-168.

Fourth-day, Eighth mo. 23.—Pleasures of obedience. Ps. 119: 1-16.

Fifth-day, Eighth mo. 24.—Pleasures of service. Luke 15: 3-7; Rev. 22: 1-5.

Sixth-day, Eighth mo. 25.—The river of God's pleasures. Ps. 36: 1-12.

Seventh-day, Eighth mo. 26.—Pleasures forevermore. Ps. 16: 1-11.

What are Christian pleasures and what are not, is one of the most perplexing problems for young Christian life. That relaxation and recreation are necessary by the very laws of our being is more readily admitted on all sides than once it was, but what are the principles which should govern our choice of such recreation? If we can ascertain them and yield full obedience to them it will be a great help to many who read these columns. Some of them are as follows: Wisely chosen pleasures are recreative, not destructive. Pleasures should be avoided which tend to lead us into evil associations for their gratification. Pleasures should be avoided when their indulgence infringes upon duty. Pleasures should be avoided when by their excitement or absorption, indulgence is likely to become a mastering passion. Pleasures are to be avoided when our indulgence becomes really a stumbling block to others, or an occasion to fall.

But the psalm chosen for our lesson goes infinitely deeper into this question than the merely negative rules above stated. The real safeguard of a Christian against all questionable pleasures is by what Chalmers called "the expulsive power of a new affection." A Christian's pleasure is in the "green pastures," where the Lord makes us to lie down. The picture is one of perfect satisfaction. The sheep has yielded perfectly to the shepherd. He has been led to the still waters, and his thirst is quenched; he has eaten to the full, he has no fear of danger; he lies down to rest. One hour of pleasure in Christ like that is more satisfying than all the world ever can give. In Bushnell's famous sermon on the "Hunger of the Soul," he tells us how many people are so restlessly trying to fill themselves with swine husks in order to hush the cravings of their spiritual nature; that the restlessness of the worldling is because he does not have the real bread of the Father's house. That makes clear to us the insane passion for amusement characteristic of so many.

Every verse of this precious psalm is a statement of the Christian's pleasure. In the third is the real recreation, for He restoreth my soul. If true pleasure be recreative, what can be richer pleasure than the divine recreations of our inner life. He who knows the wear and tear of life loves to draw the soul unto himself, and by His divine touch impart to it new strength and vigor.

Verse four is the pleasure of the Christian in his sorest trials. There is a new revelation of the presence of God. Who that really knows God has not found this to be true. Promises that never meant much to us beyond a general expression of God's goodness, now become radiant with meaning. They are the very garments of God, whose rustling betokens His immediate presence.

Verse five is the Christian's pleasure in the hour of certain victory over all his foes. They are brought in chains to his tent, while he sits down to feast on God's bounty toward him.

Verse six shows the shepherd's watchdogs to be not merely affliction and trial, but goodness and mercy, and the consummation of all is an unchanging habitation in the very presence chamber of the Lord. A life like that has no end of pleasure. Its perfect satisfaction with Christ renders the tawdry pleasures of the world superfluous.

NORTH CAROLINA YEARLY MEETING.

The Representative Meeting of North Carolina Yearly Meeting convened at High Point, N. C., on Eighth month 8th, 1899, Joseph Potts, clerk.

Owing to heavy rainfall only a few more than a quorum were present. Nothing but routine work was transacted, except the appointment of a committee to investigate the status of the enforcement of military training in the State Agricultural and Mechanical College at Raleigh, with a view to memorializing the state authorities against such enforcement if necessary.

In the afternoon the meeting on Ministry and Oversight convened, with Lorena Reynolds, Clerk, and Robert Parker appointed Assistant Clerk.

The session was one of deep concern and manifest power. Prayer was offered by James R. Jones, David E. Sampson, Mary C. Woody and others. The prayers were for the presence and power of the Spirit, that North Carolina Yearly Meeting may get so into the fountain of power and cleansing as to be used more effectively by the Master because being in Him.

James R. Jones seemed to give the key note of the meeting in referring to the disciples on the Mount of Transfiguration, where they saw Jesus only, and not forms or the absence of forms—but Jesus only.

Mary C. Woody would have us sow to the Spirit, so if one is overtaken in a fault he may be restored in the Spirit of meekness.

Amos Davis, minister, of Iowa, spoke of the work of righteousness which shall be peace, etc.

Joseph Stanley wanted us to keep our eye fixed on the important work, and God will give us great variety in much harmony.

Abigail Blair read parts of the 27th psalm with evident appropriateness.

Sarah E. W. Winslow desired that prayer be offered for the ministers of North Carolina Yearly Meeting, that they may be at their best, then there would not be so much need of asking the Lord to send the right minister from elsewhere. Let us go to the source of strength, the teacher of teachers, and not to some great theologian or great preacher.

James R. Jones gave a deliberate, clear-connected and very interesting account of his year's visit and extended service in Europe, in response to which many friends expressed much appreciation.

On Fourth-day the 9th inst., at 8.30 a.m., the meeting on Ministry and Oversight met according to adjournment, and heard David Sampson deliver in a weighty manner a living concern to strengthen, build up and perpetuate the Society of Friends in North Carolina. Slack not in evangelistic work, but look more to the indoctrinating of the membership. Further deliberation is expected on the subject.

This exposition of the history of the Yearly Meeting for twen-

ty-five years, with its needs at present and for the future, were so outlined as to get the close attention of the meeting, and the appointment of a committee to formulate something for the consideration and action of a later session.

North Carolina Yearly Meeting at large opened at 10 a.m., with L. L. Hobbs and Priscilla B. Hackney, clerks, and Jasper Thompson and Mary E. Cartland, assistant clerks. After silence, Joseph Stanley offered prayer. Abram Fisher desired that the transactions of the church be done decently and in order.

Rufus P. King quoted "Look upon Zion the City of our Solemnities," and further of Isaiah 33: 20 and 21, and made extended remarks.

Nereus M. Barker prayed for the unity of all our membership in the Lord.

The following ministers presented credentials, and were cordially received: Sarah W. Newlin, of Maine; Joseph Stanley, of Indiana; Amos Davis, Iowa; and Parintha C. Macy, of Indiana, an elder.

Sarah W. Newlin offered fervent prayer.

Joseph Stanley, an octogenarian, exhorted us to let no time be lost in getting right with God.

The representatives are instructed to propose a nominating committee whose business it shall be to submit names for all regular committees.

The London general epistle was read, followed by expressed appreciation. The epistle was directed printed with the minutes of the Yearly Meeting, and 500 additional copies printed separately for distribution.

Meeting for worship was held in the afternoon. Vocal prayer was offered. David E. Sampson spoke of the great importance of a willing offering.

Sarah W. Newlin spoke of the need of intimate acquaintance with Jesus. She illustrated by relating personal experiences of her own and otherwise. The sermon was blessed in warning, reproving and comforting the hearers. Gurney Lee sang a hymn. Amos Davis testified that the sermon had been edifying to him, and himself sang alone a hymn which at its close had the response of many amens. Edward W. Hughes, of Ohio, sang a stanza, added some words of thanksgiving and exhortation, and followed with vocal prayer.

The meeting met in joint session at 10 o'clock on Fifth-day morning.

The same Clerks: L. Lyndon Hobbs, and Priscilla B. Hackney, with Jasper Thompson and Mary E. Cartland, assistant clerks, and Albert Peele as announcing clerk were appointed. The credentials of Edward W. Hughes, a minister of Wilmington Yearly Meeting, and his wife, a member in good standing as companion, were read.

Excellent epistles were read from all the Yearly Meetings with which we correspond, except from Wilmington and Oregon, which had not come to hand. As usual, some said, "I think these are the best epistles we have ever received." The epistles surely give an encouraging outlook of the work of Friends, both in England and America. James R. Jones rehearsed the account of his labor in Europe. A strong endorsement was given it, and a full and appreciative minute thereof was recorded.

Afternoon.—Some letters were read from individual Friends of other Yearly Meetings. The evangelistic report showed commendable activity, with 187 professions of conversions, 117 additions to the meetings, with the expenditure of something over \$700.

The work is continued under the care of the committee as now constituted, with a voluntary subscription for the prosecution of the work.

It may be noted that some Friends wanted the Yearly Meeting to make an appropriation to aid the work, others preferred that a voluntary subscription be taken, so it was decided to take the subscription, and thus seek to bring the matter directly to the members of the Quarterly and Monthly Meetings.

Amos Sanders illustrated "The Jews in Prophecy and History" by a large chart which he has just constructed, and thus made clearer the teaching he gave on that subject.

Robert W. Douglas, Luke Woodard, Elkanah Beard, Lindley A. Wells, Mary A. Nicolls, Esther Cook, Amos Cook, Enos Harvey, Charles E. Hiatt, John C. Griffin, Ella J. Davis, William G. Hub-

bard, and many other ministers were present, as also was President James B. Unthank, of Wilmington College.

There were ten full days besides the opening session and the Sabbath. The sessions were held at 9 and 10 a.m. and 2 and 3 p.m., with five-minute intermissions, and at 8 p.m., making a total of fifty-one sessions besides the meeting on First-day evening. Devotional meetings were also held both morning and evening. This left ample time for rest and recreation, and made a happy combination of rest and recreation and advancement in knowledge.

It is gratefully believed that the permanent establishment of the institute, at least for a few years to come, will greatly benefit Friends. There is but one opinion among those who attended, and that is, that its blessing is so apparent, it must be continued. Wilmington Yearly Meeting will be asked to join in next year, and the three thus find Earlham a convenient center at which to gather to stimulate our members in Bible study. The prayer of the church is that all her members may avail themselves of their opportunities to acquaint themselves with the truth of the Lord as given forth in the Scriptures.

Prof. Cyrus W. Hodgin gave an excellent lecture on "A Social Duty of the Church."

Albert J. Brown, pastor at Indianapolis, was president of the institute.

Elwood O. Ellis gave a paper on the "Leadings of the Spirit as Based on Scriptural Teachings and Examples." He also conducted a parliament under title of "Suggestions for Practice," which drew forth many suggestions of practical value on the part of those in attendance.

Prof. Elbert Russell gave twenty lessons on Bible study, and none were more appreciated. He has arranged to give a series of lectures on the Bible, six or ten in a series, or single lectures, at places where the people desire them. He has also arranged to give correspondence courses. It is hoped this opportunity will prove fruitful of much good, and many are expecting to arrange for classes. He and his wife left on the last day of the institute for Lake Chautauqua, N. Y., to take a well-earned rest.

John Henry Douglas gave a lecture on "Why I am a Friend," which added to the profit of the institute.

News from the Field.

Elbert Russell, of Earlham College, is spending a few weeks at Chautauqua, N. Y.

John Wilhelm Rowntree has contributed a splendid list of books on Biblical subjects to Earlham College.

The Biblical Institute at Earlham, was a great success this year, and proved very satisfactory. It sent a beautiful message of fellowship and sympathy to the editor of THE AMERICAN FRIEND.

John H. Dillingham, editor of the "Philadelphia Friend," is spending the summer at West Falmouth, Mass.

The stenographer of the Providence Educational Conference, has been so slow in preparing his report that publication of it has been long delayed. The delay is solely due to the fact that the stenographer's reports could not be obtained. It will, however, not be much longer postponed.

We have received the following encouraging letter from a Friend who has been successfully engaged in evangelistic work in a Western Yearly Meeting:

"Dear Friend: I feel as though I must send you a word expressing my warm and sincere sympathy with you in your position as editor of THE AMERICAN FRIEND. I happen to know it is no light or easy task that you have, and adverse criticisms often fly about your head.

"I want to say I have been particularly helped by your editorials since I became a subscriber. I feel that you are striving to present the truths most vital to American Quakerism. May God continue to richly bless, strengthen and guide you. I am one with you!

"Your sincere friend and fellow-worker."

Edward G. Wood, who is now at Hartland, Maine, writes as follows in reference to a booklet which he has prepared:

"My health is fast improving, and I hope, if it be the Lord's will, to start out in the service in a very few weeks.

"The Last Apostolic Commission or The Highest Phase of Christian Truth," is a booklet showing Paul's mission to the Gentiles in freeing them from ordinances.

"Orders will be received and filled from 197 Hartland, Maine. Price 5 cents; 50 cents per dozen; \$3.00 per hundred.

E. G. WOOD.

William L. Pearson and wife are taking a two weeks' rest at Denver, Colorado.

Wilmington Yearly Meeting opens at Wilmington, Ohio, on the 17th—the date of this issue. We trust that rich blessings from the Lord may rest upon all its sessions, and that renewed life and power may come upon its membership as a result.

We are informed that John Price and his wife and Rufus Garratt, who are engaged in missionary work in South America, have been baptized and have joined the Methodists.

Ohio Yearly Meeting begins at Mount Pleasant, Ohio, on the 24th. Our wish for Wilmington extends also to Ohio.

Cordoba, Argentine Republic, South America,
Sixth month 19th, 1899.

AMERICAN FRIEND: I was so pleased to receive several numbers of the AMERICAN FRIEND yesterday, being the first papers from any publishing house in North America to reach me since arriving here—a real treat.

There is no church better adapted to this country than Friends' Church. Idolatry in some form, plays a prominent part of church rites in even the Protestant organizations, and the Roman church seems wholly given to idolatry as Athens was in the days of Paul. Acts 17: 16.

Yesterday a woman came along asking alms for an image which she carried in her arms. My friend asked what the image was. She said it was the child God. They carry saints of all descriptions and crosses with images nailed on them, and the priests do not allow them to have Bibles. Friends should have a mission here. We cannot afford to let the opportunity go by unoccupied. I have been strongly solicited to open work, but being the only Friend in this part of South America and out of means, do not see how I can. Truly, in much love,

WILLIAM MARSHALL.

Cordoba, care William Payne, Casilla 47, Argentine Republic, South America.

IOWA YEARLY MEETING.

Marshalltown, Iowa.—An interesting and rather unique little incident occurred just the other day. Penn students in Marshall county and counties adjoining, their families, their friends, graduates, and the friends of Penn College, by previous arrangement, met in the picturesque little grove on the banks of the Iowa River, at the Soldiers' Home, and held an all-day picnic. The exercises, though quite informal, were very pleasing. Two of the professors of the College—E. H. Gifford and Stephen M. Hadley—were among the speakers, adding grace and dignity to the occasion. Two others, former students, are now ministers of the gospel. All, whether present or past students, gladly witnessed that the college, and their connection with it, had been a means through which they had been enriched in intellectual and spiritual life. The recital of reminiscences of student life could but give inspiration to those having aspirations for higher education.

E. B. MENDENHALL.

CALIFORNIA YEARLY MEETING.

Our recent quarterly meeting, held here at Pasadena, although not as large as sometimes, was full of interest and blessing.

The only minister outside our limits was Stewart Noble, who had great liberty in the Spirit, and was the channel of great blessing to those who were favored to hear him.

The report of the work of our Alaska missionaries was of thrilling interest. The Lord seems to be giving signal success to these consecrated young people who have dedicated their lives to His service in this "Land of the Midnight Sun."

The letters received, and the presence and testimony of delegates from Whittier Quarterly Meeting, added to the life and power of the meeting.

The C. E. held a very interesting session, and were entertained and blessed by the report of Esther Smith, who has been engaged in City Mission work in San Francisco among the neglected classes.

The quarterly meeting adjourned to meet at El Modena in Tenth month.

J. R. TOWNSEND.

WESTERN YEARLY MEETING.

Friends desiring to attend Western Yearly Meeting will be assisted in finding boarding places by addressing Louis Robbins, Elijah J. Shaw, or Rebecca M. Vestal, Plainfield, Hendricks Co., Indiana.

NOTES FROM EARLHAM BIBLE INSTITUTE.

The attendance was double that of last year.

Spontaneous testimonies were freely heard, in which all took part, that the Institute was of great blessing to those who attended.

Indianapolis was well represented, there being eighteen from that meeting. Many other meetings were also largely represented.

Elwood Scott was present, and his friends were glad to learn that his health has greatly improved.

Esther T. Pritchard was in attendance, but, with the exception of one day, was confined to her room in Earlham Hall, on account of illness. At the close of the Institute her condition was improving.

Prof. William G. Moorehead, of Xenia, Ohio, gave such excellent satisfaction in Bible exposition that the committee in charge engaged him for next year.

Mrs. Lamoreaux, of Chicago, was greatly appreciated, because of the excellent primary work she gave. She also gave a model lesson, using the next Sabbath's lesson, to a class of thirty children taken from the city, and in spite of a thunder storm raging at the time, demonstrated her ability in holding their close attention.

Abijah J. Weaver gave an address on "The Relation Between the Older and Younger Members of the Church."

Jane Addams, of Hull House, Chicago, drew the largest audiences of any of the speakers. She gave two addresses, both of which were excellent, but that on "The Social Theories of Count Tolstoi" was a masterpiece of English, and demonstrated her ability to attract people to hear her. Her simplicity is a worthy example to all ministers of the gospel.

Bible studies were conducted under the following topics: "The Land and the Religion of the Prophets," "Lessons from the Gospel of John," "Baal Worship and the Prophets," "The Jews in Prophecy and History," "The World of Isaiah," "Isaiah and Ahaz," "The Fall of the Northern Kingdom," "The Book of Romans," "Sennacherib's Invasion of Judah," "The Scythians as the Scourge of God," "From the Fall of Nineveh to the Fall of Jerusalem," "The Exile and its Prophets," "The Atonement," "The Prophetic Estimate of Cyrus the Deliverer," "The Parables of the Kingdom," "God's Estimate of His Word," "Ecclesiastes," "Philippians," "The Book of Acts," "The Book of Job." On these twenty topics, thirty-five lessons of one hour each were given.

Notes were taken in great profusion, and if this is prophetic of study of the Bible in the year to come, the members of Indiana and Western Yearly Meetings will advance much in Scriptural knowledge.

John Henry Douglas was in constant attendance, and conducted most of the morning devotional meetings at 8.15 o'clock. He also preached at South Eighth Street on First-day morning. He greatly enjoyed the institute, and was valued for his work done during its continuance. It is gratifying to know that his health is much better than it was, and he is able to do much more service than a few years ago.

Allen Jay was constantly present as a member of the committee in charge, and while he took no part on program except to conduct the first Christian Endeavor meeting and the closing praise meeting, yet all felt that to his wise counsel and holy influence is in no small degree due the success of the institute. Though he realizes keenly the loss of his beloved wife, yet he

bears it as a good example to others, and is in constant religious service.

David Hadley gave two valuable addresses on "Pastoral and Evangelistic Work" and "Church Extension."

Lewis E. Stout gave a report of the Atlanta Sunday School Convention, and an address on the "Open Door," both of which were relished well and gave valuable instruction.

Thomas C. Brown, in addition to two lectures on "The Atonement," preached at East Main Street on First-day morning.

The institute sermon, given on First-day evening by Levi Mills, was adapted to the conditions, and rendered the other instruction given of deepened importance and value.

P. W. Raidabaugh gave four lessons with his characteristic earnestness and vigor, in spite of protracted illness, from which he seems to be recovering.

WILMINGTON YEARLY MEETING.

Spring Valley, Ohio.—Leonidas Speer, pastor of White Water Friends' Meeting, of Richmond, Ind., preached two very able and eloquent sermons in the meeting at Spring Valley, Ohio, Sabbath, the 6th, to a very large and attentive audience, both morning and evening. In one he answered the theory of Darwin, and explained how man was made in the image of God. In the other, "The Immutability of God's Law." Our young brother is a profound Bible student and an able expounder.

Married.

BINFORD—SCHNEIDER.—Sixth month 14th, 1899, at Friends' meeting house at South Eighth Street, Richmond, Ind., Gurney Binford, son of Josiah and Margaret F. Binford of Haviland, Kansas, to Elizabeth J. Schneider, daughter of Philip and Kate C. Schneider of Richmond, Ind. The marriage was solemnized according to Friends' discipline. About 350 friends of the bride and groom were present at the specially appointed meeting for the marriage.

DIED.

FURNAS.—Robert Furnas died at his home in Marion County, Ind., Sixth month 2d, 1899, in his 87th year. He was the son of Robert and Hannah (Wilson) Furnas. He was a member and elder of Beech Grove Monthly Meeting of Friends.

UNDERHILL.—Joshua B. Underhill, an esteemed member of New York Particular Meeting, fell asleep in Jesus Sixth month 27th, 1899, in the 63d year of his age. He died suddenly of apoplexy, at the home of his sister and husband, Wm. and Hannah M. Isaac, Cornwall-on-the-Hudson, where he had gone to spend a portion of the summer. This exceptionally good man, possessed a rare combination of many virtues. Seldom have we ever witnessed such an exemplification of the Christ-like character embodied in one person. During a long period of invalidism he was never known to complain or murmur. He was a diligent reader of the Bible, and rejoiced in its precious truths. The work of the church, and the salvation of souls were very precious to him, and while not able physically to attend meetings, also being very deaf, yet he lost none of his interest, and was never so happy as when he felt that he was leading a soul to Christ, or talking of his precious love. He leaves a widow and three children.

News and Events.

A hurricane of unusual velocity swept the Island of Porto Rico on the 8th, and carrying destruction and death in its path wrought fearful damage. The island was devastated from end to end, several towns were demolished, hundreds of persons were killed, and about 100,000 lost all their possessions. Famine is threatened, and relief is required promptly. General Davis has requested assistance, and an appeal for help has been made by the War Department to the mayor of every large city in the United States. The islands of Guadeloupe, St. Thomas and St. Croix were also visited by the storm, where similar damage was done. The visitations exceeded in severity the memorable storm of September, 1898, which laid waste portions of the West Indies.

The British parliament was prorogued on the 9th, after listening to a brief speech from the Queen. The speech was, as usual, mostly devoid of interest, colorless, perfunctory, and non-committal. One paragraph, however, struck a note which appeals to all who are interested in the South African situation. In this she referred to the petition which she had received from her subjects in the Transvaal "praying my assistance to obtain a removal of grievances and disabilities of which they complain," closing with the significant words: "The position of my subjects in the South African Republic is inconsistent with the promise of equal treatment wherein my grant of internal independence to that republic was founded, and the unrest caused thereby is a constant source of danger to the peace and prosperity of my dominions in South Africa." It may reasonably be said that neither Kruger nor the Queen wish for war, but the signs of a conflict are ominous, and the situation is greatly strained, so that there seems no doubt that unless President Kruger and his Volkraad decide unreservedly to grant substantially the reforms demanded by Great Britain for the relief of the Outlanders there will be war. England is busy mobilizing her troops, and the Transvaal threatens to do its worst in the event of a conflict, in the way of destroying property in the mines and other British possessions.

It is said that when the British parliament again convenes it will have to consider a government scheme to provide a pension for persons who are sixty-five years or over, and who are deserving, but not self-supporting. The suggestion of such a provision was made on the eve of adjournment of parliament, but was not pressed. The question is being warmly discussed, and much opposition has developed against the suggested measure. It is urged that England is already taxed almost, if not quite, to her utmost limit of endurance, and that a pension tax for aged defectives would be unbearable. The curious feature of the situation is that the proposition came from the Conservatives, who represent mainly the tax-paying classes. It is interesting to observe that the pension plan has already been adopted by Germany and Denmark, and in these countries the aged are well cared for by the state. New Zealand has also had several months' experiment of old age pensions.

Since the occupation of Cuba by the United States, sanitary reform has progressed with wonderful rapidity. Cities that during the Spanish régime were unmentionably filthy, have been completely transformed. Great credit has deservedly been given Generals Wood, Wilson, and Ludlow, since it has been largely due to their efficient administration that the island has improved so rapidly. The city of Havana, formerly the pest hole and source of yellow fever contagion, has been fitted with sewers, and has been thoroughly cleansed of filth. Over 3,000 cesspools have been closed and many wells have been filled in. Refuse is no longer dumped in the harbor, but as much as possible is burned in the new cremation plant, and the rest towed out to sea. Yellow fever is likely to be almost completely stamped out in a short time. Thus far during the present year not a single soldier has contracted the disease.

The retrial of Captain Alfred Dreyfus before a court martial at Rennes, opened on the 7th inst. The first day's session was open to the public, and from then on to the 12th, the proceedings were conducted behind closed doors. On the 12th open sessions began again. Dreyfus, it is said, appears much worn with his long incarceration, but thoroughly determined, and ready to meet the present ordeal, which promises to result in his acquittal and freedom. He passionately proclaimed his innocence at the first hearing, and won much sympathy by his evident sincerity. During the week the secret dossier was examined. It will be remembered that Esterhazy confessed to the authorship of the bordereau, the document upon the evidence of which, ostensibly, at the first trial Dreyfus was convicted. Evidence seems to be at hand, in fact, to prove that Dreyfus was the scapegoat of Esterhazy and Henry. There is, indeed, little doubt now that Esterhazy and Henry were the arch conspirators. On the 12th, General Mercier and Casimir-Perier gave their testimony. The former is bitterly opposed to Dreyfus, and his evidence was full of rancorous hatred. He left the court room hissed by Dreyfusites and anti-Dreyfusites alike. The testimony of Casimir-Perier was straightforward and direct, and tended to strengthen the position of the prisoner.

LITERARY NOTE FROM THE
CENTURY CO.

The most striking feature of *The Century* for September, which will be a Salt-Water Number, is the first instalment of Captain Joshua Slocum's "Sailing Alone Around the World." This is the narrative of a daring voyage of circumnavigation, undertaken by the author in 1895, in a forty-foot sloop built by himself in Buzzard's Bay, and taken back and forth across the Atlantic and thence around Cape Horn and the Cape of Good Hope, without assistance or companionship. The distance traversed was 46,000 miles, and the accuracy of the navigator's landfalls throughout was a thing to marvel at, his chronometer for most of the time being a little tin clock of the cheapest kind. Captain Slocum was a thoroughly seasoned sailor when he started on his adventurous single-handed cruise, but his unique achievement was not without difficulties and perils that taxed to the utmost his strength, endurance and ingenuity. Other contents of this number of *The Century* are "The Way of a Ship," by Frank T. Bullen, author of "The Cruise of the Cachalot"; "The Atlantic Speedway," by H. Phelps Whitmarsh, author of "The World's Rough Hand"; and "Salvage," by Morgan Robertson, author of the forthcoming volume of sea tales "Where Angels Fear to Tread."

A HIGH COMPLIMENT.

"Frederick Douglas told me," says a writer in "Harper's Magazine," "that in spite of his long experience, he could never entirely rid himself of stage-fright. 'During the first fifteen minutes when I face an audience,' he said, 'my knees will knock together.'"

When he got fairly into his subject, however, this nervousness, which all speakers have sometimes felt, passed away. He put his points well in any argument, and his eloquence was of a high order. His tribute, in one sentence, to Abraham Lincoln is an unsurpassed compliment.

"Mr. Lincoln," he said, "is the only white man into whose presence I was ever ushered who did not make me feel that I was a negro."

INSTINCT.

Taste is Frequently a Valuable Guide in Selecting Food.

A little child's taste is often a reliable guide to palatable and desirable food, and it is worth one's while to observe how the little folks take to Grape-Nuts the famous new food made by the Postum Co. at Battle Creek, Mich.

They eat it freely without addition of sugar, for it has the peculiar, mild but satisfying sweet of grape-sugar; and the natural taste either child or adult recognizes at once of a food that will agree with and richly nourish the system.

They are generally unable to explain why, but instinct seems to tell the unerring truth when Grape-Nuts are tasted, and a few days' use will show strength and health as the result of food that not only has the delicious flavor, but is made of those parts of the food supply furnished by the Creator that tend to easy absorption by the system.



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FOR
NURSING
AND GENERAL
COOKING.

SEND FOR
"BABIES"
A BOOK FOR
MOTHERS.

A SIMOON IN THE DESERT.

So this yellow, sunburned life drags its yellow weight across the endless plains, says Elizabeth Washburn in the July "Atlantic." A fatelike, awful march; no hope, no halt for man or beast; but on, on, over the spreading billows of biting sands, of glowing, shifting, sinking sands, with overhead the hot sky, blue and hard, and blazing in its midst the scorching eye that burns and blisters with its sight.

In agony the camels stumble on, beat at the dense hot wall. Desperately the coolies hide their faces in the hot, swaying hunches before them; but through their stupor there beats a wave of consciousness. A shudder brings them to a knowledge of a something awful. Through the sun-steeped, sun-bleached minds there cuts a keener stab. They are awake to what?

Into the coarse camel hair they dig their fists; tighter they press to the living things beneath them; they look not to one another; words they have not. In the presence of this heat they dare not breathe. Convulsively they cling to the stumbling beasts; and in low, dry sobs the anguish of body breaks forth. Between the two, the brute and man, there strikes a flash of mutual pain and torment. An instant, and down the camel line there breaks the brutes' shrill, soul-like cry. In it they voice their all, the pent-up spirit of the bitter yellow beasts, burdened and tortured for life. In it comes a question for the shrinking wretches lying on their humps. The bitter sounds fall on the parched tense air and die away.

Far and away comes a gasp—a hot vicious pant. Again it comes—a breath of fire that touched and is gone. The great line halts as one. A blank, dead moment; in it the bosom of the desert heaves, and a breath rolls toward the waiting line. With broken moans the creatures bend their knees and wait the coming of the storm. Another scorching breath—a timeless wait.

Far to the east it starts, across the sands it whirls in circling hoops that form at last a wall. On it curls swiftly, silently; with a hot, fierce lurch it falls upon the crouching backs, stinging with fangs of fire, pelting, blinding the gasping, panting creatures; with its dry lash whipping out the lives of men and beasts. Faster, thicker, hotter, fall the sands, crushing and burying with a merciless weight,—an ocean of burning fire, pouring wrath and strength upon these wretches as it hurls

its mad force across the desert. The billows toss and heave, and break at last to sweep on,—on for other prey.

Said the famous general to his chief of staff: "Are the correspondents ready?"

"They are, sir!"

"Have they been informed that I have my new uniform on?"

"Yes, general."

"Have the photographers done their duty?"

"They have, sir."

"Then let the battle be called off."

"Boston Transcript."

EDUCATIONAL.

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A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th. 1899. For catalogues address
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For catalogue address,
GEO. W. WHITE, Treasurer,
GUILFORD COLLEGE, N. C.

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st. Avenue and Arlington St., take 17th. Avenue Car on 16th. St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m
Fourth-day, Prayer Meeting, . . 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 11.00 a.m.
Meeting for Worship 7.00 p.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

FOR SALE OR TO LET.

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Lot 130 x 200 feet.
Large hall parlor, dining room, kitchens, and laundry, pantry and toilet room on first floor.
n upper floors, seven bed rooms, sitting or sewing room, nursery, two bath rooms and store room.
Ample closets, open fire places, gas, electric lights, electric bells, and speaking tubes—all that convenience and comfort make necessary.
Terms reasonable to an acceptable purchaser or tenant. Apply to owner, JOSHUA L. BAILY, on adjoining premises.

BIRTH RATE IN EUROPE.

Signor Bodis, a well-known Italian statistician, has published tables showing the order in which the countries of Europe are classed in decreased series according to their mean birth rate: 1, Russia in Europe; 2, Hungary; 3, Serbia; 4, Roumania; 5, Austria; 6, German Empire; 7 Italy; 8, Spain; 9, Finland; 10, Portugal; 11, Holland; 12, England and Wales; 13, Scotland; 14, Denmark; 15, Norway; 16, Belgium; 17, Sweden; 18, Switzerland; 19, Greece; 20, France; 21, Ireland. It will thus be observed that Russia has the largest percentage of births, and France and Ireland have the smallest.—"Medical Record."

Have you read—

"The Slopes of Helicon; or, At the Gates of Song,"

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A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

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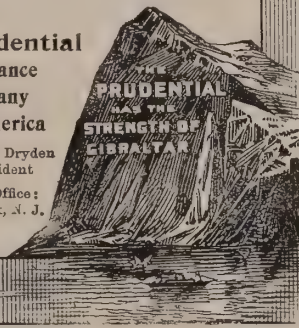
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Marcus Aurelius.

Behold! the kingdom of God is within
you.—Luke 17: 21.

FOOTFALLS ON THE STAIRS.

BY LLOYD MIFFLIN.

When morning from the clouds of roseate red
Comes with her dewy and delicious airs,
I rise and leave my solitary bed,
And stepping softly, hear the muffled tread
Of footfalls on the stairs.

When through the lonely house at noon I go,
Wrapped in deep thought, and troubled with
my cares,
Pacing the floors in silence to and fro,
I hear those feathery sounds, so soft and
low—
The footfalls on the stairs.

At twilight, when the lamps make solemn cheer,
When each loved portrait recognition wears—
Pictures of lost ones beyond measure dear—
As through the halls I pass, I pause, and hear
Faint footfalls on the stairs.

At midnight, when I mount up to my room,
And shadows from my glimmering light that
flares
Walk with me, and above me darkly loom,
I listen, for I hear from out the gloom
The footfalls on the stairs.

After the heart is stript and desolate;
After the losses, sorrows, sobs, and prayers;
After the loneliness of life's long wait,—
Oh, may I hear within the Golden Gate
Those footfalls on the stairs!
—From "The Slopes of Helicon, and Other Poems."

A KEEN RETORT.

Cardinal Manning's keen wit was often used to drive home a moral warning.

"What are you going to do in life?" he asked a flippant undergraduate at Oxford.

"Oh, I'm going to take Holy Orders," was the airy reply.

"Take care you get them, my son."

SOUTHERN SUMMER RESORTS.

To one who has seen the mountain region of North Carolina it seems incredible that so many thousands of people, in quest of pure air, magnificent scenery and healthful surroundings, should annually flock to the Adirondacks of New York and the White Mountains of New Hampshire. These latter resorts do not compare in any respect with the North Carolina country. Their so-called mountains are dwarfed by those of the "Old North State," while, as for lakes, trout streams, hunting grounds and landscapes at once gracious and majestic, there is no approach to a comparison.

Yet, year after year, our people journey in regiments to New York and New Hampshire, spending vast sums of money for mountain cottages and summer fare, while within eighteen hours of Washington is a region infinitely more attractive in every way—better for health, for bodily comfort, for outdoor sports, and for gratification of the artistic senses. Everybody knows or has heard of Asheville. Thousands have enjoyed its wonderful scenery and have been restored to health by the life-giving atmosphere and the balsamic zephyrs wafted from the mountain sides. But how few know or even guess that there are a hundred possible Ashevilles in that sapphire land—some on the Piedmont plateau, others higher up—and that magnificent lakes and clear streams filled with trout abound on every side. There is a district larger than the State of Massachusetts, easily accessible by rail, well provided with excellent inns and the most picturesque driving roads, and with room for tens of thousands of summer homes in the most beautiful locations imaginable. The area is as large as that of Switzerland; the climate is more equable and wholesome.

Northern people have begun to recognize the Southern State as refuges from their killing climate during February, March and April, and beautiful residences are springing up in Aiken, Thomasville and such points in the interior, while all along the coasts of Florida and the Gulf, as far west as New Orleans, splendid and luxurious hotels are to be found in great numbers. But for the heated period the tide of travel turns ever northward, with its concurrent stream of money, notwithstanding the fact that in western North Carolina there are loftier mountains, more gracious valleys, greater opportunities for fishing, hunting and open-air recreations, and the most bracing and beautiful climate in the world. This can be accounted for upon only one hypothesis—that the people generally know nothing of the unparalleled beauties and resources of North Carolina.

Virginia has fared much better in respect of having her attractions made notorious. For generations past such resorts as the Old Sweet, the Greenbrier White Sulphur, Capon, Orkney, Rock Enon and others of like fame and character have enjoyed a national reputation, while of later years such magnificent sanitariums as the Bath County Hot Springs have taken rank with Carlsbad and Aix-les-Bains. For more than half a century the Greenbrier White Sulphur establishment has been a center and a common meeting ground for the old Southern aristocracy, and there the best society of that section has been always typified and represented. The field of Virginia health resorts may be said to be completely occupied. In North Carolina, with the exception of Asheville, which has no summer season, we have simply a magnificent territory as yet practically unexplored.—Editorial from the *Washington Post*, July 9, 1899.

Pamphlets, Engravings, etc., issued by "The American Friend."

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2.—To confer and act in concert with the Civil Authorities in all matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.

3.—To provide increased facilities, and to secure Christian Workers for carrying on the work of the League in those parts of the City where the need is the greatest and laborers are few.

4.—To provide proper homes, especially in the country, for Children surrounded in the City by the most depraving influences.

5.—To devise ways and means to assist in the preservation and observance of the Sabbath, or the Lord's Day; to discourage the liquor traffic; to prevent the publication and sale of impure literature, and the exhibition of demoralizing pictures; and generally to promote such measures as will make and keep Philadelphia a Christian City in name and in fact.

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GENERAL NEWS NOTES.

The arbitration treaty proposed by the Peace Conference at The Hague has been signed by sixteen powers.

In reporting upon the condition of affairs in Samoa, the Samoan Commission say: "We take this opportunity of recording our opinion that the only natural and normal plan of government for these islands, and the only system which can assure permanent prosperity and tranquillity, is a government by one power."

It is estimated that this season's wheat yield in Europe will be 160,000,000 bushels less than it was last year.

Colonel DuPaty de Clam, who has been regarded as one of the arch conspirators against Dreyfus, has been liberated from prison in Paris.

The famine in Russia continues and typhoid fever in its worst form, as well as scurvy, is devastating the land.

It has been rumored that Wm. Waldorf Astor, who lately became a British citizen would soon be raised to the peerage. This is impossible, for according to an English law of the time of William III. the crown is deprived of the power to confer the rank of peer upon naturalized aliens.

Contract labor is pouring into Hawaii from Japan at the rate of about 1,500 men a month.

Yellow fever at Hampton has been checked, and the fear of a spread of the disease has subsided.

The only Jewish cadet, at West Point, after being ostracized by his class and brutally treated, was recently forced to resign.

Andrew Carnegie has given \$50,000 to found a public library at Keighley, England. He has also given \$50,000 to found a library in San Diego, Cal., and an equal sum to Fort Worth, Texas.

Aguinaldo has appealed to the powers for recognition of "Filipino Independence" in a document dated from Tarlac, July 27th.

M. de Siers, the Russian Minister at Pekin, has addressed a note to the Tsung Li Yamen, warning that body that the conclusion of an alliance with Japan would give great offence to Russia, and that the consequences to China would be most serious.

An increase in the salaries of about 180 employees of the Bureau of Engraving and Printing at Washington, has been made by order of Assistant Secretary Vanderlip.

Sir Julian Pauncefote, the British Ambassador at Washington, has been raised to the peerage, and assumes the title of Lord Pauncefote.

CIVILIZED THE ESKIMOS.

A missionary, Mr. W. T. Lopp, led the Eskimos who, during the winter of 1897, drove a herd of reindeer seven hundred miles to provide food for sailors whose ships had been imprisoned in the ice at Point Barrow, Alaska. The fact prompts Dr. Sheldon Jackson, general agent of education in Alaska, to these pithy remarks on "the influence of the mission schools in making the Arctic regions safe for the transit of white men."

In 1890, when the Congregational Mission was established at Cape Prince of Wales, no whaler had dared drop anchor in the neighborhood of that village for ten years, and the placing of missionaries there was considered by the captains of the whalers a foolhardy undertaking. The missionaries were placed there, and now ships can anchor and their crews go on shore with safety.

When, in 1881-83, Lieutenant Ray, U. S. A., was placed in charge of the international polar expedition at Point Barrow, a turret was built at one corner of his house and armed with cannon to protect his party from the natives. Now the Presbyterian Mission has so civilized the natives that no fortified habitation is necessary.

Under the influence of the Presbyterian missionary the Point Barrow natives not only provided the shipwrecked sailors with food from their own scanty supply, but also with necessary fur clothing. The influence of the missions made it possible for Lieutenant Jarvis to make, unarmed, his heroic trip of two thousand miles through the desolation of an Arctic wilderness, in midwinter, over an unknown wilderness, and among many wild tribes.

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Holding Out.—By Edgar P. Ellyson, minister of the Friends Church. "Just the thing for young converts." Both well written and well made. Cloth, 35c.

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"The object of this book has been to get the truth to the people in plain language, and to do it with dispatch, for the time is short, and men are being saved or damned with electric speed. The buzzard and the vulture will find food if they look for it, but with them we are not concerned. We are, however, terribly in earnest to help hungry souls to a place of blessing and power."

If you want Spiritual Food and Fire, read this book.

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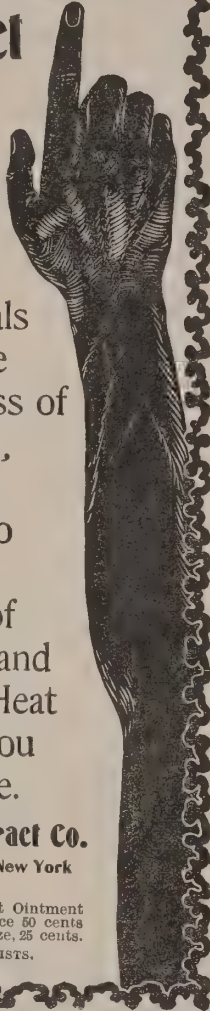
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Let Martha be active, but let her not control Mary. Let Mary be contemplative, but let her not despise Martha.—St. Francis de Sales.

DOROTHY DREW.

Dorothy Drew, Gladstone's famous grandchild, whose loving companionship added so much to the happiness of his later years, is the subject of a very interesting sketch in "The Young Woman." We learn from it that before her fourth year her political views had become decidedly radical; to her mind the House of Lords was a most reprehensible institution, and the House of Commons the mainstay of the nation. When the House of Lords was spoken of in her presence as the "Upper House," she would retort: "You mean the House of Commons!" She visited the latter during her third year, and for a time thought herself in church. The frequent rising and sitting of the members soon undecieved her, however, and from these movements and the oratorical gesticulations of the speakers, she fancied herself in a gymnasium—an impression derived from a previous visit to such a place. For some time after this, the Commons was "the place where grandad goes to do his 'nastics,'" or, on occasions, "the place where grandad goes to do his lessons."

Her visit to Queen Victoria was a momentous episode in her young life, and from the article above mentioned we quote the narrative of her delightful experiences:

Dorothy relates how she went down the very long corridor to put on her new white frock and her silk gloves, and how a grand servant all dressed in red came to say that the queen was waiting.

"The Indian man whom the queen likes very much," was at the door, and the next moment Dorothy stood before the great queen whom her grandpapa had served for sixty years. But Dorothy thought nothing of the vastness of the empire, or of the length of the reign which all the world was celebrating. It was nothing to her that the kindly gray-haired lady before her was mistress of one-quarter of the whole human race.

To Dorothy she was just another woman like grandmamma, with a white cap on her head; and Dorothy courtesied and kissed her, and told her her name was "Dorsie," that she called Mr. Gladstone "grand-

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papa," that they all had pet names at the castle, and so on and so on; and many interesting pet names were revealed on both sides.

"The queen put on her glasses and asked me to go to the other side of the room, so that she could see me better," Dorothy explains, "and then she took a little jewel-case and said, 'This is for you.'"

"I opened it and saw a darling little brooch, with a diamond V and a diamond R and a turquoise I, and a little crown at the top made of red enamel. I courtesied and kissed her hand and said, 'Thank you very much.' She looked very nice and kind, and I liked her very much."

Then the queen kissed the little debutante again, and Dorothy and her mother returned to town.

Kipling, who is numbered among the celebrities who have sought Dorothy's acquaintance, tells an amusing story of their meeting. They had been in the grounds surrounding Hawarden for some time together, when Dorothy's mother appeared, saying:

"Now, Dorothy, I hope you have not been wearying Mr. Kipling."

"Oh, no; not a bit," was the frankly unconventional reply. "Mr. Kipling has been wearying me!"

Western Yearly Meeting Rates.

A round trip rate of one fare has been made for all attending Western Yearly Meeting, from the states of Indiana, Illinois, Ohio and parts of Pennsylvania. Ask your local agent for this rate a few days before you wish to use it, so that if he has not heard of it, he may find it out in time to sell the tickets. Good crops and half rates should bring a large attendance.

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THE PRISONER OF THE VATICAN.

Leo XIII. has not been out of Rome since his coronation as pope twenty-one years ago. He has been a prisoner in his own little realm, living in the Vatican palace, attending a few services every year at St. Peter's, and either driving or walking every day in the gardens. In hot weather, when the royal court takes refuge in the mountains, and when Rome is deserted by the rich as an unhealthy and uncomfortable city, the pope lives largely out-of-doors in the Vatican gardens.

The prisoner of the Vatican was born among the mountains nearly ninety years ago. He has the broad-shouldered frame and long arms and legs of an Italian mountaineer, and his eyes, when he was in the prime of manhood, were like those of a hawk. He must often have sighed, during his long period of confinement in Rome, for his native hills!

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THE AMERICAN FRIEND.

PHILADELPHIA, EIGHTH MONTH 17TH, 1899.

Educational Supplement.

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TRUE EDUCATION.

Those who are connected with institutions of learning must labor to make them centers of power as well as of light, and we may trust with confidence that when educational institutions perform their true functions for the church they will receive the loyal support of the church. In any case the fact remains that the church cannot increase in influence unless its youth are trained and prepared for the widest possible life and service, and our own institutions must aim to be feeding places for the growing life of our young members.

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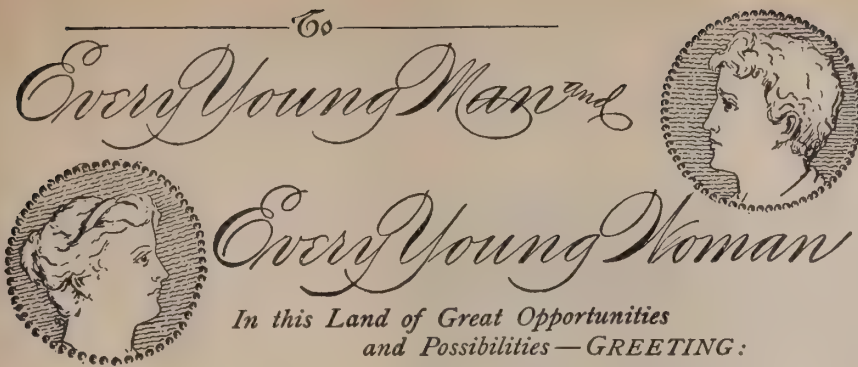
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Not prayerless the stones of its corner were laid ;
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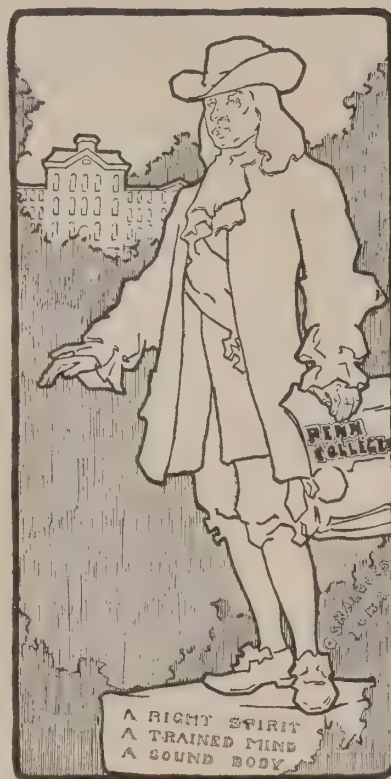
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The American Friend

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No. 34

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THE LIFE'S AIM.

*If there be good in what I wrought,
Thy hand compelled it, Master, Thine;
Where I have failed to meet Thy thought
I know, through Thee, the blame is mine.
One instant's toil to thee denied
Stands all Eternity's offense,
Of that I did with thee to guide
To Thee, through Thee, be excellence.
The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.
One stone the more swings to her place
In that dread Temple of Thy Worth—
It is enough that through Thy grace
I SAW NAUGHT COMMON ON THY EARTH.*

—RUDYARD KIPLING.

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"That they all may be one."

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PHILADELPHIA, EIGHTH MONTH 24, 1899.

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USES OF THE BIBLE.

THERE is many a man who never shows a genuine heart's love to his wife, who treats her almost with indifference, who is cold, hard, unsympathetic, and sparing of words and deeds of intimate affection; though he would under no condition allow anyone else to speak slightly or harshly of his life-companion. Many Christians do much the same thing with their Bibles. They cry out against those who seem to them to dishonor it, but they treat it much worse themselves, since they never make an honest effort to find out what is really in the Bible, or what its true use is. In fact, the Pharisees so worshiped the letter of Scripture that they failed altogether to recognize Him of whom the Scriptures testified, when He stood before them in person. This is an extreme case of what the Bible suffers at the hands of its friends.

We need to be honest with ourselves in our treatment of this book, and before we throw stones at those whose conclusions on it do not suit us, let us be sure that we honor it rightly ourselves, and study it in spirit and in truth, and realize its use and purpose. What is the Bible for? It is not a substitute for an absent God; it is not to take His place. It is not a holy shrine to be blindly worshiped. It is not a magical volume which works miracles for the man who says he believes it. It is given to us to teach us how to find the living God, who is not absent, but who speaks to us Himself as soon as we learn to know His voice. It tells us about His nature, His thought, His ways of working, His purposes, His love, His dealing with men and with nations, His patience, His mercy, His grace, His judgments, His incarnation, His method of drawing men to Himself, and of changing sinners to sons. Instead of being a "substitute" for Him, it shows us how to come ourselves into intimate fellowship with Him. Instead of speaking for Him,

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its purpose is to bring us to Him who speaks for Himself. He who uses his Bible as an end in itself, and not as a means to an end, does not use it rightly. Jacob's ladder, though angels ascended and descended upon it, was not heaven; it was only a means for climbing to heaven. The Bible is not God; it is a book which tells about God, how to receive His speech into the heart, and it proves its value only to those who use it for what it was given. *The best way to defend the Bible is to use it.*

Those who use a guide-book in traveling know whether it is a valuable one or not by the way in which it enables them to understand the countries they visit, and if they never consult it at all, they show thus that they do not value it, no matter how much they praise it with their lips. There are many of us who declare with loud voice that we believe every word of the Bible, and yet we could not possibly tell what the Book of Ezekiel is about, or how the Gospel of John agrees with the Gospel of Luke, or why Paul wrote as he did to the Galatians. This is doubtful loyalty to the Bible. The way to prove our loyalty to it is to understand its message, and those who think (falsely) that the Bible is being undermined by research, ought to be made to see that the only thing which really discredits the Bible is the fact that those who profess to love it so much take little or no pains to understand its message, or to use it as a means of learning about God and of coming into fellowship with Him. When Christians show by their use of it that the Bible everywhere reveals the Divine will and purpose, and that they see Him here revealed, and that through this revelation they come into close union and life with the living God, they then need not fear all the scholarship and research on the globe. This practical test furnishes the insuperable proof of the genuineness and divine origin of the Bible.

MOODY'S POSITION.

D. L. MOODY has given us in recent years, many illustrations of the largeness of his heart and the breadth of his mind, as well as of the greatness of his spiritual power. His letter, written last month to Lord Overtoun, of Scotland, is an admirable illustration of his wisdom as well as of his spiritual perception, and it takes the true position and attitude toward the Bible. Lord Overtoun, in the name of many Scotch Christians, invited Moody to make a religious visit to Glasgow, and to hold evangelistic meetings there this winter. In declining the invitation, Moody took occasion to analyze the religious situation in this country in the following words:

"The work in my own country has never been as promising as it is now. Destructive theology on the one side, and the no less evil spirit of intolerance on the other side have wrought wide dissensions in many communities in America. Instead of fighting error by the emphasis of truth, there has been too much splitting of hairs, and only too often an unchristian spirit of bitterness. This has frequently resulted in depleted churches, and has opened the way for still greater errors. Under these conditions *the question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself*; the question of two Isaiahs is less urgent than a familiarity with the prophecy itself."

This will be recognized as being very much in line with our preceding editorial, though that was written without any thought of this quotation. The great evangelist goes on to say that the recognition of these facts is resulting in the preaching of the Gospel as never before, and he expresses the belief that the coming year in America is going to see a widespread evangelistic movement, in which thousands will be reached by the churches. We believe that he is right, and we are confident that the multitude will respond at once to a vital proclamation of the Gospel of salvation. Let the minister who wishes to help men use the Bible, not as a subject of debate and controversy, but as a means of illumination. The way to help people to believe it an inspired book, is to interpret it so that it enables them to see God more clearly, and the reality of spiritual things and the meaning of life. The greatest evangelist of this century is going to work this winter on this line and in this method, and there will surely be results to prove the wisdom of the course. This is precisely the way to buttress the Bible and to establish its power.

So profoundly is Moody convinced of this fact, that he was not afraid—even against the advice of some of his friends—to invite to Northfield, as one of the speakers this summer, George Adam Smith, one of the greatest preachers of Christ in Scotland, but at the same time one of the foremost Biblical scholars in Europe, and of the so-called higher critic school.

DEATH OF WILLIAM JONES.

WE regret exceedingly to hear of the sudden death of William Jones, of Sunderland, England. He was known personally to many Friends in this country, and he was one of the English delegation at the Richmond Conference twelve years ago. He was everywhere recognized as one of the ablest and most persuasive advocates of peace in our branch of the church. He has for many years been ardently devoted to the work of spreading peace sentiment at home and abroad, and his life was marked by its wide service to this and other noble causes. Not long before his death he published an interesting and valuable autobiographical book, entitled, "Quaker Campaigns in Peace and War," which is a graphic narrative of his work in Russia, and during the Franco-Prussian war. We shall later give an extended review of this book, as it is one which American Friends should know.

EDITORIAL NOTES.

WE publish this week a most interesting and valuable list of the names of those who visited New England Yearly Meeting in the ministry in the early years of its history. This list is an important one for the historian and biographer, and its publication here will preserve it for future use. Some of the names, it will be noticed, are those of martyrs who joyously gave their lives for the truth which their lips proclaimed. "Here martyred and hereafter glorified!"

FUNDS are needed at once to meet the expense of publishing the proceedings of the Educational Conference held at Providence. It is hoped that Friends who are interested in promoting the cause of education, and who believe in maintaining these Five Year Conferences, will feel like contributing means to enable the committee to go forward with the publication of this report. About \$300 should be raised, and it should be in the treasurer's hands at the earliest moment possible. Those wishing to assist in this matter should send their contributions to the Treasurer, James Wood, Mt. Kisco, New York.

CHURCH NOTES.

The Mormon Church is said to be in sore need of money. It has lately been bonded for a debt of \$1,000,000.

The statistical reports of the Presbyterian church in England show an increase during the year of 1,805 communicants, the entire present number being 73,249.

Religious riots occurred at Londonderry, Ireland, on the 14th. An Irish party wrecked a Methodist Church, and in retaliation their opponents stoned a Roman Catholic Chapel.

The closing sessions of the Third Zionist Conference were held at Basle, Switzerland, on the 21st. More than 300 delegates were present during the Conference, representing the Jews in every part of the world.

The seventh annual conference of the Brotherhood of the Kingdom took place at Marlborough on the Hudson, July 31st and August 4th. The assembly has been highly commended for the deeply religious spirit in which it sought to handle social questions.

There are at present throughout the world fifty-six Methodist deaconess institutions, comprising over eight hundred deaconesses and probationers. Commenting on the character of the work thus accomplished, an exchange says, "With characteristic energy the Methodists have definitely caught and carried out the conviction that the world wants 'mothering.'"

Recent statistics for the Jewish race published by the Berlin "Institutum Judaicum" show that there are over 8,800,000 Jews in the world. Russia leads with 4,500,000; Austria with 1,100,000; while the United States is third with 930,000. Of this last figure, 350,000 reside in New York. In the United States there were only 1,000 Jews in 1812, and of the present number 530,000 have been added within the last decade. It is shown that the growth in English-speaking countries is parallel with a diminution in the older settlements of Eastern Europe.

CORRECTION.

IN making up the paper last week, a part of the report of the "Earlham Biblical Institute" was put on to the end of the opening account of "North Carolina Yearly Meeting." The Earlham report begins at the second paragraph from the bottom in the first column of page 780.

Let us be only patient, patient; and let God our Father teach His own lesson His own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that He will ring the school bell, and send us to play before our lesson is learned.—Charles Kingsley.

FOR THE AMERICAN FRIEND.

WILLIAM PENN AND ROBERT LOUIS STEVENSON.

BY AUGUSTINE JONES.

New books are produced with such facility and distributed so abundantly, that we seem to be in danger of neglecting the earlier and sometimes more edifying literature of the Society of Friends, which appeared in the seventeenth century. Emerson and other distinguished literary men have, indeed, given the general advice to read none but old books. We cannot assent to that course, but we do recommend cleaving closely and tenderly to old and tried friends, while we put new ones upon probation.

The writer has been much impressed recently by two letters of Robert Louis Stevenson, written in 1881 to Horatio F. Brown, from Davos-Platz, in Switzerland. This gifted poet, essayist and novelist, one of the great masters of language of our time, was possessed like Shakespeare, Scott and others, with the power of penetrating to the very fountains of human thought and action, laying all things open and distinct before the eyes of less inspired mortals.

A Scotchman seeking health, an exile, wandering in the streets of San Francisco in 1879, he discovered in a second-hand bookstore a classic. It was "Some Fruits of Solitude in Reflections and Maxims relating to Conduct of Human Life," by William Penn.

We to whom Penn and his maxims are household names and words, never realized such emotions from his works as came to Stevenson like a flood, as appears in these letters. But read the maxims again under the inspiration of this poetic soul, and they have a richness of meaning and expression never seen before, by some of us. The terse, beautiful style of them is admirable. How his wonderful diction stands out when compared in strength and attractiveness with the wearisome manner of expression of most of his contemporaries:

Davos.

"My dear Brown: Here it is, with the mark of a San Francisco *bouquiniste*. (Keeper of a book-stall). And if ever in all my 'human conduct' I have done a better thing to any fellow-creature than handing on to you this sweet, dignified, and wholesome book, I know I shall hear of it on the last day. To write a book like this were impossible; at least one can hand it on—with a wrench—one to another. My wife cries out and my own heart misgives me, but still here it is. I could scarcely better prove myself yours affectionately,

R. L. STEVENSON.

Davos.

"My dear Brown: I hope, if you get thus far, you will know what an invaluable present I have made you. Even the copy was dear to me, printed in the colony that Penn established, and carried in my pocket all about the San Francisco streets, read in street cars and ferry-boats, when I was sick unto death, and found in all times and places a peaceful and sweet companion. But I hope, when you shall have reached this note,

my gift will not have been in vain; for while just now we are so busy and intelligent, there is not the man living—no, nor recently dead—that could have put with so lovely a spirit so much honest, kind wisdom into words.

R. L. S.

"Scribner's Magazine," vol. xxv., p. 737.

FOR THE AMERICAN FRIEND.

A LIST OF GREAT NAMES.

The following is a verbatim copy of an old manuscript in my possession, which will be of interest to the Quaker historian, who will here find many names famous in the annals of Quakerism. Caleb Raper, who seems to have made the copy from the meeting records during his last visit to New England, was a well-known Friend of Burlington, New Jersey, and a descendant of Thomas Rapier (or Raper), a very prominent man in the early history of the State.

AMELIA M. GUMMERE.

A catalogue of the names of Friends who have visited New England in, and since the year of our Lord 1656. Taken from the Register of Newport, on Rhode Island, in the year 1742, by Caleb Raper, of Burlington, New Jersey.

1656.—Christopher Holder, of Old England.

1656.—Thomas Thurstane, of Old England.

1656.—William Brend, of Old England.

1656.—Humphrey Norton, of Old England.

1656.—John Copeland, of Old England.

1658.—John Rouse, of Old England.

1658.—Robert Hudson, of Old England.

1659.—William Robinson, of Old England.

1659.—Marmaduke Stephenson, of Old England.

1659.—William Leddra, of Old England.

(These last three were hanged in Boston for the Testimony of Truth.)

1659.—George Ruff, of Old England.

1659.—Robert Steakes, of Old England.

1661.—Josiah Coale, of Old England.

1661.—Thomas Thurstane (second time), of Old England.

1661.—Thomas Chapman, of Old England.

Between 1661 and 1671.—Thomas Newhouse, of Old England.

Between 1661 and 1671.—George Preston, of Old England.

Between 1661 and 1671.—Peter Pearson, of Old England.

Between 1661 and 1671.—Richard Pinder, of Old England.

Between 1661 and 1671.—Josiah Nicholson, of Old England.

Between 1661 and 1671.—Richard Doule, of Old England.

Between 1661 and 1671.—Solomon Eccles, of Old England.

Between 1661 and 1671.—Hallelujah Fisher, of Old England.

Between 1661 and 1671.—John Ledal, of Old England.

Between 1661 and 1671.—Wenlock Christison, of Old England.

Between 1661 and 1671.—George Coal (Coale?), of Old England.

1666.—John Burnyeat, of Old England.

1671.—William Edmundson, of Ireland.

1671.—John Burnyeat (second time), of Old England.

1672.—George Fox, of Old England.

1672.—James Lancaster, of Old England.

1672.—James Fletcher, of Old England.

1672.—John Cartwright, of Old England.

1672.—Robert Widders, of Old England.

1672.—John Stubbs, of Old England.

1675.—Daniel Airett, of Old England.

1675.—John Bristol, of Old England.

1675.—Christopher Taylor, of Old England.

1675.—John Bowater, of Old England.

1676.—John Haydock, of Old England.

1676.—Henry Currier, of Old England.

1677.—John Hatton, of Old England.

1677.—Benjamin Brown, of Old England.

1679.—John Brown, of Antigua.

1681.—Thomas Everdon, of Maryland.

1681.—Jasper Stragoos, of Maryland.

1681.—William Galloway, of Maryland.

1682.—Jacob Tilner, of Germany.

1682.—John Delaval, of Pennsylvania.

1683.—Roger Langworth, of Old England.

1683.—James Martin, of Old England.

1684.—John Longhast, of Old England.

1685.—Thomas Covren, of Old England.

1685.—William Welch, of Old England.

1692.—Thomas Willson, of Old England.

1692.—James Dickinson, of Old England.

1695.—Hugh Roberts, of Pennsylvania.

1695.—Joseph Kirkbride, of Pennsylvania.

1695.—Robert Barrow, of Old England.

1695.—Robert Wardell, of Old England.

1696.—Richard Hoskins, of Barbadoes.

1696.—George Gray, of Barbadoes.

1696.—Thomas Musgrove, of Old England.

1697.—Henry Peyton, of Old England.

1697.—Jonathan Tyler, of Old England.

1698.—Thomas Chalkley, of Old England.

1698.—William Ellis, of Old England.

1698.—Aaron Atkinson, of Old England.

1698.—James Gutterige, of Old England.

1698.—Thomas Turner, of Old England.

1698.—Thomas Janney, of Old England.

1698.—William Gabitas, of Old England.

1698.—John Simcock, of Pennsylvania.

1698.—James Dillworth, of Pennsylvania.

1698.—William Biles, of Pennsylvania.

1698.—John Willford, of Pennsylvania.

1698.—Nicholas Waln, of Pennsylvania.

1699.—Samuel Jennings, of Jersey.

1700.—Thomas Duckett, of Pennsylvania.

1700.—Roger Gill, of Old England.

1700.—Thomas Story, of Old England.

1701.—John Salkeld, of Old England.

1701.—Griffith Owen, of Pennsylvania.

- 1701.—John Richardson, of Old England.
 1701.—John Estaugh, of Old England.
 1701.—Thomas Thomson, of Old England.
 1701.—Josiah Langdale, of Old England.
 1703.—Richard Townsend, of Pennsylvania.
 1703.—Richard Gove.
 1703.—John Kinsey, of Jersey.
 1703.—John Rodman, of Long Island.
 1703.—Jacob Simcock, of Pennsylvania.
 1703.—Samuel Bownas, of Old England.
 1704.—Thomas Chalkley (second time), of Pennsylvania.
 1704.—Joseph Glaister, of Old England.
 1705.—John Fothergill, of Old England.
 1705.—William Armstead, of Old England.
 1707.—Samuel Wilkinson, of Ireland.
 1707.—Patrick Henderson, of Ireland.
 1709.—Griffith Owen (second time), of Pennsylvania.
 1709.—John Salkeld (second time), of Pennsylvania.
 1709.—William Baldwin, of Pennsylvania.
 1709.—Hugh Durborrow, of Pennsylvania.
 1709.—Joseph Kirkbride, of Pennsylvania.
 1709.—John Lea, of Pennsylvania.
 1709.—Richard Seaman, of Long Island.
 1711.—John Oxley, of Pennsylvania.
 1711.—Anthony Morris, of Pennsylvania.
 1711.—Thomas Chalkley (third time), of Pennsylvania.
 1711.—Thomas Potts, of Pennsylvania.
 1712.—Robert Roberts, of Maryland.
 1712.—John Farmar, of Old England.
 1713.—Thomas Chalkley (fourth time), of Pennsylvania.
 1713.—John Lowden, of Ireland.
 1713.—Francis Swaine, of Pennsylvania.
 1714.—Thomas Willson (second time), of Ireland.
 1714.—James Dickinson (second time), of Old England.
 1715.—Gabriel Newby, of North Carolina.
 1715.—Matthew Pritchard, of North Carolina.
 1715.—Richard Seaman (second time), of Long Island.
 1715.—Thomas Thomson (second time), of Old England.
 1715.—Josiah Langdale (second time), of Old England.
 1715.—Josiah Langdale (second time), of Old England.
 1716.—William Baldwin (second time), of Pennsylvania.
 1716.—Peter Fearon, of Jersey.
 1717.—William Armstrong, of Old England.
 1717.—James Graham, of Old England.
 1717.—John Cadwalader, of Pennsylvania.
 1717.—John Smith, of Pennsylvania.
 1717.—Griffith Owen (third time), of Pennsylvania.
 1717.—John Danson, of Old England.
 1717.—Isaac Hadwin, of Old England.
 1717.—Joseph Glaister (second time), of North Carolina.
- 1720.—John Appleton, of Old England.
 1721.—Zachary Jesse, of Ireland.
 1722.—John Fothergill (second time), of Old England.
 1722.—Lawrence King, of Old England.
 1722.—Robert Jordan, of Old England.
 1722.—John Kinsey, of Jersey.
 1722.—Obadiah Lawrence, of Long Island.
 1724.—Benjamin Kidd, of Old England.
 1724.—Thomas Lightfoot, of Pennsylvania.
 1724.—John Rutledge, of Pennsylvania.
 1724.—John Salkeld (fourth time), of Pennsylvania.
 1724.—Jacob Howel, of Pennsylvania.
 1727.—William Pigott, of Old England.
 1727.—Samuel Lord, of Ireland.
 1727.—Obadiah Lawrence (second time), of Long Island.
 1727.—Samuel Bownas (second time), of Old England.
 1727.—Joshua Fielding, of Old England.
 1728.—Rowland Willson, of Old England.
 1728.—Joseph Taylor, of Old England.
 1728.—Evan Evans, of Pennsylvania.
 1728.—John Evans, of Pennsylvania.
 1729.—John Cadwalader (second time), of Pennsylvania.
 1729.—Ebenezer Large, of Jersey.
 1730.—John Salkeld (fifth time), of Pennsylvania.
 1730.—Joshua Lord, of Jersey.
 1730.—Peter Sharp, of Maryland.
 1730.—Obadiah Lawrence (third time), of Long Island.
 1731.—Robert Jordan (second time), of Virginia.
 1731.—Caleb Raper, of Jersey.
 1731.—Henry Frankland, of Old England.
 1731.—Daniel Stanton, of Pennsylvania.
 1732.—Paul Johnson, of Ireland.
 1732.—Hugh Clifton, of Jersey.
 1733.—John Richardson (second time), of Old England.
 1733.—Richard Waln, of Pennsylvania.
 1733.—Mungo Bewly, of Ireland.
 1733.—Samuel Stephens, of Ireland.
 1734.—Zachariah Nickson, of North Carolina.
 1734.—Andrew Crammer, of Pennsylvania.
 1734.—John Burton, of Old England.
 1734.—William Backhouse, of Old England.
 1735.—Joseph Gill, of Ireland.
 1735.—Thomas Evans, of Jersey.
 1735.—Peter Fearon (second time), of Jersey.
 1735.—Hugh Clifton (second time), of Jersey.
 1735.—Edward Tyler, of Old England.
 1735.—Daniel Stanton (second time), of Pennsylvania.
 1736.—Arthur Jones, of Pennsylvania.
 1736.—John Oxley (second time), of Barbadoes.
 1737.—Robert Jordan (third time), of Pennsylvania.
 1737.—Thomas Chalkley (fourth time), of Pennsylvania.
 1737.—John Fothergill (third time), of Old England.

1737.—Samuel Jordan, of Virginia.
 1737.—Edward Tyler (back from Virginia).
 1737.—Joseph Williams, of Pennsylvania.
 1738.—Henry Stanton, of North Carolina.
 1739.—Jacob Holcomb, of Pennsylvania.
 1739.—Richard French, of Jersey.
 1739.—John Hunt, of Old England.
 1739.—Michael Lightfoot, of Pennsylvania.
 1740.—Joshua Lord (second time), Jersey.
 1740.—Abraham Morse, of Jersey.
 1740.—Henry Stanton (second time), of North Carolina.
 1740.—Thomas Wood, of Pennsylvania.
 1740.—Nicholas Austin, of Pennsylvania.
 1741.—Robert Jordan (fourth time), of Pennsylvania.
 1741.—Caleb Raper (second time), of Jersey.
 1741.—Samuel Hopwood, of Old England.
 1741.—William Brown, of Pennsylvania.
 1741.—John Griffith, of Pennsylvania.
 1742.—Samuel Hopwood (back from ye westward).
 1742.—John Churchman, of Pennsylvania.
 1743.—John Haslam, of Old England.
 1743.—Edward Peckover, of Old England.
 Here followeth ye names of Women Friends who have visited New England in ye year 1656 and since:
 1656.—Anne Austin, of Old England.
 1656.—Mary Fisher, of Old England.
 1656.—Mary Prince, of Old England.
 1656.—Sarah Gibbons, of Old England.
 1656.—Mary Weatherhead, of Old England.
 1656.—Dorothy Waugh, of Old England.
 1656.—Mary Dyer (who was martyred in Boston), of Old England.
 Between 1656 and 1664.—Elizabeth Hooton, of Old England.
 Between 1656 and 1664.—Jane Gore, of Old England.
 Between 1656 and 1664.—Mary Clark, of Old England.
 Between 1656 and 1664.—Mary Malins, of Old England.
 1664.—Anne Borden, of Old England.
 1664.—Mary Tomkins, of Old England.
 1664.—Alicce Ambrose, of Old England.
 Between 1664 and 1699.—Katherine Chapman (alias Chatham), of Old England.
 Between 1664 and 1699.—Jane Stoaks, of Old England.
 Between 1664 and 1699.—Anne Coleman, of Old England.
 1669 (?).—Anne Clayton, of Old England.
 1669.—Alice Curwin, of Old England.
 1669.—Jane Hide, of Old England.
 1669.—Elizabeth Stirredge, of Old England.
 1676.—Elizabeth Brookship (alias Jane Brooksup), of Old England.
 1676.—Martha Stanley, of Old England.
 1677.—Margaret Brewster, of Barbadoes.
 1680.—Elizabeth Carter, of Barbadoes.
 1680.—Elizabeth Brown, of Antigua.
 1685.—Naomi Malise.

1685.—Joan Vokins, of Old England.
 Between 1685 and 1697.—Anne Dillworth, of Pennsylvania.
 Between 1685 and 1697.—Jane Biles, of Pennsylvania.
 Between 1685 and 1697.—Anne Jenings, of Jersey.
 1697.—Hannah Delaval, of Pennsylvania.
 1697.—Sarah Clark, of Old England.
 1697.—Elizabeth Webb, of Old England.
 1697.—Mary Rogers, of Old England.
 1699.—Sarah Clemens, of Old England.
 1699.—Elizabeth Kay, of Ireland.
 1701.—Elizabeth Webb (second time), of Pennsylvania.
 1701.—Sarah Clemens (second time), of Pennsylvania.
 1702.—Mary Lawson, of Old England.
 1704.—Mary Ellorton, of Old England.
 1704.—Mary Bannister, of Old England.
 1705.—Anne Sibthorp, of Pennsylvania.
 1705.—Anne Chapman, of Pennsylvania.
 1706.—Mary Lawson (second time), of Pennsylvania.
 1706.—Esther Palmer, of Long Island.
 1715.—Anne Chapman (second time), of Pennsylvania.
 1715.—Rachel Seaman, of Long Island.
 1719.—Elizabeth Wartnaby, of Old England.
 1719.—Rebecca Turner, of Old England.
 1719.—Elizabeth Rawlinson, of Old England.
 1719.—Lydia Lancaster, of Old England.
 1721.—Margaret Pain, of Old England.
 1721.—Elizabeth Teague, of Pennsylvania.
 1722.—Elizabeth Webb (third time), of Pennsylvania.
 1722.—Jane Brinton, of Pennsylvania.
 1725.—Elizabeth Levis, of Pennsylvania.
 1725.—Jane Fenn, of Pennsylvania.
 1726.—Abigail Bowler, of Ireland.
 1726.—Grace Lloyd, of Pennsylvania.
 1726.—Margaret Preston, of Pennsylvania.
 1728.—Susanna Morris, of Pennsylvania.
 1728.—Mary Foulk, of Pennsylvania.
 1729.—Martha Wood, of Pennsylvania.
 1729.—Mary Lewis, of Pennsylvania.
 1729.—Mary Pennel, of Pennsylvania.
 1731.—Ruth Jones, of Pennsylvania.
 1732.—Hannah Dent, of Old England.
 1732.—Elizabeth Wyeth, of Ireland.
 1733.—Alice Alderson, of Old England.
 1733.—Margaret Copeland, of Old England.
 1733.—Jane Fenn (second time), of Pennsylvania.
 1733.—Rebecca Minshall, of Pennsylvania.
 1736.—Grace Willson, of Pennsylvania.
 1736.—Mary Pryor, of Long Island.
 1736.—Rachel Seaman, of Long Island.
 1738.—Ruth Courtney, of Ireland.
 1738.—Susanna Hudson, of Ireland.
 1739.—Mary Waln, of Pennsylvania.
 1739.—Jane Elwell, of Pennsylvania.
 1740.—Hannah Cooper (alias Dent), of Ireland.

1740.—Mary Foulk (by way of Barbadoes), of Pennsylvania.

1740.—Margaret Preston, of Pennsylvania.

1740.—Jane Hoskins (alias Fenn), of Pennsylvania.

1740.—Susanna Morris, of Pennsylvania.

1740.—Hannah Mulford, of Pennsylvania.

1742.—Hannah Jenkinson, of Pennsylvania.

1742.—Lydia Dean, of Pennsylvania.

Names of traveling Friends who came into New Jersey and Pennsylvania:

1743.—Christopher Willson, of Old England.

1743.—Eliezer Sheldon, of Ireland.

1743.—Silas Carpenter, of New England.

1743.—Edmund Peckover went from Philadelphia for Barbadoes ye beginning of ye Twelfth month, designing to go thence to the Island of Tortola.

1743.—George Duncan, of Maryland.

1744.—Samuel Hopgood and John Haslam went from Philadelphia bound for England in the Fifth month.

1744.—Christopher Willson and Eliezer Sheldon went from Philadelphia ye beginning of ye Ninth month, in order to embarque at Maryland homewards.

1745.—Thomas Gawthrop.

1747.—Samuel Nottingham.

About ye Fourth month, 1750, came in Jonah Thomson, of England, and with him Mary, the wife of Daniel Weston, from London. James Thornton also came with them, and John Griffith from his religious visit, and returned thither again ye same fall.

1754.—Katherine Payton, of Old England.

1754.—Mary Peasley, of Ireland.

1754.—Samuel Fothergill, of Old England.

1754.—Joshua Discon, of Old England.

SUBMISSION AND REST.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees,
When daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

Else, how canst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his lord replace his load,
Then rises up anew to take
The desert road.

And thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

The Disciples, or Disciples of Christ, the fourth largest religious body in the United States, are preparing to celebrate the jubilee of their organized missionary work, in Cincinnati, Ohio, from Tenth month 13th to 20th.

SPIRITUAL BEAUTY.

"That is the best part of beauty which a picture cannot express," said Lord Bacon in one of his quaint little essays. Further on, however, he felt it safe to add: "Not but I think a painter may make a better face than ever was; but he must do it by a kind of felicity . . . and not by rule." He was speaking of physical comeliness, yet we may apply his observations to spiritual beauty as well, of which no set picture can speak the inmost sacred charm. A delineation of ideal goodness, as an embodiment, may surpass anything real that we have seen, merely as a form; but always it will lack the ray from within, personal, authentic, the spontaneous light and warmth of a divine mode of motion.

Indeed, movement is beauty, as every artist knows. Motion is life. Good deeds are the perfect expression of spiritual beauty, the inevitable crystallization of beautiful thoughts. No picture on canvas, or on the poet's glowing page, can present that flash from heart to face which registers the last refinement of human righteousness and sympathy as irradiated from an act of absolute kindness. The inner felicity of which this spiritual illumination is born cannot be assumed at will; it is the distinguishing trait of the heaven-bred soul. The hypocrite can make a better formal show of righteousness than ever attended a really great deed of love; but the convincing and mastering power of sincerity goes with the beautiful, unpremeditated, inevitable movement.

The way, the truth, and the life,—these are one in supreme beauty; they inform every act of charity, every impulse of sympathy, in the whole realm of spiritual experience. He who coldly examines the law and keeps the forms of its commandments may do righteousness by rote, and great good may come of it; but the spirit that has received the illumination of the law and irradiates it as the light of its smiles and the heat of its love works the miracles of life through the power of that higher beauty which no painter can limn, no poet describe. The lily of the field arrays itself unconsciously, yet by force of an imperious law, in a glory above that of Solomon. Beauty comes that way. The law of Christ makes it a natural growth, a bloom of the soul. First the way, then the truth, then the life. The way is the form of beauty, the truth is the law of beauty, the life is the application of beauty. Nothing is beautiful that is not good; nothing is good until it shows good results. Spiritual beauty is a mode of spiritual motion towards the supreme good, a movement that uncovers blessings with every throb.—The Independent.

Look within. Within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.—Marcus Aurelius.

Our great national leaders, and indeed all the world's greatest statesmen, have been Christians. Should not He who made the world, best teach men to govern it?

MEMORIAL OF A. H. PICKERING, AN ELDER OF CHICAGO MONTHLY MEETING.

"They that are planted in the house of the Lord shall flourish in the courts of our God." Ps. 92: 13.

By the sudden ending of the life of Aquila H. Pickering, Chicago Meeting of Friends has lost one of its best loved and most active members, and Western Yearly Meeting one who served it with devotion, and was interested in every line of its work. He was born in the State of Ohio on the 11th of Twelfth month, 1820, and received his education in part, in Mt. Pleasant Boarding School of Friends. He removed to Salem, Iowa, in 1842, and four years later was united in marriage with Ruth M. Dorland. She died in 1878, leaving six children, all of whom are living at this time. In 1865 they came to Chicago, where the intense activity of business life was particularly congenial to one of his energetic temperament.

Although in the practice of attending the meetings of the church, and interested in its progress, he was not converted until about forty years of age. He often alluded to this event, which made a great change in his life. He had a peculiarly hopeful spirit, and desired that Friends should occupy an important place in this great city.

He was active in organizing Chicago meeting, and gave freely of his time and money to secure a suitable place of worship. The influence of his spirit of earnest devotion, combined with great kindness of manner, made his presence everywhere most helpful.

In 1880 he married Hannah N. T. Bufkin, who survives him. Our dear Friend had passed into advanced age; he was characterized by a humility and tenderness that was made more impressive by his great height and commanding presence. It was his custom to give the hand and a kindly greeting at the door to every one who attended our meetings. He had great affection and sympathy for the young, and belonged to the Young Peoples' Society of Christian Endeavor, occasionally attending their meetings. Only once when in California did he miss attending his own yearly meeting, and he had visited nearly, if not quite, every yearly meeting on this continent. His enjoyment of meetings was great, especially those where he could give his testimony to the faithfulness and love of his heavenly Father. From the life of the great Apostle Paul, inspired by the Holy Spirit, we have these blessed words, "And now abideth faith, hope, and love, these three, but the greatest of these is love." How beautifully was this trait of love manifested in the life of our dearly beloved friend; it was so a part of him, that you could not come in contact with him without being inspired by it.

His great, loving, heart reached out to the whole world in a longing desire that all might know Jesus and his love. His love and zeal for the little church in Chicago was intense, and we well remember his untiring efforts for a new and better building in which to worship, and his joy and gratitude on the day of its dedication. May his example in this respect live before us for perpetual imitation. This providence in

the removal of our brother speaks to us all; it says to the older ones in our midst, "What thy hand findeth to do, do it speedily, for the night cometh," and to the young who will come forward and say, "Here am I, let me take his place, only so it may please God that I have also His reward."

"And I heard a voice saying blessed are the dead who die in the Lord, yea saith the Spirit, for they rest from their labors, and their works do follow them."

A Friend in Lynn, Mass., writes further of A. H. Pickering:

"I well remember the first time that he was at our meeting in Lynn, several years ago—how when he took his seat I thought we had before us a man of unusual power, and yet when he knelt in prayer his utterances had all the sweet simplicity of a little child; and I came to the conclusion that he had mastered the lesson that so many of our strong men of affairs are slow to learn, that "Except ye be converted and become as little children ye cannot see the kingdom of heaven." It will always be sweet to remember his last visit among us, and his farewell testimony in our meeting; and while the manner of his going seems terrible, can we not say of him, as was said of Enoch, that "he walketh with God and was not, for God took him."

IN MEMORIAM OF ANN M. HAINES.

Ann M. Haines, aged 81 years, widow of the late Emmor Haines, of Buffalo, N. Y., on the 14th of Seventh month, 1899, ended her sojourn on earth and entered into her heavenly inheritance. She was the daughter of Lindley M. Moore, of Rochester, N. Y., a member and esteemed elder of Collins (N. Y.) Meeting of Friends, through whose liberality and that of her husband the meeting-house and minister's residence at Collins were largely built, and she has ever generously helped Friends' work there, and in other parts of New York.

Of none can it be more truly said that she was a "Mother in Israel."

"None knew her but to love her;
None named her, but to praise."

She retained her clear, mental faculties to the last, and took a deep interest and was ever active in all departments of our church work, and was an active organizer, supporter, and for several years president, of the Woman's Foreign Missionary Union of Friends. Home and foreign missions were ever in her heart and mind, and every effort to aid the poor and needy found in her a sympathetic and generous helper. And workers in the cause of Christ always found in our departed mother a wise counsellor and sympathizing friend.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The voice of the soul is not to be silenced.—Felix Adler.

The International Lesson.

THIRD QUARTER.

Lesson X.

Ninth month 3, 1899

REBUILDING THE TEMPLE.

Ezra. 3: 10 to 4: 5.

GOLDEN TEXT.—The temple of God is holy which temple ye are. 1 Cor. 3: 17.

DAILY READINGS.

Second-day, Eighth mo. 28.—Daily offerings. Ezra 3: 1-7.

Third-day, Eighth mo. 29.—Rebuilding the Temple. Ezra 3: 8-13.

Fourth-day, Eighth mo. 30.—Rebuilding the Temple. Ezra 4: 1-6.

Fifth-day, Eighth mo. 31.—Enemies prevail. Ezra 4: 11-24.

Sixth-day, Ninth mo. 1.—Charge of the Levites. 1 Chron. 33: 24-32.

Seventh-day, Ninth mo. 2.—Enduring mercy. Psalm 136.

First-day, Ninth mo. 3.—God's Temple. 1 Cor. 3: 6-17.

The verses intervening between the present lesson and the last should be read, omitting the lists of names, which, however, should be glanced over.

The time of the return was probably about the spring of 536 B.C.; the altar was set up in the "seventh month" (chap. 3: 1), October, and the foundations of the temple begun in the "second month" "in the second year of their coming" (3: 8), or May, 535 B.C.

The march to Jerusalem would probably take at least four months (compare Ezra 7: 9); the distance was about six hundred miles.

The land which the returned exiles controlled must have been of quite small extent, as the list of towns does not include any south of Bethlehem, nor any north of the tribe of Benjamin. Some scholars think that the first body of returning exiles was much less in number than has been generally supposed; the lists in Ezra do not state distinctly when those named returned, and various other data seem to show that the lists include those of a later period. The words and attitude of the prophets, Haggai and Zechariah, rather support this view. This view also explains the long period of fifteen or sixteen years before the temple was begun to be raised on the foundations laid in 535.

10. "The builders." It is not quite clear whether this word refers to the workmen or to the directors of the work, Jeshua and Zerubbabel, but taking into consideration the whole connection, the former seems better; the verse would then read as in margin of Revised Version: "and when the builders laid the foundation of the temple of the Lord the priests stood in their apparel," etc. The apparel was rich (compare Ex. 31: 10; 37: 27; 2 Chron. 5: 12). "Trumpets." (Compare Numb. 10: 8). The trumpet was used to call the people together. "Cymbals." (Compare 1 Chron. 25: 1).

11. "By course." "Sang one to another." Revised Version. That is responsively. (Ex. 15: 20, 21; Neh. 12: 24). "For he is good," etc. Revised Version. At first sight it would seem that these words are quoted from Psalm 136, but it is likely that such is not the case. The words are probably a liturgical response in common use. (Compare 1 Chron. 16: 34; 2 Chron. 5: 13; compare also Jer. 33: 10, 11).

12. "Chief of the fathers." "Heads of fathers' houses." Revised Version. "First house." Solomon's temple was destroyed in 587 or 586 B.C., fifty-one years before. There were some of the old men still living sixteen years later (520) in the time of Haggai (Hag. 2: 3). "Wept." This was doubtless because of their remembrance of the old days, the disasters which had befallen them and their people. It could hardly be in relation to the temple, for only the foundations were being laid, and these were larger than those of Solomon's temple; it is possible that they were almost hopeless as to the outcome of the effort to rebuild.

4: 1. "Adversaries." The mixed race known as the Samaritans. "Judah and Benjamin." The great majority of those who returned belonged to these tribes. "A temple unto the Lord, the God of Israel." Revised Version.

2. "Seek." Worship. Esarhaddon succeeded Sennacherib, and reigned over Assyria (Assur), 680-668 B.C. Their claim is that as they worshiped God they should be allowed to help in rebuilding the temple. For the character of the people see 2 Kings 17: 24-41. There is reason to think, however, that there were others who were more like the Jews, at least during the early days of the captivity (see Jer. 41: 5; also Lam. 5: 19-22). In the days of Hezekiah also, there were those who claimed to be Israelites. (See 2 Chron. 30: 1, 11, etc.)

3. "As King Cyrus," etc. The refusal was technically based upon the edict of Cyrus, which was addressed to the captives, and not to the dwellers in Palestine. Under the circumstances this appears to have been the best course to pursue. As to the apparent ungraciousness of the Jews, it may be said: (1) the offer was of doubtful sincerity; (2) acceptance might have forfeited the privileges given by Cyrus; (3) and most conclusive of all, those who offered help were semi-idolaters, and contact with such might have not only compromised the Jews, but also have seriously injured their own religious faith—they were not even to touch the unclean thing.

4. This and the following verse seem to justify the action of the Jews in declining aid.

5. "Counsellors," etc. They paid officials to make unfavorable reports. "Until the reign of Darius," 522 B.C. In 520 the building of the temple was again begun.

PRACTICAL THOUGHTS.

1. Build on a solid foundation. (1 Cor. 3: 13-17).
2. Keep clear of entangling alliances which may draw away from the truth.
3. 1 Cor. 3: 11.

Personal integrity is a first fruit of patriotism. For the sake of the nation all her sons should be true men.

Men every day measure Christ by themselves. How much better if we measured ourselves by the Christ.—Lew Wallace.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 281 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR NINTH MONTH 3d, 1899.

HOLDING UP THE PASTOR'S HANDS. WHAT CAN WE DO TO HELP OUR PASTOR?

Ex. 17: 1-13.

Second-day, Eighth mo. 28.—By our prayers. 2 Thess. 3: 1-5.
Third-day, Eighth mo. 29.—By our sympathy. Phil. 4: 10-20.
Fourth-day, Eighth mo. 30.—By our friendship. 1 Thess. 5: 12-18.
Fifth-day, Eighth mo. 31.—By withholding criticism. Num. 12: 1-16.
Sixth-day, Ninth mo. 1.—By doing church work. 1 Cor. 12: 4-11.
Seventh-day, Ninth mo. 2.—By avoiding contention. Phil. 1: 14-16; 1 Cor. 3: 1-9.

There are congregations smaller than that of the children of Israel, and much more modern, that have been known to manifest some of the same traits of character shown in the first seven verses of our lesson. These people thought Moses could do it all, and were quick to blame him with any lack that might occur. There is a danger among Friends of to-day in the adoption of the pastoral system that renders a warning not out of place in this connection. It is a fallacy to suppose that a pastoral system can remedy all, or even many of the deficiencies of our congregations. No pastor can do much with a congregation that is a "mixed multitude," longing for "the flesh pots of Egypt," except to be to them a faithful prophet of the Lord. He may possess the greatest ingenuity in devising new methods, and in setting everybody to "doing something," but it all amounts to little. A congregation less spiritual than the pastor will always limit his service. There should be no difference between pastor and people in the quality of their spirituality, zeal, and consecration to the service of God; the only difference is one of gifts. The latter part of the lesson is in bright contrast with the earlier verses. Joshua is seen as a warrior in active service. Aaron and he are not fighting, but they are helping just as much. A Christian Endeavorer is doing much who always holds up his pastor's hands by prayer, by expressed sympathy, by constant presence at all services, by loyal support in every way. An Endeavorer can do much by giving full confidence to his pastor. Among the most sacred things in life are the heart confidences between a pastor and his young people. Some of them have taught the writer the deepest lessons of his life, and when most drawn upon by others for help, he has received most help in return.

Endeavorers can help their pastor by hearty co-operation in such plans for work as may be adopted. Even when such plans do not wholly commend themselves to our own judgment, we can do our best to further them, and by such earnest effort be in a position to help to make better plans another time.

Draw as largely as you can upon your pastor for help in training for Christian work. All our meetings need more trained workers; there is a large field for Christian service outside of the ministry of the Word. There is personal work to be done, at once

the most delicate, yet most important of all service. Learn how to do it Scripturally, tactfully, prayerfully. The prayer life of Endeavorers needs as careful training as any part of their service. Who of us does not know more than one good, earnest soul who learned how to pray in some stilted, unnatural tone, with certain set phrases, and for a certain length of time; all of which are wrong. Prayer is the most thoughtful service of the Christian life, and needs most instruction. You can help your pastor immeasurably by getting him to help you to understand the truth in regard to these, and many other phases of life.

If he is such a man as he ought to be, or such a woman—as the case may be—do not be afraid to state your difficulties to him freely. There is often a morbid sensitiveness which makes us think our case is so unlike every other one, that we are afraid to tell any one about it. As a matter of fact, it is just like thousands of others, and we shall find it out by confession to a man of wider experience and sympathy. We can help our pastor by helping others to know him, and to come in touch with him. The writer remembers with gratitude to this day, an old Mexican shoemaker, poverty stricken, afflicted with disease, who could not preach himself, but he rarely came to the preaching service without bringing some one with him to hear the Gospel.

If all our congregations could be induced to do two things: first, to do their utmost to bring others in reach of the Gospel; and, secondly, to constantly do personal work themselves for the salvation of souls, what a marvelous change would take place.

NORTH CAROLINA YEARLY MEETING.

The yearly meeting convened at 10 o'clock on Fifth-day, Eighth month 10th, 1899, and after some financial reports on evangelistic work and the income of the Tripp estate for education, the condition of the Society was brought under review by reading and answering the queries.

The report showed about the same state of affairs as usual—little increase in the total of membership, which is something over 5,000, with 51 ministers, making 100 members to each minister. There are 21 meetings without any minister. Some liquor drinking in all the quarters, except New Garden, was reported. Something like 1,800 members are reported as using, cultivating or dealing in tobacco. The need of preaching the Gospel to every creature came so upon the meeting that the subscription to the Evangelistic Committee was reopened, and more money was gotten than was subscribed the day before.

Afternoon.—Interesting remarks were made by Eunice Darden, teacher of the school at Augusta Academy, in Davie County, where James R. Jones, David Sampson and others had held series of meetings, resulting in the opening of a Friends' meeting and the school in a large and fairly well furnished building. There are forty odd members in the meeting. It is the only Friends' meeting in Davie County, and there is the only temperance meeting in the county.

The teaching in the school is supplemented by teaching the girls to keep house and look after domestic affairs. This domestic training is done by Susan S. Robeson, late of Philadelphia, a member of New Garden Monthly Meeting at Guilford College.

Sixth-day morning, Eighth month 8th, 1899.—Meeting on Ministry and Oversight. We were exhorted to individual faithfulness.

A visiting Friend gave a searching X-ray exposition of sin among professing Christians, even among those in high places, outwardly in the church, in which he showed that the Devil goes

about not only as a roaring lion, but as a twining, insinuating serpent. We were earnestly entreated to give ourselves unreservedly to God.

Lorena Reynolds and Alice R. King were reappointed as clerk and assistant clerk for the ensuing year.

The report of the Blue Ridge Mission shows continued success after twelve years of interesting history. There are 120 pupils in the school. Samuel R. Pickett and wife are placed in charge of the school, to be aided by Lorena Reynolds.

The meeting, after considering the report, acceded to the recommendation of the committee and of David Sampson and appointed a new committee, putting Augusta Academy in the care of the Blue Ridge Committee, and appropriated \$100 for the committee, and also took a subscription and a collection in addition for the same work.

Friends' Foreign Missionary Board made an interesting report. Annie V. Edgerton, believing herself called of the Lord to missionary work in India, was set apart by the Board and sailed in last First month, and reached her destination at Nowgong in safety and good health, in which condition she has remained ever since, and writes that she is as happy in her work as she ever was in her school at Brannon's school house in North Carolina. The report showed that over \$900 has been raised for Annie Edgerton's sending out and support to date. The meeting entered into a subscription, which was animated and creditable, evincing self-denial and devotion to the missionary cause. The fact that Annie V. Edgerton has left us for this very distant, and, humanly speaking, difficult field, and that North Carolina Friends, in their limited financial condition, have been enabled to do this when it seemed they were doing all possible before for them to do, is marvelous. Though Annie Edgerton has been there so short a time, she endures the intense heat better than workers from further north who have been there longer.

Seventh-day morning, the 12th.—Meeting on Ministry and Oversight. The subject previously introduced by David E. Sampson and left to a committee was continued. It is said there is much neglect among ministers, elders and overseers in caring for the membership, so the committee recommended revising, and, if necessary, reorganizing of the ministry and eldership and the appointment of a committee to hold meetings of the members, elders and overseers in different places throughout the yearly meeting, made especially in the sections where meetings have been established more recently. The subject went forward to the yearly meeting at large that such a committee be appointed, and their necessary expenses be paid while in the prosecution of the service.

Seventh-day, 10 o'clock a.m.—The opening minute was read in joint session. The representatives report the apportionment of yearly stock to be raised in different quarters and the reappointment of W. T. Parker as treasurer.

The seventh report of the Orphanage makes a good showing. Forty-two have been received, and homes have been found for twenty-three, leaving nineteen still in the Orphanage. The report was accepted, and the recommendation that \$300 be appropriated to the work next year was made, and a considerable addition was made by a subscription taken in the face of the meeting, amounting to \$226.78. The Orphanage is the one thing in which all more nearly unite in giving than in anything else.

Afternoon.—Joint session. Report on education shows an increasing interest in secondary education. Six hundred pupils have attended these schools; 228 are Friends; \$438 have been used to aid these schools; 100 Friends' children have been aided; 20 of these pupils are preparing for Guilford College.

This work is encouraged and continued. A most interesting and encouraging letter was read from Joseph Moore, alluding happily to his eight years' labor and love in this yearly meeting along the lines of religious and educational work, and urged the importance of Guilford College upon the prayerful attention of the yearly meeting. Loving appreciation of the letter and its writer was expressed, and it was promptly directed to be printed with the minutes.

Returning ministers were read for those visiting. An epistle of advice was read and directed published in the minutes. An epistle to other yearly meetings was read and directed to be signed and forwarded.

The reports of the different departments of Guilford College—the literary, farm, financial and all—showed enlargement and good improvement. Water works and other conveniences have been added to the buildings, and the girls in the cottages are much better provided for without any additional cost.

Mary M. Hollis made an appeal for funds for girls' aid, and succeeded in getting \$186 subscribed.

The will of Tamar Hill bequeaths \$1,000 for the education of girls of North Carolina Yearly Meeting, and it might be added here also \$500 to aid the missionary work of North Carolina Yearly Meeting. Tamar Hill was a native of Randolph County, North Carolina.

Second-day morning.—Report of Committee on Indian Affairs shows the usual condition of affairs. Mary Woody, who had recently visited some of the Indians, reports that while many of the Indians are wealthy, they rent their landed possessions, still live in poverty and wretchedness, and some of them have used all due them for four years hence.

The Bible School report showed increase in total enrollment; three schools fewer; more adults have been enrolled; half the attenders at the schools are not Friends. The number of teachers not Friends has increased since last year. On First-day—yesterday morning—a meeting was held for more than an hour in the meeting house and addressed by Mead A. Kelsey, F. S. Blair, General Superintendent of Bible Schools, and Joseph Potts.

Second-day afternoon.—It is agreed and directed in the interest of good order that the railroads be requested not to run excursions or give special rates for First-day of yearly meeting hereafter.

A committee was appointed to consider and report their judgment next year on a plan for appropriations and subscriptions of money to the various objects and purposes of the yearly meeting.

Report of Committee for the Development of the Ministry showed progress in the work. The further recommendation is made that when persons show a call to public service for the Master the Meeting on Ministry and Oversight should recommend the person to the monthly meeting, which may recognize the gift, encourage the person to seek divine qualification and allow the exercise of his gift within the limits of the quarterly meeting, and if such person seem to develop sufficiently the Quarterly Meeting on Ministry and Oversight should bring forward the name of the individual to the quarterly meeting, which may recognize the gift and set apart the Friend for service within the yearly meeting, and when further development is attained the matter should come to the yearly meeting, where such person should be recorded a minister of the gospel.

The subject of the ordinances being under consideration, it was agreed to minute a reaffirmation of our views as given in our Discipline.

Report on the suppression of the liquor traffic showed continued effort and progress on this subject, with less drinking among Friends. The report noted that the State president of the Women's Christian Temperance Union is Mary E. Cartland, one of the clerks of the yearly meeting. She is a minister of the gospel; and that other Friends have official and prominent places in the organizations, and it was reported that these women had been instrumental in securing the denial of liquor license in five or six counties of North Carolina by the Boards of County Commissioners.

James R. Jones, superintendent of this work, is continued in charge of a committee to prosecute the work next year.

The minutes of the Representative Meeting were read and approved. Joseph Potts, a minister, of Mt. Airy, N. C., is the clerk.

The yearly meeting's Society of Christian Endeavor held a very interesting meeting on Seventh-day evening and made a good report.

The yearly meeting sent a letter of Christian salutation and encouragement to what is styled "The Friends' Church in Havana," with a copy each of our Discipline and of this year's minutes of this yearly meeting.

There have been regular Gospel meetings each morning at 8.30 o'clock, and each evening at 8 o'clock, the whole week. In these meetings home and visiting ministers have handed forth the bread of life.

On First-day large audiences in forenoon and afternoon were engaged in worship and hearing the Gospel in the meeting house, under a tent, and at a stand in the grove.

There seemed to be a more blessed harmony in the yearly meeting this year than usual—a marked spirit of condescension and graceful, loving submission one to another, and a general and decided spirit to see Jesus only; a prayerful, earnest, wrestling desire to have our membership more thoroughly baptized of the Spirit, indoctrinated in the essentially distinguishing features of our branch of the church, toward the accomplishment of which very much is expected under the blessing of God by the committee set apart to labor throughout the yearly meeting.

The meeting closed late in the afternoon in much love and Divine overshadowing.

News from the Field.

Cordoba, Argentine Republic, S. A., Seventh month 10th, 1899.
Editor of THE AMERICAN FRIEND.

Dear Friend:—There are eight of us here, looking toward Bolivia, but the revolution in that republic has kept us back, and since the overthrow of the government army the armed bands of Indians have been robbing and murdering all foreigners in many places, so life has been very unsafe and still is, though I made one attempt to go and a snowstorm blockaded the pass in the mountain and stopped me. Then I learned that my wife was taken down with lung fever on Third month 15th, and so low that life was despaired of for two weeks; then she rallied a little so she could sit up a part of the time, and there was hope for a return to strength; but a late letter from my children—Sixth month 6th—John H. and Mattie M. Hadley, informs me that she is still lingering and they fear she is not going to regain her health, so I have decided to return to the United States as soon as I can, for a time at least. My interest in this dark south land has not abated in the least, but rather increased, so I will leave Cordoba on the 18th inst. and try to return if possible in three months.

I think of trying to take the Royal Mail Steamer that sails on the 21st and intercepts the Hatton, at Rio de Janeiro, of the Lamport and Holt Line, for New York, that sails about Seventh month 27th to Eighth month 2d.

WILLIAM MARSHALL.

DOWN IN GEORGIA.

It has been a year of scarcity down South this year. The cold killed our fruits, except grapes and apples, and the drouth ruined a majority of our early gardens, but the summer ("latter") rains set in, and many corn-fields are an average yield and the cotton is white with bloom—white to-day to turn pink on the morrow. But speaking of the blossoms: No one has seen the precious morning glory at its best unless he has been South in mid-summer. It shades our piazza, covers the garden wall, hides the storm-wrecked cedar stumps. It is in the corn, it is in the cotton, it clammers over the weeds and grass in field and lane—the sweetest, prettiest, reddest, pinkest, most royal purple of any flower that eye ever beheld. "Solomon in all his glory was not arrayed like one of these." True, it vanishes with the morning dew, but it is here to greet one on the following morning—so beautiful and sweet that it is strange that we of the Southland are still so sinful, so very much "lower than the angels." C. S.

OHIO YEARLY MEETING.

Adrian Quarterly Meeting, Mich., was held Eighth month 5th and 6th, 1899. Visiting ministers present were Charles L. Jessup and his wife, Hannah Pratt Jessup, of Western Yearly Meeting.

On Seventh-day morning Charles Jessup read our Saviour's prayer in the 17th chapter of John's Gospel, and preached from the last clause of the 21st verse: "That the world may believe that thou hast sent me," urging the church to live so as to prove to the world the reality of the Christian religion, and that our Christ was truly the sent of the Father.

On First-day morning Hannah P. Jessup preached to the unsaved and to those who had shallow experience as Christians,

illustrating in a forcible manner the incongruity of living on in uncertainty as to whether we are the Lord's or not.

She was followed by her husband from the words, "I am not ashamed of the Gospel of Christ," and a powerful plea was made for the Bible and our holy Christian religion. In the afternoon he gave his lecture entitled, "Quakers, Slavery and Temperance," which was very interesting and instructive.

MARY C. WOOD.

Cleveland, Ohio.—Orlando Tomlinson, pastor of Friends' church at Smithfield, O., closed a very successful tent meeting at one of the missions of the First Friends' Church, Cleveland, O. Our brother preached the Word in the power and demonstration of the Spirit, and souls were saved and believers strengthened. He was assisted by Arthur Chilson and others.

Alum Creek Quarterly Meeting, held Eighth month 5th and 6th, report a very precious time. The Quarterly Meeting Christian Endeavor appointed George Weir, of Berlinville, Quarterly Meeting Christian Endeavor President.

ARTHUR CHILSON.

Richwood, Ohio.—Charles D. W. Hiatt and Robert L. Carter, of Fairmount, Ind., held a very successful tent meeting at this place. The Gospel was preached with clearness and power. Charles D. W. Hiatt came here from Byhalia, O., where he had a good meeting with much success, assisted by the pastor of the Friends' Church.

EZRA PEARSON.

IOWA YEARLY MEETING.

Lynnville, Iowa.—Lynn Grove Quarterly Meeting was held at Lynnville, Jasper County, Iowa, Eighth month 12th and 13th. The new house not being completed the meetings were held in the beautiful grove surrounding the building. Large audiences listened to the preaching of the Gospel on First-day morning, afternoon and evening. Zenas L. Martin, Yearly Meeting Superintendent, was with us, and preached on Seventh-day, and Henry C. Pemberton and wife throughout all the sessions. The Endeavorers held their Union rally on Seventh-day evening. We truly feel that Lynn Grove Quarterly Meeting is on the upgrade in spiritual as well as other things. We thank God for the clear, plain, forcible truth declared.

Through the efforts of E. Howard Brown, pastor of Lynnville Meeting, a new meeting house, valued at \$2,000, is just about completed. Although the meeting desires that Howard Brown remain with them another year, he and his wife, Ruth E. Brown, will enter the evangelistic work this fall. Josiah Hockett was also granted a minute for evangelistic work in Michigan and Wisconsin. B. G. Nevill, who is located at Kellogg, is closing up his second year's work. Robert Lincoln, who has been located at Oak Grove Meeting, is talking of taking pastoral work in other fields.

E. H. B.

A two-weeks' tabernacle meeting was held at Ackworth, Iowa, conducted by Edwin Loft, of New Sharon, assisted by James B. Pickard, of Pleasant Plain. The weather was fine all the time, and God wonderfully blessed the preaching of His Word. Thirty souls came to the Lord during the two-weeks' meeting. Eight were converted, seven renewed, fifteen sanctified, and the whole country stirred, for which we praise the Lord.

EDWIN LOFT.

Springdale Quarterly Meeting, held at Springdale, Iowa, from Eighth month 4th to 6th, was attended by David Tatum, of Denver, and Oliver M. Frazer and wife, of North Loop Valley, Neb. The Gospel labors of all of them were edifying and well received. A contribution of six dollars was taken for missionary work in Cuba, provided there is an opening for it in six months, and if not, the fund is to go into the Church Extension Fund of Iowa Yearly Meeting.

During the Quarterly Meeting the Christian Endeavor Society raised seven dollars for missionary work in Jamaica. The report of the Women's Foreign Missionary Society showed faithful and progressive work.

David Tatum gave interesting and instructive addresses on temperance at Springdale and West Branch. He has lectured on temperance and preached the Gospel in every State and Territory,

except Alaska, in the United States, and also in the Dominion of Canada, and in England and Ireland. One of the many whom the Lord has blessed during his twenty-nine years of preaching and lecturing was D. B. Updegraff, who was led into the experience of sanctification by David Tatum.

NEW ENGLAND YEARLY MEETING.

On the 6th of Eighth month a very interesting meeting was held in the ancient Friends' meeting house in Uxbridge, Mass. This house is of brick, built in 1770, and is often visited by people who are interested in the relics of early days.

The Preparative Meeting was laid down many years ago, but occasional meetings are held during the year. On the 6th a meeting was held by a large number of Christian Endeavorers, members coming from Woonsocket and Slatersville, R. I., and Blackstone, Mass. There were also a great number in attendance from Uxbridge village, which is two and a half miles from the meeting house, the latter being in the southern part of the town.

The meeting was gathered by the invitation of Leander Fisher, a Friend of Woonsocket Meeting. He is the president of nine Christian Endeavor Societies. The 16th chapter of Acts was read, and Brother Fisher called our attention to the three kinds of conversions described in that chapter. First, that of Lydia, which was a prayer meeting conversion. Then the case of the girl possessed by a spirit of divination, from whom the evil spirit was driven out by a rebuke. Lastly, the jailer and his household were converted by the prayer and praise of Paul and Silas at midnight, followed by the earthquake.

Interesting testimonies followed, and there were witnesses to the soul-saving influences of the prayer meeting and the faithful rebuke.

Many more would doubtless have spoken could we have had more time. May the Lord bless all who attended and cheered our hearts by their presence and efforts.

ADELINE L. F. DANIELS.

Smithfield Quarterly Meeting was held at Bolton, Mass., Fifth-day, Eighth month 10th. The day before the Meeting on Ministry and Oversight was held in the afternoon, and in the evening the Bible School Conference. "Uncle" Nathan Douglas, of Maine, and Charles H. Jones, of Amesbury, Mass., were in attendance. The latter is our Yearly Meeting Superintendent of Gospel Work. He remarked that it was under the Gospel ministry of Nathan Douglas that he first yielded himself to be a preacher of the Gospel, and at this time it was pleasant to sit beside him, engaged in the same service.

The day of Quarterly Meeting was exceedingly rainy, yet there was a good attendance, with many young people and babies present, which is always a marked feature of Bolton Quarterly Meeting, and one to be commended.

After the Gospel meeting Friends adjourned to a nearby home, where a bountiful dinner was served to all; then back to the meeting house for business meeting, which was small, but very interesting.

A Gospel committee for the Quarterly Meeting was appointed to unite with the Yearly Meeting Gospel Committee, and other necessary business transacted.

We had helpful advice from Nathan Douglas, who is nearly eighty-eight years of age, and Charles H. Jones, and the meeting closed in harmony.

We felt glad to have been there in spite of the wet day. We were kindly cared for. Umbrellas and wraps were in great demand, likewise all vehicles to ride in.

Anything from a barge to a milk-wagon was very acceptable to keep us out of the rain.

ADELINE L. F. DANIELS.

INDIANA YEARLY MEETING.

Marion, Ind.—We have a flourishing meeting at the First Church, with a large Sabbath school and a deeply spiritual Christian Endeavor. All lines of church work are being carried forward with the help of God in the light of the Holy Spirit.

During the past two years more than sixty members have been received into the church, and about twenty-five active members in the Christian Endeavor. But the best of all, we have a

strong working force of young and middle-aged persons whose lives are dedicated to the Master's service, and who are filled with the Holy Spirit. A few weeks ago at our meeting on First-day night these consecrated workers led a lost soul back to Christ, one who had been wandering away from the fold for a number of years. Such is our work. We are seeking the lost ones all the year round.

Oscar Moon and Mary A. Overman, both of them members of our Meeting and Christian Endeavor, were united in marriage at the First Friends' Church, Marion, Ind., Eighth month 10th, by the Friends' ceremony. It was such a novel sight in this vicinity that people came from miles around to witness the ceremony. There had not been a wedding in this Quarterly Meeting for more than twenty years in which this simple, impressive ceremony had been used. The large house was packed and all standing room taken several minutes before time for the meeting to begin. The ceremony took place at the regular mid-week meeting.

KANSAS YEARLY MEETING.

Grand River Quarterly Meeting.—This Quarterly Meeting, embracing nearly all the mission stations under the care of the Associated Executive Committee on Indian Affairs, and Lowell Monthly Meeting in Southeast Kansas, was held on the 4th and 5th instants at Lowell, Kan. The principal business of the meeting was the preparation of the annual reports for the coming Yearly Meeting. Two Monthly Meetings in Oklahoma presented a request for the establishment of a new Quarterly Meeting, to be composed of the meetings in the eastern part of that Territory. The meeting approved of the request, and passed it on to the Yearly Meeting, which will probably grant it. This will leave our membership more compact, and two or three hundred less in number.

John B. Bishop, one of the missionaries, who has been working on Pryor Creek among the Cherokees for several years, has during the past year emigrated, I think, to Oregon, and taken most of the members of his mission with him. The number of members reported in 1896 was: Indians, 51; whites, 52; total, 103. Now only 6 members are reported as left, the care of whom has been turned over by the Executive Indian Committee to this Quarterly Meeting. To partially account for an exodus of this kind it is only necessary to remember that the whites in this Territory are only renters on the Indian lands, and are ready at any time to change their location when anything seemingly better is presented.

The Quarterly Meeting was favored with the company of Lydia Chase, from Kansas City, and also of Minnie Bassett, evangelist, and her companion, Nellie Thomas, from Cleveland, Ohio. The "labors of love" of these dear friends added much to the interest of the meeting. Minnie Bassett's ministry, "quick and powerful," was mainly directed to inducing Christians to seek a closer walk with God, to avail themselves to the fullest extent of their privileges in the Gospel, to dwell in the serene atmosphere of a higher life.

The Board of Directors of the Lowell Academy made an interesting report. The school has been under the management of Charles E. Cosand and wife the past year, with two or three assistants. The total enrollment was reported at 141 and the net enrollment at 75. Quite a number of young people in the Territories are very desirous of attending the Academy, but are not able for the lack of means. This is certainly a needy field, and deserves the active sympathy of those who have more of the Lord's money in their hands than they need for their own support.

Charles C. Haworth, son of Wm. Perry Haworth, the worthy missionary among the Ottawas, a recent graduate of Penn College, has been employed as Principal of the Academy for the next year. He has employed as his first assistant Florence Hanson, the daughter of our well-known minister of Iowa, Frederic Hanson, now on a visit to his native land Norway. She is also a graduate of Penn College. Other teachers will be employed as needed. The Board feel that with these efficient teachers, who have had considerable experience in schools for secondary instruction, the prospect for thorough work is very favorable.

I believe that there were no Indian members present at the Quarterly Meeting this time.

WM. B. MORGAN.

Married.

ONG—COOKSTON.—At the residence of John Hussey, Columbus, Ohio, Joseph P. Ong and Sarah A. Cookston, on Sixth month 21st, 1899.

KIRK—MEYERS.—At Denver, Colorado, Seventh month 29th, 1899, Mahlon Z. Kirk to Linnie K. Meyers. Their home will be University Park, Denver, Col.

Died.

CATT.—Richard A. Catt, died at the home of his brother, south of Greenfield, Eighth month 3d, 1899. He said he was ready to go, and that God had forgiven him all his sins. He was only twenty years old. A mother and three brothers had gone before.

COBBS.—At his home near Hutton Valley, Mo., Seventh month 14th, Timothy Cobbs, a beloved brother and worker for Christ. The deceased was past 72 years of age, and a birthright member of Friends' church. For several years he has been interested in home mission work in Missouri. His remains were brought back to New Sharon, Iowa, his old home, for interment, where a large and impressive funeral service was held on the 18th.

MORRIS.—Joseph Morris, of Indianapolis, aged 86 years, died Seventh month 22d, 1899. He was born in North Carolina, Ninth month 22d, 1813. Most of his life was spent in and near Indianapolis. He served his yearly meeting as treasurer very acceptably for a number of years. His home was always open to the servants of the Lord who were needing his hospitality. He gave full assurance that the Lord was with him in the hour of death.

NICHOLSON.—At Pasadena, Cal., on the 11th of Seventh month, 1899, Sarah A. Nicholson, wife of Dr. William Nicholson, in her 81st year. She had for many years been an invalid, and for many months almost helpless and scarcely able to speak so as to be understood. She had been the faithful wife and helper of her husband during his years of fruitful service, and in death they were not long divided.

PAINTER.—At Pasadena, Cal., on the 20th of Seventh month, 1899, Edith Painter, aged 77 years, 11 months and 15 days. Her life was a life of faithfulness in home and church. After many months of helplessness she passed quietly out from her suffering, we doubt not to a sure reward.

PIDGEEON.—Charles Pidgeon died at the home of his son, in Greene County, Ohio, in his 94th year. He had lived a strong and consistent Christian life.

POTTER.—Fifth month 11th, 1899, Martha Potter, aged 82 years. This beloved Friend was a member of Batavia meeting in New York Yearly Meeting. For several years feeble health prevented her from attending meetings, yet she retained a faithful interest in the work of the church, and even after the mental faculties were somewhat clouded by disease she loved the word of prayer and praise, and her Saviour's name was precious to her.

News and Events.

Another endeavor to seek the North Pole has been crowned with failure. On the 17th the Wellman expedition, led by Walter Wellman, arrived at Tromsø, Norway, on the steamer *Capella*, after being out since June, 1898. Intense hardships were endured by the party while in the polar region, even though precautions were taken to meet every contingency likely to arise. Wellman himself had his leg severely injured and is probably crippled for life. One member of the expedition died. During an ice-quake many dogs were crushed to death, and sledges destroyed, the members of the expedition barely escaping with their lives. While failing in the main object of the exploration, much valuable information was gained. New lands were discovered north of Freedom Island, the exploration of Franz Josef Land accom-

plished, and other exceedingly valuable work performed. There is, in fact, much more in Arctic exploration than merely seeking the North Pole.

The administration is negotiating a treaty with the Mohamadan Sultan of the Sulu archipelago in the Philippine group. The treaty or agreement with this nominal subject of the United States is said to be based upon the treaty formerly subsisting between Spain and the Sultan, by which the United States guarantees absolute non-interference with the internal affairs of the Sulus, the customs of the people, or with their religion. Certain points are to be occupied as military posts, and the Sultan is to fly the American flag in token of American sovereignty. He will receive a pension, it is said, of \$2,400 a year from this government, which, it is hoped, will help to preserve his loyalty to this country. Slavery is practiced in the islands, and the United States has simply requested that slaves be given the right to buy their freedom. Thus we shall have the anomalous condition of seeing the flag float over a slave-ridden people. The Moslems would undoubtedly be a difficult people to coerce, but it does seem that the compromise which is being effected, if reports be true, is a highly questionable step. Mindanao, another and much larger island, is also populated by Mussulmen.

The death of the President of San Domingo was the signal for revolt. President Figuero, who is now chief executive, is threatened in his tenure of office by a party of discontented people who are urging the forcible seating as President of Juan Isidro Jimenez, an adventurer and agitator. In a battle, last week, which amounted almost to a massacre, the insurgents are reported to have been completely routed by the government forces. This was a damaging blow to the rebels, but tranquility is not yet assured, since much dissatisfaction still exists against the government. It is thought that the arrival of Jimenez, who has been absent, will renew the insurrection with increased bloodshed. Jimenez was arrested on board a steamer at Cienfuegos the latter part of last week by a United States officer, but was later released. He was charged with disregarding our neutrality laws.

The world was deeply stirred and shocked last week when the news was received of an attempt to assassinate Maitre Labori, the brilliant counsel of Dreyfus. While not mortally wounded, the shot, which took effect in Labori's back, has kept him from the trial during a most important part of the proceedings. The attack was a most dastardly one, and there is considerable conjecture that it was instigated by Dreyfus' enemies. He is improving, and it is now hoped that he can soon rejoin his fellow counsel, Demange, who has been conducting Dreyfus' defence in Labori's absence. The conviction appears to be growing that Dreyfus will not be acquitted. No solid testimony has been offered against the prisoner, but several members of the court martial, including Jouaust, the presiding judge, are almost openly unfriendly to Dreyfus, and they are ready listeners to the empty forensic displays of such men as Mercier, Bois-deffre, and others, bitter enemies of the accused. Picquart's testimony, last week, strengthened the position of Dreyfus, and at almost every point the defence has the advantage, from the standpoint at least of outsiders, but in France prejudice and a false honor rule the majority of Frenchmen, and they are not open to reason.

France is undoubtedly resting uneasily on a volcano of discord, which threatens at any moment to burst and overwhelm the republic with internecine strife. Week before last over twenty anti-Semites, including M. Paul Deroulede, were arrested on a charge of inciting a plot to overthrow the republic. M. Guérin, president of the anti-Semite league, escaped arrest and barricaded himself in his home. He is still there, closely watched by the police, who hesitate to force an arrest, desiring to avoid bloodshed. Guérin has threatened to pour burning oil on any one who attempts to arrest him. Wild anarchistic outbreaks, participated in, unfortunately, by Dreyfus sympathizers, took place on the 20th. Mob violence prevailed in some quarters, a church was pillaged, and over three hundred persons injured. One hundred and fifty arrests were made.

VATICAN AND QUIRINAL.

A generation ago schoolboys used to find in the centre of the map of Italy a section entitled "States of the Church." Since 1870, when the Italian troops marched into Rome and took possession of it as the national capital, this title of the pope's temporal dominion has disappeared from the atlas; but the pope has not renounced his claim to be the rightful sovereign of the mediæval States of the Church.

When the Italian kingdoms and principalities were united by Cavour's diplomacy, King Victor Emanuel's campaigns and Garibaldi's valor, Rome was the only possible national capital. Cavour decreed that there should be a free church in a free state, and the Italian Parliament has resolutely refused to recognize the rights of temporal sovereignty once exercised by the popes. Rome in the course of thirty years has doubled its population and become one of the great capitals of Europe.

The Vatican has been helpless in this conflict with the state. Its Swiss guard could not offer resistance to the national army, but could only perform police duty at the Vatican and the Lateran—where the old-time papal privileges are reserved by law. The Vatican, however, has clung tenaciously to the traditions of its ancient rights, and refused to make any compromise with the state. Pious IX. and Leo XIII. have taken the same position on this question, and charged the state with usurping what once belonged to the Latin Church exclusively.

This is a brief statement of what is known in Italy as the conflict between church and state. It is a bitter quarrel between the Vatican and the Quirinal, and there is no immediate prospect of any settlement of the questions at issue.

If the Vatican were willing to be reconciled with the Quirinal, its position would be altered in Europe and its resources of power would be greatly diminished. If peace were made, the pope would be regarded at the Austrian, German and other courts as the chaplain of the king of Italy.—"Youth's Companion."

COOK CAN'T SPOIL.

Grape-Nuts Need No Cooking and the Flavor is Assured.

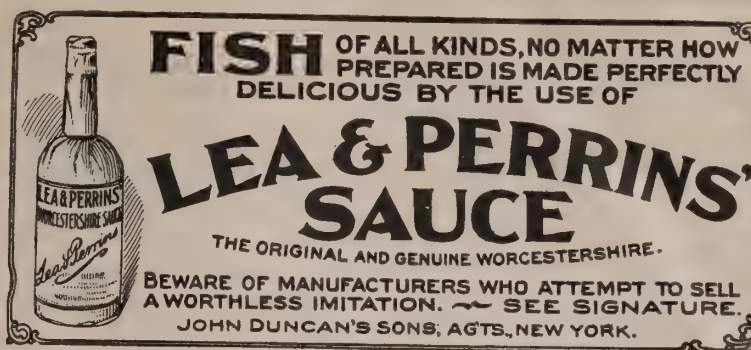
People want food that has a palatable, toothsome taste, and one that will recall a pleasant taste whenever the name is mentioned. That feature is a strong one in Grape-Nuts, the new breakfast food, made by Postum Co., Battle Creek, Mich.

No cooking is required, hence the taste is not dependent upon the cook, but is just what the makers intended it to be.

It is served cold and dry with a bit of rich cream in part of the saucer.

If one wants a hot dish, a little hot milk can be poured over some Grape-Nuts and there you are—a most fetching dish, furnishing the high nutritive value of grape-sugar.

Grape-Nuts sold by grocers.



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BETWEEN THE LIGHTS.

A little pause in life while daylight lingers
Between the sunset and the pale moon-rise,

When daily labor slips from weary fingers,
And soft gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover,
Seen in the light of suns that long have set;

Beloved ones whose earthly toil is over
Draw near, as if they lived among us yet.

Old voices call me through the dusk returning;
I hear the echoes of departed feet;

And then I ask, with vain and troubled yearning,
What is the charm that makes old things so sweet?

Must the old joys be evermore withholden?
Even their memories keep me pure and true;

And yet from out Jerusalem the golden
God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be nearer:
Stifle my love, or give me back the past!

Give me the fair old earth, whose paths are dearer
Than all Thy shining streets and mansions vast."

Peace, peace! the Lord of earth and heaven knoweth
The human soul in all its heat and strife;

Out of His throne no stream of Lethe floweth,
But the dear river of eternal life.

He giveth life, aye, life in all its sweetness;
Old loves, old sunny scenes will He restore;

Only the curse of sin and incompleteness
Shall taint thine earth and vex thine heart no more.

Serve Him in daily work and earnest living,
And faith shall lift thee to His sunlit heights;

Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

—Sarah Doudney.

A HAND-CLASP.

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch—a personal touch, symbol of heart sympathy—is a key that unlocks many an imprisoned life. A sweet example of it was seen in the Earl of Shaftesbury as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the earl.

"What did he say to you?" asked one.
"Oh, it was not so much what he said as what he did. He took my hand and said, 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went from his country home to Boston to study law. He entered without invitation the office of Christopher Gore, then at the head of the Massachusetts bar. He was regarded as an intruder and nobody paid him any attention. One day Rufus King saw the solitary student, and shook him warmly by the hand and said:

"I knew your father well. Be studious, and you will win. If you want any assistance or advice, come to me."

Webster said when he was sixty years old that he still felt the warm pressure of that hand.

When Peter took the lame man "by the right hand and lifted him up," "immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3: 7, 8.

It is an easy thing to take a man by the hand, and if the hand has a heart behind it, and the clasp is of heart as well as hand, what wonder if by it men are uplifted and helped and saved?

Professor Dewar, whose recent success in liquefying hydrogen astonishes the world, expects that it will produce remarkable results. A company has been formed, with a capital of one hundred and fifty thousand dollars, to ascertain whether steel can be cast in a vacuum. If the plan is successful the air bubbles that now cause flaws and weakness will not occur, and a metal such as the world has never seen, and which may revolutionize the steel trade, will result. Professor Dewar is sanguine, and is preparing tests for the practicability of the scheme.—"The Christian Advocate."

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting 7.45 p.m.
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, ... 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 11.00 a.m.
Meeting for Worship 7.00 p.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

IN POMPEII.

The world began to advertise early in its civilized history, and disinterred Pompeii among its ashes gives many examples. The existence and locality of a school was denoted by a pleasing sign representing a boy undergoing a thrashing, a goat stood for the sign of a dairy, and a millstone or sheaf of wheat for that of a baker. The symbols were made of stone or terra cotta set in plasters at the sides of the buildings, and more explicit announcements were given in tablets affixed to pillars. In Rome the physician proclaimed himself by putting a cupping glass outside his door, the poulterer by a coop of owls and the tavern-keeper by a bush, which, from its omission by certain self-sufficient vintners, gave existence to the proverb, "Good wine needs no bush."—"Printer's Ink."

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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

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The North German Lloyd twin-screw steamship Kaiser Wilhelm der Grosse, if set on her stern at the side of the twenty-seven story St. Paul building, on Broadway, New York, would be more than twice as high. She would be one hundred feet taller than the Washington Monument, while the dome of the national Capitol, or Trinity Church tower, at the head of Wall Street, would barely reach to her first smoke-stack.

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The Hot Springs of Arkansas, via Southern Railway.

Will eradicate from your system the lingering effects of grip and other ailments caused by the severe winter, and malaria, rheumatism, neuralgia, catarrh, stomach, kidney, liver and nervous disorders, paralysis, blood and skin diseases, and chronic and functional derangements. The mountain climate of Hot Springs is cool and delightful in summer. 100 Hotels open the year round.

For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

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oramic medley whose hearts seemed to enjoy a
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ings."

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CONDUCTED BY

J. Walter Malone and Emma B. Malone.

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nor does it aspire to be, a theological semi-
nary. Such a purpose would be contrary to
the spirit of Quakerism. It is intended to
meet the needs of a large and increasing
class of persons who are clearly called to
Christian work, and who feel the need of a
more thorough knowledge of the Scriptures,
of acquaintance with the various forms of
soul-saving effort, and of association with
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The School has enthusiastic classes in
Consecutive Bible Study and in Scripture
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opportunities for service in connection with
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sions, visiting the sick and the needy, con-
ducting children's meetings, mothers' meet-
ings, Bible classes, etc.

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for effectual service:

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One thought pervades the entire work,
viz.: That it is for God, and that His own
Spirit must direct it.

The expense of attendance, including tui-
tion, board, washing, heat, and light, is
\$3.00 per week, or \$100 for the school year.

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GENERAL NEWS NOTES.

A government report places the losses
suffered from the Texas floods at \$7,414,000.

President J. G. Schurman of the Philip-
pine Islands Commission has arrived in this
country from Manila.

The late visit of M. Delcasse to St. Peters-
burg is thought to have strengthened the
bonds of alliance already existing between
France and Russia.

The Peruvian Congress, on the 14th, for-
mally approved the recent Presidential elec-
tions. Eduardo Romana is thus declared
President of this little Republic.

Richard Croker has returned from Europe
and now announces himself opposed to ex-
pansion and favors the nomination of Wil-
liam J. Bryan on the Democratic ticket for
President of the United States. This is a
complete change of base.

Five hundred Chinese soldiers on the
Wert river were recently surrounded and
overpowered by a force of 10,000 robbers.
The latter took possession of the neighboring
villages and hoisted their flags upon all com-
manding points.

The Yaqui Indians have been scattered
by General Torres, commanding the Mexican
troops. The Indians are now dispersed in
small parties and it does not seem likely that
they will concentrate again.

It is proposed to call a national Conven-
tion in October for the purpose of demon-
strating the opposition of the people of the
country to the present expansion policy of
the administration.

The Mazet Legislative Investigating Com-
mittee in New York has adjourned till Sep-
tember 12th.

Andrew Carnegie has given two checks
each for \$1,000 to the Anti-Imperialist
League.

The Filipinos were driven from their
trenches in front of Angeles last week.
This town is now in the possession of our
troops.

The insurrection in Negros and Cebu is said
to be gaining ground rapidly, and outbreaks
are feared.

Robert N. Bunsen the distinguished
chemist, well-known as the inventor of the
Bunsen burner, died on the 16th. He was
one of the most painstaking and brilliant
scientists of the day.

An explosion on the 18th, in the Llest
colliery, in Glamorganshire, Wales, resulted
in the deaths of twenty-five miners.

The Shamrock, the English cup chal-
lenger, reached New York last week. She
was towed 2,000 miles across the Atlantic to
meet the Columbia in a sailing contest for
the International cup.

Russia has decided to abandon the Siberian
exile system. During the last three hundred
years it is estimated that over 1,500,000
prisoners have been taken as convicts to
Siberia.

It is much easier to keep out of a quarrel
than it is to get out.

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the people know the difference.
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Pond's Extract Ointment cures Piles.
Price 50 cts. per Jar. Trial size, 25 cts.
ALL DRUGGISTS

There are 180,132 Indians, besides the
5,318 in New York and the 77,018 of the
"civilized tribes."

Probably the longest beard in the world
is that of a metal worker at Vandene, near
Nievre, France. The man is seventy-
four years old, and in perfect health. When
fourteen years old, he had a beard six
inches long. It grew from year to year,
and now his hirsute attachment when un-
rolled has reached the respectable length of
ten feet and ten inches. When this man
goes out walking he carries his beard rolled
up in a big skein under his arm, as the
old Roman senators carried their togas.
In winter time he winds his beard several
times around the neck, using it as a boa.
Since the man is rather small in size,
measuring but five feet three inches,
the beard is more than twice the man's
height.

RATES TO WESTERN YEARLY MEETING.

Round trip tickets to Western Yearly
Meeting will be on sale from Sept. 13th to
21st, and return not later than 23d, at one
fare, from Ohio, Michigan and West Vir-
ginia. Ask for rates of nearest local Agent
a few days before the 13th. F. B. Hill,
3520 Lake Ave., Chicago, Ill.

SUSPICIOUSLY SOOTHING.

The Very Rev. A. K. H. Boyd, recently
deceased, in his book, "Last Years at St.
Andrews," tells the following amusing lit-
tle stories. Referring to a letter from an
exile in this country, telling how its writer
went to his room each Sunday morning
and read aloud one of Doctor Boyd's ser-
mons, the reverend gentleman said, as one
greatly needing help, he was thankful if it
helped him, but he recalled what a dear
old sufferer in his Edinburgh congregation
told him with the kindest intention:

"When I can't sleep at night," said she,
"I say to my husband, 'Oh, read me one
of my dear minister's sermons!' And he
has not read five minutes when I am sound
asleep!"

The "dear minister" said, of course, that
he was delighted to hear it, although it
was not wholly for that purpose the ser-
mons were published.

Dr. Lindsay Alexander of Edinburgh had
a similar compliment paid him, Doctor
Boyd goes on to relate. He went to visit
a restless sufferer, a good woman, and her
friends asked him to read a chapter of the
Bible to her. This he proceeded to do. In
a few minutes she was sound asleep.

"Ah," said one of her friends, "see the
soothing power of the Word!"—"Youth's
Companion."

GREEN PASTURES.

And is there not in every day—
Earth's beauty and sweet love's caress,
In health, in books, in childhood's play—
More than enough for happiness?

And, though our petty plans fall through,
All noble deeds that have been done,
All noble deeds that we may do,
Shall help the triumph to be won.

And if, in nobleness of heart,
We trust and labor in earth's strife,
That grand life, of which we are part,
Shall keep us to eternal life.

Here, then, whatever is gained or lost,
Is strong assurance of the best;
For all who struggle, tempest-tost,
E'en in the tempest there is rest.

Our Shepherd watches where we lie;
He guards us if we wake or sleep;
Green pastures spread before our eye;
Still waters in the sunshine sleep.

NIAGARA FALLS EXCURSIONS.

Low-Rate Vacation Trips via Pennsyl-
vania Railroad.

The Pennsylvania Railroad Company has
selected the following dates for its popular
ten-day excursions to Niagara Falls from
Philadelphia, Baltimore and Washington:
Aug. 24th, Sep. 7th and 21st, Oct. 5th and
19th. An experienced tourist agent and
chaperon will accompany each excursion.

Excursion tickets, good for return pas-
sage on any regular train, exclusive of lim-
ited express trains, within ten days, will
be sold at \$10.00 from Philadelphia, Balti-
more, Washington, and all points on the
Delaware Division; \$11.25 from Atlantic
City; \$9.60 from Lancaster; \$8.50 from
Altoona and Harrisburg; \$6.90 from Sun-
bury and Wilkesbarre; \$5.75 from Wil-
liamsport; and at proportionate rates
from other points. A stop-over will be
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The American Friend

Vol. VI

EIGHTH MONTH 31, 1899

No. 35

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

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THE RELIGIOUS CONDITION IN COUNTRY DISTRICTS.

WE reprint this week, from the *Boston Transcript*, part of an article by George W. Cooke, on the question, "Is Religion on the Decrease in New Hampshire?" It is written from Dublin, N. H., where the author, a well-known thinker and writer, is spending the summer. What he says of the situation in this section of New Hampshire is in a measure true of most country districts of New England, and probably to a large extent throughout the United States. It should be thoughtfully read, for hardly any subject more properly demands our attention. Think what we may of foreign missionary work, it is a solemn and serious fact that the Christian Church to-day—in this year 1899—is failing to reach, to minister to and to Christianize the rural communities of our own country. There is a pitiful indifference toward religion on the part of rural people. It is not only "Sunday golf-players" who go to no church on the Sabbath, but all classes of our citizens are at fault in this respect.

The present writer is familiar with a number of typical communities in New England, New York State and Pennsylvania, and in these communities the number of those who are unconcerned about spiritual things is very great, and the company of those who "follow this way," as the early Christians called their new religion, is sadly small. The little congregations in the different places of worship have a veritable struggle to live, and the minister's small salary comes very hard. The non-religious part of the community does not *antagonize* the Christian part, but it goes its own way and concludes that there is very little in Christianity any way.

George W. Cooke concludes that one of the main causes of this situation is to be found in denominationalism, sectarianism. The few Christians are di-

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vided up into weak groups and parties, who work for their own peculiar views and interests instead of uniting and working as a whole for the transformation of the community. There is much truth in what he says, and there can be no doubt that extreme denominationalism has almost destroyed the religious life in some communities. It makes each single congregation too weak of itself to wield much influence, and it draws a sharp line which divides its own set or sect from the rest of the neighborhood, and instead of exhibiting the great idea of Christian brotherhood, it trims and pares religion down to a narrow thing, meant only for a chosen few, and it is not surprising that this narrow, and often bitter, sectarian religion is not attractive to the community at large. There isn't enough Christ in it to draw men.

But sectarianism is by no means the only, or even, perhaps, the main, reason for the slight power of the churches over the communities of which we are speaking. The real trouble is that the message of the churches is not VITAL enough, the Christians themselves of the community are not Christlike enough, to compel the indifferent to consider the value and the power of the things of the Spirit. The non-Christians see little or nothing in the Christianity about them which makes it desirable or attractive to them.

Go into a community, on the other hand, where the churches have a vital message, and where their members are full of present and expectant faith, and you will find that the whole neighborhood is leavened by such churches. The most irreligious man in the place is forced to believe that there is a power in religion which he himself has not.

Then, too, it seems to us that another reason for the weak hold the churches have upon such communities as we have been speaking of is to be found in the fact that ministers of the Gospel do not know how to

get hold of the non-religious part of the community. There is very little in common in their lives. The minister is not *one* of them; he has come to settle down upon them, to preach to them. His interests lie very largely in working out theological questions, and their interests are all exceedingly practical. They feel that he is separated from them by a great gulf, and they do not feel moved and uplifted by a great spiritual force which is an organic part of the community.

Let the Christians of a community be united; let the message of the church or churches be vital; let the members be Christlike, and let the minister or ministers be centers of spiritual force, living in close relation with the people of the place and sharing their life, and the result will be that every family in the region will feel the value and power of religion, and, whether it is in New Hampshire or Oregon, there will be an *increase* of religion.

WRESTLING FOR THE BLESSING.

How many of us want our blessings without the struggle! If God is our loving Father, we fondly say, then he will surely give us what we need for our spiritual development without any strenuous exertion on our part. Hold up the cup, as the lily does for the dew, and it will be graciously filled. But no one can fail to find in the experiences of great spiritual souls something quite different from this—even the Captain of our salvation is made perfect through suffering and struggle. No, the spiritual stature does not come with folded hands and calm content and peaceful ease. When Jacob is to be transformed to Israel, the prince—when he is to rise to a new spiritual self—he finds that the divine form which confronts him in the dark will give no blessing until he wrestles for it.

Two of the Master's great parables embody the truth that God gives His blessings to those who show persistence and even importunity in making their desires known. Not that God must be teased as weak human parents often are before they grant favors to their children, but it is surely best for us, for our spiritual development, that all the virility and force and earnestness of our nature should go into our prayers for spiritual blessings, and that we should ask as though we *meant* to receive. There was once a poor heathen woman who met Jesus, the only time He ever crossed over the border of the little country which He called His earthly fatherland, and her heart was heavy with trouble. She had faith enough to come to this traveling Teacher, and to ask Him to cure her daughter. She poured out her request as a mother can. "And He answered her not a word"! There was no

sign of any help from Him. But here was a woman who would not go away without a blessing, though it might consist only of crumbs. She got not only her heart's desire, but also the beautiful words: "I have not seen such faith in any person, even in my own country in Israel."

It is, we believe, a mistake to suppose that the highest worship is best when it is passive. The highest worship is reached when the soul *goes out actively* to wrestle with God in silence, it may be, in groanings that cannot be uttered, or in loud cryings for a truer, nobler, worthier, holier self, for the higher spiritual stature. This is what Gladstone once called "the holy *work* of worship."

God cannot be worshiped idly, sluggishly, lazily, and we need to realize that the great reason for failure in spiritual development comes from the lack of earnest, valiant wrestling for the highest good our soul can see.

GENERAL CHURCH NOTES.

A "Congress of Charity" is to be held in connection with the Paris Exposition next year, from July 30th to August 5th.

F. B. Meyer, the noted English evangelist, who had been spending some time in the United States, recently returned to England.

A church has recently been opened in South London for the benefit of the 15,000 Welsh speaking people in that part of the city.

The patriarch of Constantinople for the Armenians, in union with the Roman Church, has lately been elected with the full approval of both Pope and Sultan.

The general conference for Christian workers at Northfield, Mass., closed its 17th annual session on the 20th, after the most successful series of meetings in the history of the movement.

"Zion's Herald" has accused the Secretary of the Epworth League, Dr. Schell, with malfeasance in office. The latter retorts with a statement branding the utterance of "Zion's Herald" as wholly untrue.

The Bishops of the Colored Methodist Episcopal have called upon the church for a twentieth century offering of \$25,000. It is proposed to divide the money equally between the educational and missionary work of the church.

At a recent meeting in Odessa to express rejoicing over the revision of the Dreyfus case, a young Jew declared that this revision ought to move Jews throughout the world to revise another unjust trial which resulted in the execution of an innocent man—Jesus of Nazareth. A number of young men have consequently formed a society for this purpose, calling themselves Revisionists.

The Liverpool School Board lately decided to introduce the "Free Church Catechism" into the schools of that city as part of the course of study. Strong opposition has developed, and it is a question whether the action of the board will be sustained.

A Mormon elder, with permission of the mayor of the city, preached his doctrines on Boston Common on the 19th. About one hundred persons only were present to listen to him. It will be a matter of surprise to many to learn that for several years a Mormon church has existed in Boston with regular services.

The Church of England Army has recently obtained new headquarters in London costing \$55,000. The Church Army is said to be accomplishing much excellent work. It has sixty-five vans, by means of which the gospel is preached in all parts of the city and country. In the last quarter \$5,000 worth of Bibles and religious literature was sold by the Army colporteurs, in addition to the large quantity gratuitously distributed.

The Roman Catholic bodies in this country have been protesting against alleged violation of churches by our soldiers in the Philippines, but President Schurman, who has just returned from his commission to the islands denies the charges, and adds his corroboration to the story of the oppressive dominion of the Roman Church in the islands. He states that one-half of the property in the neighborhood of Manila is owned by the religious orders.

No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero.

I am so glad! It is such rest to know
That Thou has ordered and appointed all,
And wilt yet order and appoint my lot.
For though so much I cannot understand,
And would not choose, has been, and yet may be;
Thou chooseth, Thou performest, Thou, my Lord—
This is enough for me!

—Frances Ridley Havergal.

Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—Joseph Hall.

To live on, even when life seems all a failure and the comfort of life is gone, to count patient living the real thing with or without comfort,—that is to be truly brave.—Phillips Brooks.

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—George S. Merriam.

"SEE THAT THOU SAY NOTHING TO ANY MAN."

BY MARY LOWE DICKINSON

This was to be no common test of Christ's marvelous power; yet here was no ostentatious display. There was no call to those near at hand to pause and witness a new exhibition of His greatness. To the unclean spirit that cried out, "I know Thee who Thou art, the Holy One of God," He said, "Hold thy peace." He cast out many devils, but He "suffered them not to speak."

The glory of the deeds of mercy by which those in the pangs of "divers diseases" were brought back in a moment to fulness of vigorous life, spread all too fast. He was not moved by the spreading of fame, but He was moved with compassion. When the kneeling suppliant at His feet said, "Lord, Thou canst if Thou wilt," His answer was the simple, sweet consent of pity and of love. "I will," He said; "be thou clean," and the sacred story reads that as quick as Christ had spoken, immediately the leprosy departed and the sufferer was cleansed.

No ceremony, no exhortation, no rebuke, no pompous display, no conspicuous authority; but, "I will"—two little words of comfort and of promise, and, "Be thou clean"—three little words of quiet strong command. Yet "as soon as He had spoken"—so the sacred story reads—immediately the order was obeyed.

And while He spoke, He drew near. The object at His feet was loathsome beyond words. From this writhing, quivering mass of corruption even common health and purity could only shrink and flee. Yet Christ Himself drew near. With every fibre of His sensitive soul and body responsive, as it was to each throb of human pain, yet, without letting the leper wait one moment in suspense, He stretched forth His hand. Coarser natures could but draw back in disgust. The pitying Christ drew near. He gave the swift assuring word. He stretched forth His hand, and, more than that, He touched him.

What that touch meant to Christ we dare not hope to know. It must have been a mighty transmission of vitality, a marvelous expenditure of the highest, subtlest forces. We know He had infinite and divine power, unfailing and sure sources of strength. Yet who shall say that He knew no conscious weariness and exhaustion because of the "virtue" that had gone out of Him? We cannot believe He was spared human loathing and bodily recoil, yet what a marvel of tenderness and pity must that have been that dominated shrinking and quieted disgust.

Of the cost to Him of the constant exercise of His power to heal we have only such hints as are given by His frequent flight into the wilderness or to some mountain apart—by the midnight hours in solitary places, when through the silence and the shadows He, even as we are forced to do, crept close to the heart of God.

We are apt to think too little of what the deeds of mercy meant to Him. We know enough to feel that they were a part of that great, constant outpouring

of His soul, that made Him "a man of sorrows"; a part of His daily dying that others might have life. And what marvelous life it is that He gives—that loathsome leper knew. Whatever his healing meant to Christ, to the leper it meant strength, and vigor, and power, and hope, and love and home. It meant the clear eye, the uplifted head, the pure brow, the clean hands, the bounding step.

It meant such joy as made him in the first flush of his transport unable to control himself. He was grateful, as we often are, but not grateful enough to make him obedient. Christ says to us, sometimes, "See that thou say nothing." He has His own reason, and yet we talk. Or He says to us, as He said to Mary, "Go and tell"—and we are silent. The test of gratitude that He seems to require from souls to which He has drawn near, is obedience. Too many times we are ready to feel grateful, but not ready to obey. The effect of disobedience in this case was that Jesus "could no more openly enter the city." He was forced to stay without in desert places, and those had to seek the desert who "came to Him from every quarter."

Strange as it may sound, we believe there are still many times when God wants His children to keep still. Even His gracious dealings with our own souls may be talked about till mischief results. The Christ had said, "See that thou say nothing to any man," yet the leper went out "and began to publish it much." He "blazed abroad" the very matter concerning which Jesus had said, "Be still."

We have all known instances when the Christ has been driven out from the heart of good work being done in His name, because His own followers "blazed abroad" and "published much." It is quite possible still to drive Him away—to send Him into the desert and force people to go there to find Him, when He would gladly have stayed in our midst if we had been careful to obey.

It is sadly true that we can create conditions that hinder and hamper and obstruct His work. Or we can help by keeping ourselves and our experiences and our healings in their proper place, and making Him and Him alone prominent and conspicuous before the world.

But you ask, How do it, if we fail to talk of His wonderful work? Talk, but talk when He commands, where and when He directs. Whatever the experience is, don't "publish it much" till you have permission. Don't "blaze it abroad" till you are sure that the light of the blaze will make His figure stand out clear instead of throwing light upon your own. No doubt the healed leper was an object of much more attention than if he had obeyed and gone about his duties, performing each in loving, grateful faithfulness. He was told to show himself to the priest. He should have waited God's time to show himself to the world.

Too much talk is often, even in our day, the language of an evil spirit within us. Evil spirits knew him, but he said to them, "Hold thy peace." Would we, too, have the evil cast out? Let us learn to be

still, and give Him a chance to do His work in His own marvelous way.

New York City.

IS RELIGION ON THE DECREASE IN NEW HAMPSHIRE?

BY GEORGE W. COOKE.

In a country town it is impossible to eliminate the sectarian influence, which may not find any open expression, but none the less surely it hinders the cause of "pure religion and undefiled." It has the result of leaving a considerable proportion of the population of most towns outside any church influence. Probably one-half the permanent residents of Dublin are not regular attendants at either of its churches, and one-quarter rarely attend religious services of any kind. Of the forty families now living in Dublin village, New Hampshire, about twenty-five are affiliated with the Unitarian Church and about ten with the Orthodox; but the number of men who are regular attendants is only nine for both churches, while the same number never attend either, and six attend with an intermittent regularity. These figures indicate that only one-fourth of the men are regular church attendants, and that only one-half have any positive connection with the religious interests of the village. They will hold good for the whole town, as they probably will for nearly all the farming towns of New England. I am of the opinion, however, that no limit of this kind need be made, and that these figures will apply to all towns alike, and to the cities quite as well.

Some of the effects of sectarianism can be seen in their full force only in smaller towns, where the people come into close contact with each other, where everybody is known to everybody, and where there is little opportunity for choice as to one's religious affiliations. In the city the man who is not satisfied with the creed, management or minister of a church easily finds another, and one that will give him what he wishes to find. In the small town no such opportunity for selection is afforded, and those who become dissatisfied with the church with which they have been connected usually withdraw entirely from church attendance. Under the glaring light of town gossip a change from one church to another is too great a step for most men and women to take.

The evil of sectarianism stands out conspicuously in the remoter towns because every energy of the church membership must be bent to the one task of the maintenance of the church. The larger life of the community is neglected, the church has no organized charities, it does not minister to the intellectual life of the town, it does not concern itself very distinctly with the problems of morality and of social well-being. The struggle to live absorbs all its strength, except what is given to the furtherance of sectarian interests. The churches rarely work together for the interests they have in common or for the higher moral and social life of the whole community. This want of harmony and co-operation between the churches is a potent means of creating distrust in the religious sincerity of those

who attend them. When the chief aim of a church is to advance the interests of its own sect it comes gradually to neglect "every weightier matter of the law," and to regard the people around it simply as subjects for its proselyting zeal. How stands the town life as a whole it cares little, and it is so absorbed in the task of making converts to its own way of thinking that it ceases to have any positive concern for the moral and intellectual uplifting of the community. Under these conditions of rivalry between churches, and of eagerness for the increase of church membership for sectarian ends, it is not strange that the town life becomes pitifully narrow and unprogressive, that superstition advances and that intellectual interest ceases.

It would not be just to denominationalism to say that the lack of religious interest is wholly due to this cause, for a goodly proportion of it comes from personal animosities and town feuds. Here is a man of good character and public spirit who never attends church, but when you come to know town and family history well enough you discover that his father or grandfather gave up attendance because of some personal contention, on account of some action of the church he did not approve, or because he thought he had not been rightly dealt with in some business transaction that involved the church or its leading members; and this animosity descends in the family. Or you discover that the absence of one man is owing to the presence of another. And you also find that two parties exist in the town, which are always struggling with each other for the control of town affairs, and that this contention has a decided influence upon the church interest of the men. The men of one party take an active interest in church affairs, and the men of the other do not. Such causes as these have a surprisingly large influence in determining church attendance and in limiting the effective spiritual and moral power of the churches.

One of the most marked causes of church deterioration is owing to misdirected zeal for the advancement of the social life of the churches. With the slackening of theological interest, and with the growth of the agnostic attitude (which is found as conspicuously in the remotest towns as in the most cultured cities), there has come a largely increased tendency to make of the church a center of social activities. In the country, as well as in the city, many churches are little better than social clubs; and the urgency of this interest in the country is even greater than in the city, owing to the absence of other means of social gratification. You enter a church on Sunday morning and find thirty-five or fifty persons present, but you attend the church sociable on Thursday evening in the vestry and find the number is one hundred or one hundred and fifty. The attitude on Sunday morning is one of apathy and indifference, but that of Thursday evening shows enthusiasm and keen enjoyment. One clergyman has said that he was little more than a town crier to announce entertainments and to act as a center around which the social interests could focus themselves. If the social interest were removed many a church would come to an end.

It is not in the country, however, that this demand for amusement finds expression. On a beautiful autumn day two or three years since I attended church in one of Boston's suburban towns, and found twenty-five persons present. Afterward I was told by one of the leading men of the church that at any time three hundred persons could be gathered together in the vestry for a church supper and entertainment. He seemed to regard this ability to draw together a large company of persons for social recreation as the chief indication of the strength and promise of the religious society he represented. To me it seemed a sure indication of spiritual deadness and of religious apathy. When a church can minister to the needs of the community in which it is placed effectively by only such means as these, its usefulness has departed. At the present moment, this is the most conspicuous tendency one everywhere finds in church life and in nearly all denominations. It does not promise well for the immediate future of our churches; rather does it indicate their failure to minister to the higher life of the soul.

It is quite possible that one may take too narrow a view of the ministry of social recreation. The fact is, that in country communities there are no centers of social life outside the churches. It is in many ways a most desirable thing that the amusements of the people should be had under noble auspices, the best that the town can afford. Where they are not provided by the churches they are almost surely of a lower and more degrading character. When one has seen the eagerness with which farmers and their wives meet together for the enjoyment of the simplest amusements, he cannot doubt that there is a mission for the church vestry. The objection does not lie so much against the wholesome amusements which may be introduced to increase the interest of the people in each other and in the church as in fact that the entertainment interest dominates everything else. With the majority the social life provided by the church is the chief thing, while the intellectual and spiritual interest is made subordinate.

The keen intellectual interest the churches have so often represented in the past, to a large degree they no longer manifest. If a minister is desired, he must be a young man, or he must be very sociable, or he must be capable of preaching entertaining sermons. To a considerable extent the demand is for what is entertaining and for an active social interest. The growing indifference to all theological problems, and to the intellectual interpretation of life, has brought the churches to a demand for ritualism or for entertainment. When the calling of a minister is under consideration, the chief question is, if he is good at making parish calls, and if he is capable of increasing his congregation by his friendliness and his social gifts. In many a congregation his preaching powers are of little importance, if he is a good parish worker. In one of the most cultured towns, a few miles from Boston, a new minister being required, one of the parish committee said that the demand was for "a hustler—a man who can get right around among the people and wake them up, and bring them to church." In all

directions this is what is demanded—in the country not less than in the city.

The tendencies of the churches are well indicated by the fact that an increasing number of them do not "settle" their ministers, but "hire" them by the year. At each parish meeting they are discussed, and voted upon for another year's engagement. In this way every little element of dissatisfaction immediately finds expression. A minister is not put into his place with any expectation that he will remain for more than three or four years, and this very fact helps to realize what is anticipated. The most trivial causes lead to a separation of ministers and parish, and all his faults are quickly and persistently magnified.

The church attendance decreases. The number of those who never attend church enlarges with each year. An attitude of apathy and indifference with regard to religion, on the part of the majority, is clearly apparent. The young grow up to want of reverence and to attendance upon church only for what is entertaining. The Sunday school concert is largely attended, but the thoughtful sermon wins only a small hearing. These conditions are not hopeful, however buoyant may be one's optimism. Taken in connection with the deterioration of the schools, and the general want of interest in the subject of education, they do not promise well for the future.—"Boston Evening Transcript."

FOR THE AMERICAN FRIEND.

PRAISE.

Father we love this earth,
The work of thine own hands—
The heavens above,
The wide spread lands,
In sunlight rare
That lie beneath.

The placid ocean calm,
And restless throbbing sea,
Thy voice obey.
They offer Thee
In ceaseless tone,
Their solemn dirge.

The mountain peaks that rise,
With brows rough worn with age,
Crested with snow
Like ancient sage,
With solemn mien
Thy wonders tell.

The gentle slopes—the hills—
And valleys fair,
The mountain rills
With murmur soft and low,
And rivers broad
With deep, majestic flow,

In mystic service blend
Thy name to praise.
Father, we love Thy earth,
And with its anthem raise,
With humble heart,
Our song of praise.

ELEANOR C. BIRDSALL.

A higher morality, like a higher intelligence, must be reached by a slow growth.—Herbert Spencer.

The International Lesson.

Lesson XI.

THIRD QUARTER.

Ninth month 10 1899

ENCOURAGING THE BUILDERS.

Haggai 2: 1-9.

GOLDEN TEXT.—Be strong all ye people of the land, saith the Lord, and work, for I am with you. Hag. 2: 4.

DAILY READINGS.

Second-day, Ninth mo. 4.—God's call to build. Hag. 1.
Third-day, Ninth mo. 5.—Encouraging the builders. Hag. 2: 1-9.
Fourth-day, Ninth mo. 6.—The Call obeyed. Ezra 5: 1-5.
Fifth-day, Ninth mo. 7.—Opposition. Ezra 5: 6-17.
Sixth-day, Ninth mo. 8.—Enemies defeated. Ezra 6: 1-12.
Seventh-day, Ninth mo. 9.—The Temple completed. Ezra 6: 13-22.
First-day, Ninth mo. 10.—God's glory. 2 Chron. 5: 11-14.

The Book of Haggai is one of the shortest in the Bible, consisting, as it does, of but two chapters. The name Haggai probably means Festal. We know nothing about him except what is found in his brief prophecies and in the references in Ezra (5: 1; 6: 14). The dates of his utterances are dated accurately, and cover a space of four months only. All belong to the year 520 B. C., and were delivered in the sixth, seventh and ninth months of the Jewish year, nearly answering to our July, August and October. Why Haggai should have remained silent during the years 535-520—the fifteen years of inaction by the Jews—is not recorded. It can only be surmised that the time to speak had not come. His great contemporary, Zechariah, who appears to have been a younger man, bore a similar message.

It was the mission of Haggai to arouse his people to a sense of their shortcomings in neglecting the rebuilding of the Temple. Some have supposed he himself had seen Solomon's Temple (verse three of present lesson), but it is only a supposition. It has been well said: "No prophet ever appeared at a more critical juncture in the history of the people, and it may be added, no prophet was more immediately successful."

Cyrus had been succeeded by Cambyses, a cruel tyrant; the efforts of the Samaritans to poison the minds of the rulers (Ezra 3: 5) had been successful, and from this and various other causes work on the Temple had ceased. With the advent of Darius Hystaspes to the throne a new era began. He was an able and wise monarch and the time seemed fit for a renewal of the effort to rebuild the nation's sanctuary.

Psalms 146, 147, 148 and 149 have been attributed to Haggai and Zechariah.

The whole of the Book of Haggai should be read.

1. "In the seventh month," etc. (October). This prophecy was given forth seven weeks after Haggai's first prophecy (Hag. 1: 1), and about a month after work had been begun on the Temple. The burden of the former message had been "Work!" Of the present it was, "Be of good cheer."

2. "Governor." Satrap—he was appointed by Persia. The time was that of the Feast of Tabernacles. "Josedeck." "Jehozadak." Revised Version. See 1 Chron. 3: 19.

3. "Who is left," etc. The Temple was destroyed

in 586; Haggai was speaking in 520, so sixty-six years had elapsed. Very few could have seen the Temple of Solomon. "In her first glory," or former glory. "The Jews said that five things were wanting in the second Temple. (1) The sacred fire; (2) the Shekinah; (3) the Ark and Cherubim; (4) Urim and Thummin; (5) the Spirit of Prophecy." "Is it not in your eyes as nothing?" Revised Version. Compare Ezra 3: 12, 13. There was much to depress, but it was not the part of patriotic men, or of faithful servants of the Lord, to depreciate present efforts by comparing them with the past.

4. "Be strong. "Courage!" "Nerve yourself!" "Work." Set to work. "For I am with you." Silver and gold and precious stones, and even what the former Temple possessed, are nothing compared with the promise of the Lord that He will be with you.

5. "According to the word," etc. The reference is to Exodus 29: 45, 46. "Remaineth among you." "And my Spirit abode among you." Revised Version. But the present tense seems more in accord with the context, and is to be preferred. "Fear ye not." So long as the Lord was with them there was no reason to fear.

6. "Yet once," etc. That is to say, "It is but a little while and I will shake," etc. Compare Heb. 12: 18-29; 1 Pet. 3: 8.

7. "The Desire of all nations shall come." Scholars now, almost without exception, read this passage as in the Revised Version—"And the desirable things of all nations shall come." It is agreed that the beautiful words, so familiar in the authorized version, are a mistranslation. The expression means "everything which the nations count precious—their wealth, glory, natural characteristics and special gifts and aptitudes—shall be brought to beautify God's house." (Compare Rev. 21: 26.) This translation is also in accord with the statement in verse 8. (Compare Ezra 6: 6-12; 7: 12-26.

8. Silver and gold are the creation of the Lord, and so belong to Him to be used as He wills.

9. "Better as in Revised Version: "The latter glory of this house shall be greater than the former." To the Jews the Temple was one building from Solomon's time to that of Herod. This prophecy was outwardly true, as the Temple of Herod was larger and more magnificent than that of Solomon. While it is not likely that Haggai himself consciously prophesied of the coming of Christ, his words were spiritually fulfilled, in that the presence of Christ, the Son of God, conferred far more glory on the building than any outward adornment.

"Will I give peace." To his hearers these words undoubtedly meant a promise of outward peace. And peace was the lot of the Jews during the terrible wars which soon followed between the Greeks and Persians. To the spiritual ear these words tell of the coming and preaching of Him who was the Prince of Peace, and who brings peace to the troubled soul.

PRACTICAL THOUGHTS.

1. "Be strong in the Lord."

2. "His name shall be called Immanuel—God with us."

3. "I can do all things through him that strengtheneth me."

4. John 16: 33.

Christian Endeavor Department.

All communion intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR NINTH MONTH TENTH, 1899.

AN EARLY CHRISTIAN ENDEAVORER.

2 Tim. 3: 10-17.

(A union meeting with the Junior society.)

Second-day, Ninth mo. 4.—Are blessed of Jesus. Mark 10: 13-16.

Third-day, Ninth mo. 5.—Should study the Word. Deut. 6: 1-9.

Fourth-day, Ninth mo. 6.—Should honor parents. Ex. 20: 12; Eph. 6: 1-3.

Fifth-day, Ninth mo. 7.—Should imitate Jesus. Luke 2: 40-52.

Sixth-day, Ninth mo. 8.—Should praise Jesus. Matt. 21: 12-17.

Seventh-day, Ninth mo. 9.—Should be helpful. 2 King 5: 1-14.

If Timothy had only written for us a volume of reminiscences after the style of to-day, doubtless he would have told us of his first meeting with Paul—how he was impressed by him, how their friendship grew; indeed, what a book it would have been had Timothy been only to Paul what Boswell was to Johnson. It is another pleasing fancy to imagine Timothy as a modern Endeavorer, transferring into this movement the enthusiasm, personal devotion and consecration that so endeared him to Paul.

Timothy began Endeavor work early. As a Junior he was well drilled in the Jewish Scriptures. Doubtless his mother, and possibly his grandmother, saw that he memorized his verses and understood the Bible stories. They trained him also in the faith so dear to them, and we are to think of him—not as a graceless, irreverent youth, and a wild young man "sowing his wild oats," but as thoughtful, obedient, susceptible of the inspiration of noble ideal and the dominance of a noble purpose.

Paul evidently laid deep hold upon the young man's heart—not only for his Master's sake, but, as it proved, also for his own sake. How deep the friendship became, and how abiding, can be traced all through the Acts and the Pauline epistles, and at the last the prematurely aged, imprisoned veteran, knowing death is near, having none like Timothy to care for him, patetically pleads, "Do thy diligence to come quickly."

Timothy was a model Endeavorer in this choice of an ideal for life. The inspiration of a noble life which re-incarnates for us the Christ spirit is a mighty incentive toward righteousness, and not to be discounted because there are possible evils in hero worship. A young, impressionable nature needs to fall under the influence of a man like Paul, whose "teaching, conduct, purpose, faith, longsuffering, love, patience, and even persecutions, sufferings," can mold his own life forever.

The whole nature of a child needs to be lifted early to this high plane of acting. In Holland the land is

low and they must built great dikes to keep out the sea, but in England no dikes are needed, for the whole country is lifted to a higher level. It is not "dikes" that children need, but moral and spiritual elevation. Timothy lived in an evil age and grew up in the midst of grossest, unspeakable wickedness, but as a man of God he fled from these things and followed after the true, the pure, the good. Margaret Sangster has written a beautiful book for girls, with the title of "Life on High Levels," and the title itself is a sermon.

Timothy was a model Endeavorer because he could work under others. Paul could send him here and there, assured that he would faithfully look after the work assigned him. Once, when he had sent him to Philippi, he said of him: "I have no man like-minded who will care genuinely (see margin) for you." To be an Endeavorer thus trusted and relied upon by your pastor or Sabbath school superintendent—to be one always ready for service and faithful in its performance, winning such an encomium from those who are called to the direction of the work—is to be worthy indeed.

Timothy was a model in that he not only followed Paul's faith and purpose, but also his persecutions and sufferings. He learned to "endure hard things as a good soldier of Jesus Christ." He was no fair-weather Christian, no mere shouter at a revival, and a stay-at-home the rest of the year. He personally knew of the persecutions of Antioch, Iconium, Lystra and elsewhere, and was not daunted by them. He was no John Mark to turn back when the perils of an unknown journey confronted him.

Our lesson gives us two of the great inspirations of Timothy's life: One the personal influence of Paul, the other the Holy Scriptures. The word written and the word lived—these were the molds of his own faith and practice. Let us seek the same influences; believe in the best men and women you know; study the Bible. Do not spend time in carping at men who have failed or are hypocrites. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things." There is evil enough in the world, but we do not need the realism of sin and evil to make us pure. Follow the faith, purpose and conduct of lofty souls. Study the masterpiece of literature, the Bible and your life will be like that which you thus cherish.

NOTES FROM THE FIELD.

Lynnville, Iowa, Eighth month 14th, 1899.

The Lynngrove Quarterly Meeting Christian Endeavor Union held their regular meeting on Saturday evening, August 13th, 1899, at Lynnville, Iowa. The following program was very ably carried through, each part being of a very high character: Song and Devotional, Robert Lincoln; paper, "Christian Giving," Inis Day, of Kellogg; paper, "Christian Living," John Lincoln, Oak Grove; duet, Ruth Brown and Effie Meredith; address, "The Pledge," Josiah

Hockett; paper, "Consecration Meeting," Minnie White; solo, Grace Macey; recitation, Luzena Davis; duet, Howard and Ruth Brown; report of Detroit Convention, Ruth Brown. The union meeting was well represented and greatly enjoyed by all.

H. B.

EDITORIAL NOTES.

TEAM WORK.

It is said that football depends more upon "team work" than upon individual powers. Be that as it may, it is certain that in Christian work it is only through "that which every joint supplieth, according to the working in due measure of each several part, that maketh the increase of the body unto the building up of itself in love." (Eph 4: 15). That is not a bad verse for a motto for your Endeavor Society for the next six months—and for six years as well. There are too many "joints" lacking in many societies. The result is that the work is disjointed. A few chairmen of committees are earnestly at work, but "each several part" of their committees does not fill its "due measure." The first great problem before hundreds of societies to whom this will come as they start anew into their fall and winter work, is to get a due sense of responsibility upon their members. By the way, what is Christian responsibility? It is our response to God's offer of ability. It is first to know the "exceeding greatness of His power to us-ward who believe," and then to respond to that power as the machinery does to the engine. The increase of the Endeavor Society depends upon this, and also its own upbuilding in love. It will be well to hold a "responsibility" meeting, and have the whole question of personal responsibility fully discussed from every standpoint. How could such a meeting end except in most importunate prayer for a personal Pentecost?

But to do "team work" means also to take our right place in the body. A horse that is accustomed to being driven single, does not drive well double, because he always wants to crowd into the middle of the road. Do you work well only when you are in the lead. One of the chief questions in these days for missionary candidates, is: Can you do team work? It is equally important in the home field. Christian Endeavor training ought to fit us for harmonious co-operation with our brethren in church work.

A SPIRITUAL ATMOSPHERE.

An essential element of right Christian life and service is a spiritual atmosphere. It is in the power of every believer to draw around him the essential elements of such an atmosphere. It is also possible to so fully abandon one's self to influences that are upon the whole prejudicial to spiritual life, or that their claims upon our time and strength crowd out better things, as to utterly dwarf, if not destroy, all our spiritual energies. It is often difficult to show just why this, or that, should not be indulged in, or to point out definitely the evil that will result from such

indulgence, but it is easy to see that the result upon the whole is the creation of an unspiritual atmosphere in which Christian life can no more thrive than physical life can thrive in noxious, poisonous gases. The theatre, dance and card table do not create a spiritual atmosphere; the small talk of society, the personal criticisms and backbitings, the questionable jokes of popular lounging places, the scandal-mongering columns of the daily press; all this, and much more like it, create the unspiritual atmosphere. Those who live in it are pale, sickly, weak. They are like the denizens of an overcrowded tenement house down some dark alley.

A spiritual atmosphere consists of other associations and occupations. The quiet morning hour with God, the regular and constant attendance at meetings for worship, the fellowships of Christian life and service, the companionship of good, pure, and uplifting books, the realization, above all, of the presence of God, and of His guidance in the affairs of life—these, and similar things strengthen and develop life along high levels, and fit for noblest service.

A spiritual atmosphere is always an unselfish atmosphere. When so-called spirituality becomes self-centered, occupied with its own frames and feelings, fraternizes only with its own little coterie, and looks askance at all others, it may be very unearthly, but it is not the least bit heavenly. The best thing we know about heaven is that it gave its best gift for earth. The unselfish spiritual life is like it. It lives to serve.

A QUIET HOUR THOUGHT.

"Supposing him to be in the company, they went a day's journey: and they sought for him among their kinsfolk and acquaintance, and they found him not." Luke 2: 44, 45.

Does it not seem strange that Mary could have journeyed a whole day without knowing that Jesus was in the company? All the more when the day had been the first out from Jerusalem, and it would seem all the more important that they should get safely out of the crowded streets and the motley throng from all nations without leaving any one behind. But perhaps the start had been hurried and they were late and the baggage may have been to arrange, so they trusted to a supposition and went their way. Then there was much to talk about concerning the great multitude and the splendid retreat of the temple, and the old friends they had met, and so they went on their journey a whole day without seeing Jesus. But at nightfall, as they arranged for camping, and for the evening meal, he was nowhere to be found. The anxious search among their kinsfolk and Galilean acquaintance did not reveal him. How the news spread through the camp that a child was lost! What anxious consultations were held! They could not sleep that night, and with the early morning they hurried back to Jerusalem, scanning each group of pilgrims by the way, their temporary home in the city, every place they

could imagine, for two whole days, until at last they found him in the temple.

Does the story fit our lives in any of its particulars? Are these days when we, too, hurry into the journey, or business, or care, or pleasure of the day with only a supposition as to the presence of Jesus? They supposed that He was in the company. So we confuse religious associations, services and work with Jesus himself, and "suppose" He must be somewhere in the company. But religious sensibilities so lacking in acuteness of perception cannot be rewarded with the rich fellowship of His presence. His love is too great to be satisfied only with a supposition. We may even talk learnedly about the Divine Immanence while we actually lose the Divine Indwelling. The former is a fact, but the latter is a revelation—a manifestation conditioned upon a right attitude of soul toward God.

Let us note again that it will not do to depend upon past manifestations of His presence. Mary could never forget the night at Bethlehem when Jesus was born, nor all the attendant marvels, but there came a time when her heart was content for a whole day with only a supposition. But when He could not be found how keenly was she awakened to the sense of her loss; but we, poor souls, can go on the memory of past experiences and present suppositions for days and even weeks.

What are the certain tokens of His presence with us? He dwells in our hearts by faith, and wherein does faith differ from a supposition? Faith is based on a definite knowledge of facts, while a supposition implies an ignorance of the real facts. Faith is absolute surrender to His indwelling; it is action based upon reliance on that fact; it wakens Him not even though the storm arises, for it rests upon the fact that He is there and He knows. The spirit's witness is also a token. "At that day ye shall know that I am in you and ye in me." That is in the day when the Spirit shall have come upon you. There is an inner persuasion, a consciousness of the Divine manifestation.

There is a consciousness of communion; there is an illumination of the word of Jesus; there is a sense of love to God and to men; there is a confidence in prayer. The maintenance of this fulness and freshness of the spiritual life, untarnished by adverse environment and undimmed by inward doubt or decay, is the charm of Christian life. Such souls forever have the "dew of their youth."

PEACE.

"There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled,
A peace that looketh not upon to-morrow,
But calmly on a tempest that is stilled.

A peace which lives not now in joy's excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses
Of conflict won while learning to endure.

A peace there is in sacrifice secluded,
A life subdued, from will and passion free,
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane.

REPORT OF WILMINGTON YEARLY MEETING.

On the 16th of Eighth month at 10.30 a.m. the meeting of Ministry and Oversight was called together in the auditorium, with Arthur L. Carey and Elma D. Cook as clerks.

Prayer was offered by William Birdsall, Mary Hadley, Eli G. Parker, and Israel Terrell.

Samuel C. Mills read a few verses of Scripture, and gave some earnest exhortation that each Christian worker and preacher should seek to do his best on every occasion, that he should use and develop every faculty of soul and intellect in the service of Christ, and that the church should encourage the colleges, and make a place within her own borders for the best gifts and the finest intellects, which in the past have too often been allowed or compelled to find a field for work in other places.

The opening minute was then read, the representatives were called, and after a few minutes of routine business the meeting adjourned till 2 p.m.

The session at 2 p.m. was opened by singing "All hail the power of Jesus' name." Prayer was offered by Joseph Wright, Rosanna Pickering, and Rachel Wright.

Callie Nurdyke, in a few well chosen words, urged that the minister give not his own message; that he do not speak when he has seen nothing.

Rachel Wright said that it meant something to be led of the Spirit, and that it meant something to obey the leading.

Levi Mills said that Friends needed to be warned against becoming lopsided, and depending on the leading of the Spirit without an intelligent effort to understand the truth.

Minutes were then read for five visiting Friends, whose names are given in the report of the yearly meeting.

Lavinia Barrett was appointed to prepare a synopsis of the business and concerns of the meeting, to be presented to the yearly meeting.

In the consideration of the Queries, Levi Mills said, that he trembled at the awful guilt of neglect of the church. With more than 4,000 adult members, there have been fewer than 400 accessions to the church. He laid the blame upon the stinginess of the membership, who would not give the tithe which they owed to God, and thus robbed the church and crippled its work, and starved their own souls into leanness and death.

Expressions from many Friends showed a strong feeling in the same direction.

Nathan Frame recommended that each one seriously ask himself whether he had not something in his hand that the Lord would have.

President Unthank warned us against losing the gist of the matter by criticising some objectionable expressions. The truth is, "God will not bless a stingy church."

Thomas Miller read some solemn words from one of the prophets, concerning a "famine of hearing the Word of the Lord."

The meeting adjourned to 8 p.m.

The evening session was devoted to gospel ministry, and was led by Eli G. Parker. His discourse was on understanding the signs of the times.

Then adjourned to meet at 8 a.m. on Sixth-day morning.

Sixth-day, 8 a.m.—After singing and prayer, David Hadley spoke on the message of Friends to the world. The churches ought to have a burden, and the burden would seek a messenger. A messenger without a burdened church behind him is in a fearful relation to things. A loaded wagon will not wear out so fast as an empty one. A loaded church will not have such occasion for local discords over the merest nothings, such as are sure to occur in an unburdened one.

The first essential of the messenger is deep spirituality. It is more important that the messenger be prepared, than that the message be. The burden ought to be a genuine one.

Joseph Wright read from Paul how God had called the weak things of this world to bring to naught the mighty and the wise.

John Henry Douglas spoke briefly of the church's need of a Pentecost like that first one, or like that other one which came in the early days of our Society.

Second-day, 8 a.m.—The meeting was opened by a season of prayer that God would open his own counsels to us, as we considered the need of the churches in arranging and providing for

pastors. J. B. Wright, Levi Mills, Nathan Frame, and J. L. Spicer prayed.

Josephus Hoskins said: We are at the end of ourselves. There is but one way to go on—to look to God. He has the solution to this question. We must get where He can speak to us, and we must be able to say from the bottom of our hearts, "Thy will be done."

John Henry Douglas gave a solemn and earnest talk on the need of the church, and God's way of working. He said: We are in a close place; but it is good for us to be in a close place. The preacher must not preach for money. But the church that permits the minister to make all the sacrifices will stay weak in spite of great preachers. Somebody must be free from temporal entanglement, to plan for the work of the church.

Allen Jay followed with a few words of encouragement and counsel. He quoted John Bright as saying, that George Fox was the greatest reformer since the days of the Apostle Paul.

The work begun by Fox will go on. We must lay our hands upon our young people. There will be preachers yet—more in numbers, and better than those now at it. There will be a revival in Bible study. I am sorry you have dropped the Bible course in the college here. We need a teaching ministry. We need Barnabases to hunt up preachers. We need to avoid the delusion that the world is coming to its end so soon that the preacher has not time to prepare for his work.

William Birdsall said: The reason I made my subscription to the college is, that somebody may be trained there for work.

Abigail Hadley said: When the church lays its hands on a young person, it ought to be certain he has the gift.

A committee was appointed to revise the pastoral queries, and the meeting adjourned till Third-day morning.

The session on Third-day was opened with singing, and by prayer offered by A. L. Carey.

Nathan Frame made an earnest protest that God has placed His call and qualification on top of every gift and attainment, and that He would still pour out His spirit upon men who had not a college education, and they would preach to learned and unlearned "the old, o'd story of Jesus and his love."

The Committee on Conference reported that an instructive and helpful conference was held in Eleventh month. The same committee was continued to arrange for, and hold another conference the coming year.

The report of the Pastoral Committee was read, and after considerable discussion adopted.

David Hadley was then given the opportunity to say some closing words. He said: The minister must recognize his gift as coming from God, and to Him must he give account. The more we have to do with God the better. The minister must keep his heart close to other ministers.

In response to a loving invitation, all the ministers gathered closed about the speaker, and as they knelt together, he offered a fervent, fatherly prayer in their behalf. John Henry Douglas and Esther Frame also led in prayer, and the meeting adjourned till Fourth-day morning.

Fourth-day, at 8 a.m., the closing session of this body met. William Birdsall, Ruth Miller and Eli G. Parker led in prayer. "Jesus, lover of my soul," was sung.

A Pastoral Committee nominated to the meeting was appointed.

A well-prepared synopsis of the proceedings and concerns of the meeting was read.

Eli G. Parker made a few suggestions to ministers. John Watson warned us against the temptations that will beset us as we return to our business, disordered by our absence from it.

The closing minute was read, and in a very sweet and solemn sense of the presence of the Lord, very many of His servants engaged briefly in vocal prayer. "God be with you" was sung, and the closing prayer was offered by Eli G. Parker.

THE YEARLY MEETING.

On Fifth-day, at 10 a.m., the large auditorium was nearly filled, when the opening session of the yearly meeting was held.

"All hail the power of Jesus' name" was sung, Joseph Wright prayed, the congregation sang "Jesus, lover of my soul," then Nathan T. Frame prayed.

Samuel C. Mills spoke briefly from the text, "Cursed is every

one that doeth the work of the Lord negligently (or R. V., deceitfully)."

Any man or committee that neglected the work to which appointed, or that did the work in the spirit of selfishness, or log-rolling, or deceit, would be cursed of the Lord. The curse might take the form of spiritual blindness or a calloused heart, followed by a crooked life, and an unwillingness to be searched.

He closed his discourse with prayer, after which the opening minute was read by the presiding clerk, James B. Unthank. William Livesey served the meeting as recording clerk, Ella Haney as reading clerk, and Reuben B. Peele as announcing clerk.

Most of the delegates answered promptly to their names; the clerk gave the ordinary instructions to them, and Levi Mills made a proposition that a new plan of raising yearly meeting stock be adopted. His plan was to call for one dollar from each adult member, and require the payment from all who were able to pay. The plan was referred to the delegates.

Minutes were then read from the following visiting Friends: Esther Cook, from Newcastle Monthly Meeting, Ind.; Samuel C. Mills, from Whitewater Monthly Meeting, Ind.; David Hadley, from Amo Monthly Meeting, Western; Thomas Branson, from Amo Monthly Meeting, Western; Rosanna Pickering, from Friendship Monthly Meeting, Kansas; Caroline N. Hunnicutt, from Earlham Monthly Meeting, Cal.; John Henry Douglas, from Scott's Mills Monthly Meeting, Oregon; Eli G. Parker, from Lynn Grove Monthly Meeting, Iowa.

A certificate was read for Charles Babcock, an evangelist and a student in the Cleveland Training School.

The clerk, on behalf of the meeting, welcomed these Friends, and he was seconded by many expressions from the meeting.

John Henry Douglas, on the part of the visiting Friends, spoke with great tenderness of the meaning of their presence here. And Esther Frame sang, "Blest be the tie that binds." After the appointment of a number of committees the session closed.

At 2.30 the London general epistle was read. As usual, it was packed full of good advice and devout sentiment. The remainder of the session was devoted to the Bible school interest.

The report of the committee showed a total enrollment of 2,965, an average attendance of 1,419 and total collections amounting to \$558.48.

A solo was sung by Mrs. Hockett, "Nothing to pay."

Dr. Robert Pretlow, of Western Yearly Meeting, addressed the meeting on "The Quaker Side of the Bible School."

All the churches agree on many of the fundamental principles. The keen perception of certain special principles brings in denominationalism. The great discovery of George Fox was, that Christ can speak to the soul. This doctrine is the special characteristic of Quakerism. From this arise all our peculiar teachings, our attitude toward the Scriptures, the ordinances, and benevolent and philanthropic enterprises.

These doctrines must be taught in the Bible schools, unless the schools are to be different from the church, if our children are not to be brought up by chance. If we are ourselves full of Quaker doctrine and knowledge concerning it, we will find abundant opportunity to teach it in connection with the international lessons. Our knowledge must be an experimental one; if we have not been baptized with the Quaker baptism, if we have not been plunged into the Spirit, then are we not Quakers.

There are five qualifications for teaching in the Quaker schools:

- (1) "The Indwelling Master," (2) "The Call or Gift from on High," (3) "Accurate and Practical Knowledge of Scripture," (4) "Clear and Definite Understanding of the Quaker Doctrines," and (5) "A Loving Loyalty to the Church and School."

Mrs. Hockett sang a solo, "The New Jerusalem."

Sixth-day, 10 a.m.—Esther Cook sang, "Where Jesus is, 'tis heaven there." David Hadley prayed.

When the opening minute had been read, Levi Mills, on behalf of the young people, in a touching manner presented a comfortable armchair to Joseph Wright, the aged head of the meeting.

The clerks were reappointed.

The clerk called attention to a large number of pictures of missionaries and mission scenes from Alaska, pictures which had become the property of the yearly meeting, and which would be put into the college.

Minutes were read for Eunice Furnace, of Sheridan Monthly

Meeting, Western Yearly Meeting, and for John Watson, of Skiatook Monthly Meeting, Indian Territory.

In considering the state of Society, David Hadley said: We ought to go to meeting from principle, not for convenience. We ought to go whether everything in the meeting suits us or not. If they are not good we ought to go and help make them good. The worse they are the more need there is for our going. The smaller they are the more are we needed in them. Our attendance and faithfulness in the small meetings tell more upon our character than our presence at large meetings.

We ought to have right relations with each other. We ought to meet each other with courtesy, and with open heart and hand.

Israel Terrell and John Watson spoke to encourage to faithful attendance upon our meetings and in family worship.

The session at 2 p.m. was devoted to the subject of "Temperance." There was first a song by the children of L. T. L. "Some glad day." Prayer was offered by Dr. Pretlow, and another song was sung by the children, "Temperance boys and girls are we."

The report of the committee showed that 27 members use intoxicants, and 4 members raise, 4 sell, and 465 use tobacco.

Clara Hoffman was introduced to the large audience (the largest of the week, so far), and made a stirring address that called forth many expressions of approval. She told the story of Holland, and its salvation from the sea by dikes, built at great expense of time and labor, and built in spite of all sorts of objections. So the great sea of drink has engulfed us, and objections of every sort stand in the way of effort to save ourselves. In her discourse, the speaker strongly condemned the slaughter of the Filipinos as unchristian and un-American.

James Brann led the meeting in a song, "Throw out the life-line." Then the children sang, "The Curse of Wine."

Seventh-day, 10 a.m.—The session was opened by prayer by Samuel C. Mills. J. Lindley Spicer, of the Children's Home, Cincinnati, was introduced to the meeting and his minute read. Charles D. W. Hiatt came in a little later in the session.

Epistles from all corresponding yearly meetings except Oregon were read. All contained hearty expressions of good will, and encouraging accounts of the work and interests of the meetings.

John Henry Douglas gave a personal greeting from Oregon Yearly Meeting. He said that this correspondence session was to him always one of the most interesting of the yearly meeting. This was partly because he had been at all of them, and at many of them time and again, and the epistles seemed like letters from home. He then gave a glowing account of the recent work in several of the yearly meetings as personally known.

The session closed with the doxology.

At 2 p.m. the interests of the college claimed the attention of the meeting. The program was in charge of Ruth Mills. She first asked all the old students in the meeting to rise. Then she called all the members of the alumni and faculty to the platform.

"America" was sung by the congregation, and prayer was offered by N. E. Bennett, pastor of the Baptist Church, and the teacher of astronomy in the college.

After a song by a quartette, the report of the board of managers was read. This encouraging report showed an enrollment of 150 students, and a surplus of \$300 in the fiscal accounts. The preparatory course of study has been enlarged, and the entrance requirements in Greek and Latin have been put on an equality with those of the most advanced colleges. Valuable additions have been made to the library in the way of shelves and books. The building is to be heated by a battery of six steel furnaces that are now nearly completed. The moral and religious influence of the school has been satisfactory.

N. H. Chaney, Ph.D., Superintendent of Schools in Chillicothe, Ohio, was then presented, and gave a fine address on "The Power of Purity in Life and Learning."

The power of purity is the power of a structural law that must work everywhere. It is the power of the Master of life. In the gymnasium, as the trainer of the body this law must reign. So it must in the training of the intellect and soul. Home, state, and nation must depend upon it. It is also the law of individual life. He that preserves his purity, lives like a god, and so far as he may, preserves the things around him, and they living with him bless him forever. He that loses his purity dies like a demon, and drags down to death the things around him, and

they dying with him curse him forever. Boys often make the mistake to think that age and bigness make a man. But there are men eighty years old who never spent a moment of true manliness. The survival of the fittest is the survival of the purest. The great books that have served the world as Bibles, have been great on account of their purity. The gardener and the jockey, ignorantly obey the law of purity. Why should it not be obeyed then in the mental and spiritual world. The man of Galilee was the strongest force that ever touched humanity, because he was the one essentially pure man. This is the reason why a little child may lead stalwart men, and a tender woman can outdo a regiment—the purest is the strongest.

Levi Mills then took the lead of the audience, and took up a subscription of about \$850.

John Henry Douglas gave some interesting reminiscences of his early work in connection with the college.

The quartette sang another song, and the benediction was pronounced by Dr. Chaney.

The session at 7.30 was devoted to the subject of "Peace." The singing was led by James Brann. Eli G. Parker opened the meeting with prayer. The report of the Peace Association of Friends was read, as was also the report of the Peace Committee.

The first address of the evening was by Samuel C. Mills, recording secretary of the Peace Association. He believed the peace sentiment was growing, and that it must grow as the gospel of peace prevails.

The next address was by David Hadley. He thought that the martial spirit was very easily stirred. The martial spirit ought not to be allowed to have influence in politics. We ought to have peace in the soul, and in the home, and in the church.

Esther Cook sang "Sweet Peace."

President Unthank said that he was glad to belong to a church that for more than two hundred years had advocated the rational and Christian method of agreement that is now being taught by so many people.

Second-day, 10 a.m.—The meeting began by singing, "Alas! and did my Saviour bleed." Nathan Frame led in prayer. "More about Jesus would I know," was then sung.

Albert Brown, pastor of the meeting in Indianapolis, was introduced, and a minute was read for Charles D. W. Hiatt.

The report of the treasurer, E. J. Hiatt, was read, and with it the satisfactory information was given, that all the dues of the quarterly meeting for the past year had been paid in.

The report of the Committee on Education, accompanied by detailed reports of Friendsville and Maryville Academies was read. The meeting decided to recommend Maryville Academy to the continued benefaction of the Miles White Fund.

Memorials of Amy Fulghum, Joseph Peitsmeyer, and Hazael D. Green, ministers who have lately fallen in the ranks, were read and approved. A feeling of great tenderness came over the meeting, and many expressions of commendation of the characters and labors of these departed Friends were uttered.

President Unthank reported that by the appointment of the meeting he had attended the Quinquennial Conference, at Providence, that the proceeding of the conference would be published as a supplement to THE AMERICAN FRIEND, and he recommended a careful perusal of the valuable papers it will contain.

R. W. Douglas closed the meeting with a benediction.

The session at 2 p.m. was given up to a consideration of the evangelistic and pastoral work.

"Jesus, lover of my soul," and "When the roll is called up yonder," were sung.

John Henry Douglas and Joseph Wright prayed. A satisfactory report of the committee was read. The superintendent had been at all the meetings, both in Ohio and Tennessee. Revival services had been held in all except seven. There were about three hundred conversions. There is an increased spirituality among the members, and increasing desire for the services of pastors; but a lamentable lack of willingness to support pastors.

Amos Cook, who has at great sacrifice labored as superintendent the past year, was continued, to have the general oversight of the work the coming year; but he is to have the assistance of a superintendent appointed in each quarterly meeting.

David Hadley addressed the meeting on "Pastoral and Evangelistic Work."

Unless the churches have the hunger for the conversion of sinners the evangelist will labor in vain.

There is a gift for evangelistic work. Those who have the gift ought to harmonize. The evangelist ought not to antagonize the pastor and vice versa.

The evangelist ought to be sound in doctrine, and pronounced in denominational views. He should be clear of offensive individualism. He should be in subjection to authorities; he should not be dictatorial, nor be an element of division, nor draw away disciples. He ought to illustrate in his life the gospel. He ought to observe dignity and courtesy. He ought to avoid flashy, sensational and emotional religion, and he ought to be liberally supported.

All meetings should have regular pastors. The self-supporting churches should choose their own pastors, those that are dependencies should have pastors selected for them.

Pastors ought to have no business except incidentally; the money paid them ought to be grace money, and not legal money. He ought to fill his office with ability and faithfulness. He must be willing to make sacrifices, and he should have both moral and financial support.

Where our future ministers are to come from depends on how the present ministry is appreciated.

No system must be tolerated that will abridge the Holy Ghost, or render the church unspiritual.

A subscription was then taken for the use of the Pastoral and Evangelistic Committee, which amounted to \$456. Brother Deem, a minister of the M. E. Church, pronounced the benediction.

At 7.30 was held the Christian Endeavor Rally. The attendance was large, and the earnest enthusiasm was marked. The services were interspersed with spirited and spiritual songs, such as "Blessed be the dear Son of God," "Leaning on the everlasting arms," "Throw out the life-line," "Blessed assurance," "When the roll is called up yonder," "I'll live for him who died for me," and "We shall stand before the king."

The program was in charge of Charles E. Terrell. The devotional service was led by Charles Babcock, who after Scripture reading and prayer, spoke briefly from the text, "Ye shall receive power." About eighty brief pointed testimonies were given in a few minutes. Myrtle Lightner read her annual report, which was well prepared, and full of encouraging information. She was greeted by the great audience with the "Chautauqua Salute," in recognition of her four years of satisfactory service.

Albert J. Brown, of Indianapolis, was then introduced and gave the address of the evening. He compared the Christian Endeavor in its development of individualism, freedom, and union to the ancient New England town meeting.

Ella M. Barrett and Levi Mills, two of our delegates to Detroit, gave glowing accounts of the great international convention.

"God be with you" was then sung, and the benediction was pronounced by J. H. Douglas.

Third-day, 10 a.m.—Prayer was offered by Esther Cook, and "Jesus, Saviour, pilot me" was sung.

A few minutes were given to Nathan Frame to introduce a "Book of Reminiscences," about to be published by himself.

An account of the Bible Conference held a few days since at Earlham College was read, and an invitation was extended to this meeting to co-operate with Indiana and Western Yearly Meetings in providing for and holding such a conference the coming year. The invitation was promptly accepted, and a committee of five was appointed to have the care of our part of the work.

Portions of a report of the Joint Committees on Indian Affairs were read, and this meeting was asked to assume some share in the expense attending this work, and our delegates were instructed to make an appropriation for that purpose.

Allen Jay and John Watson addressed the meeting briefly on the work among the Indians.

The meeting was dismissed by Allen Jay.

The meeting at 2 p.m. was given up to the Home and Foreign Mission Work. After the singing of "All hail the power of Jesus' name," Samuel C. Mills led in prayer. The report of the Home Mission Committee was read. More than 5,000 pages of literature have been distributed; many hundred family visitations have been made, and \$528 have been expended in the work.

Amos Cook was called upon to give a brief account of the work among the mountain meetings of Tennessee.

The clerk then read a communication from the American Friends' Board of Foreign Missions, also a letter from M. M. Binford, telling of an Ecumenical Council of Missions soon to be held in New York, in which Friends are to be represented. Ellen C. Wright and John Henry Douglas spoke in explanation of the work of the board. Its plan was approved, and Charles E. Terrell and Ellen C. Wright were continued to represent us on the Board.

Reports were read from the Foreign Mission Committee, and from the Woman's Foreign Mission Society, telling of the sending of Mattie Hadley to Alaska, and of other work in that mission field.

The committees have expended \$539.81. Caroline N. Hunnicutt then told of the origin and work of the Kotzebue Mission.

A subscription was then taken up. Allen Jay asked for the subscription, and while it was being taken with much enthusiasm, someone handed a small sum to Amos Cook for David Sanders, of Tennessee. A spontaneous contribution for him followed, and more than thirty-five dollars were put into the hat, people coming in with their contributions from all over the audience.

At 10 a.m. on Fourth-day, the closing session of the yearly meeting was opened with prayer by Eli G. Parker.

An epistle prepared by a committee, and addressed to the other yearly meetings was read and approved; also a synopsis of the epistles addressed to this meeting, prepared for publication in our minutes, also a minute on the state of Society.

The report of the delegates was read, and with some alteration adopted. Appropriations were made amounting to \$1,850. James H. Terrell, Levi Mills, Abigail J. Hadley, Eliza H. Thorne, and J. B. Wright were appointed to co-operate with the committee of Indiana and Western Yearly Meetings in arranging for and holding a Bible Conference at Earlham next summer.

The concluding minute was read, and the meeting was dismissed by David Hadley.

The meetings for worship held during the week of yearly meeting were characterized by sound, wholesome and able preaching, and by the earnestness and devotion of those who testified by the hundreds, to the goodness of the Lord. Praise meetings were held in the auditorium almost every day at 8.30 a.m. and 1 p.m. Most of these meetings were in charge of Esther Cook who attended the yearly meeting by the invitation of our Evangelistic Committee, who desired to introduce unity of effort into the evangelistic services of the yearly meeting.

Several of the night sessions were given up to the preaching of the gospel, and on First-day five sessions of meetings for worship were held in the auditorium, and both before noon and after, there was preaching at the college, and at two stands on the grounds.

Probably 12,000 people were present. On the whole, the yearly meeting was one greatly blessed of the Lord from beginning to end.

NEW EVERY MORNING.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine and sorrowful night.

Let them go, since we cannot relive them—
Cannot undo and cannot atone;
God in His mercy receive, forgive them;
Only the new days are our own—
To-day is ours, and to-day alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And 'spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—Susan Coolidge.

That is poor patriotism which shouts for the flag
and yet stays home on election day.

News from the Field.

Edwin Markham, the author of "The Man with a Hoe," was at Haverford Meeting on First-day, the 27th inst. He has been visiting for a few days at the home of James M. Price, at Overbrook, Pa. He is much interested in Friends.

M. M. Binford returned to his home, in Brooklyn, on the 28th, much improved and strengthened by his summer rest, to enter upon his work again.

Oscar Roberts writes from Johannesburg that his work is interesting and prospering. He says that the political condition is critical, as we all know from the newspapers.

Glenwood, Iowa, Eighth month 22d, 1899.

To the Editor of THE AMERICAN FRIEND:

I left Cordoba, South America, Seventh month 18th, came to Buenos Ayres on the 19th, spent the 20th with George Allen and wife and Ernest Haycock and Charles W. Wilson, missionaries, and on Seventh month 21st sailed from Laplatia, thirty miles east of south, on the "Clyde" of the Royal Mail Line, for Rio de Janeiro, which was reached late in the evening of the 25th, and on the 29th sailed for New York on the "Buppon" of Lamport and Holt Line, where we landed Eighth month 17th, after making one call in the West Indies for coal. I am in good health, having made the entire trip without seasickness. From New York I came directly home, reaching here on the 20th, where I find my wife still in very poor health, but some hope for the better. I can truly say the Lord's blessing has rested on me all the time since leaving my home until my return. Praise be to Him.

Truly,

WM. MARSHALL.

Wishing to be remembered within the bounds of Christian brotherhood and sisterhood, we will give a brief history of our church, which is situated a mile east of Winchester, Randolph County, Ind., which is called White River. We have a membership of about 180 members and a flourishing Sabbath School of about 75 scholars. Our superintendent is Luzena Haworth, our secretary is Meda Cox, our residing ministers are Olynthus Cox and Silas Cox. Our dear sister, Belle Kenworthy, came in the Second month, and held a series of meetings. There were 63 conversions and renewals. Praise the Lord for His wonderful works to the children of men. Our prayer is that the Lord may bless our dear sister's labor and give her souls for her hire.

EMALINE SHUFF.

IOWA YEARLY MEETING.

Motor, Iowa.—The ten days' tabernacle meeting held here by Edwin Loft, assisted by James B. Pickard, was blessed of the Lord in the conversion of sinners, renewal of backsliders, and the filling with the spirit of God's people who attended the meeting. About 30 souls were blessed and helped of the Lord. This is the second meeting that Edwin Loft has held here. The one last winter resulted in 34 souls being blessed and 16 uniting with the church. The church has been revived, and has taken on new life. A house is being built for the pastor. James B. Pickard, of Pleasant Plain, has been called to be pastor for the coming year. The tabernacle is now at Milo, Warren County, Iowa. The meeting opened well and with good interest, and we are believing for a good work to be done by the help of the Lord.

EDWIN LOFT AND WIFE.

NEW YORK YEARLY MEETING.

Ferrisburg Quarterly Meeting has just had a feast of good things at the Quarterly Meeting held at South Starksboro, Vt. Elmer D. Gilderslieve, of Poughkeepsie, N. Y., came at the instance of the Evangelistic Committee of the Yearly Meeting, and Emilie U. Burgess kindly responded to a special invitation. Both these dear friends were very acceptably with us. The hymn, "All for Jesus," was sung at the opening, and was the theme of that meeting. Emilie U. Burgess told of a woman who kept a light for her husband who was out one cold stormy night, but she had occasion to go into another room, and took the light with her just for a few minutes. The result was that during that brief moment the husband, who was watching the light on his homeward journey,

lost his way and wandered all that dreadful night while his wife was in agonies because of his delay. All can make the application.

On First-day morning the crowds came together as usual. A window was removed, and E. D. Gilderslieve stood there and preached the everlasting gospel to those outside as well as in from the words, "This same Jesus," and then Abbie J. Birdsall sang a solo to the admiration of many. In the interim lunch was partaken of by the groups gathered about. Mary A. Young's bountiful hospitality, as usual, is worthy of especial notice.

E. U. Burgess gave an interesting address to a full house in the evening on "Peace and Arbitration," and another the following evening at Monkton Ridge, and again at North Ferrisburg, to appreciative audiences, while E. D. Gilderslieve tarried a little to sing the blessed gospel in private to some sick or needy souls.

S. MILES.

INDIANA YEARLY MEETING.

West Elkton, Ohio.—Friends at West Elkton have recently completed the work of remodeling and furnishing their house. The building had, for several years, been in need of repairs, but not until nearly a year ago were any definite steps taken in that direction. Through the earnest and persistent efforts of our pastor, Hiram Wollam, with a few others aggressive members, Friends were induced to begin the work. The house was formerly arranged according to the old style of Friends' meeting houses, but it has been arranged in accordance with modern ideas of church building and furnishing. The work on the main room was completed in February at a cost of near \$1,100, all of which was provided for on and before the day of dedication. The smaller north room, which may be thrown into and used in connection with the main room, has been recently furnished at a cost of \$100, one-half of which has been raised by the Christian Endeavor Society. Through all this work the Lord has blessed us, and we now have a place of meeting of which no one need be ashamed.

Directly after the main room was completed, a two weeks' meeting was held under the direction of Myron Hartley. The meetings were well attended and much interest manifested. Two persons professed conversion, and one united in membership with Friends. Others were strengthened in the faith. Since then seventeen others have come into the church, and others are looking this way. For a number of years many of our members have lacked interest in the work of the church, and failed to contribute to its support. Some were opposed to the support of a pastor amongst us. After nearly two years' trial we can say that the added interest in the church, and the hearty support given by the membership testify to the success of the pastoral system with us.

MARMADUKE STAFFORD.

Van Wert, Ohio.—Van Wert Quarterly Meeting was held the 5th and 6th of Eighth month. It was the last Quarterly Meeting before the Yearly Meeting when the annual reports are sent up. There was an increased interest in nearly all departments of the church work. We have eleven meetings in the Quarter, all of them built up in the last twenty years, and most of the meetings have no members that were raised in the church or knew anything of Friends until they came in through the revival work. At least 2,000 members have been taken into the church in that way in this part of Ohio. Six meetings that were started have been abandoned or laid down because of insufficient care. There was a great field open to Friends if the church had been systematically organized and the pastoral work carefully done. Reaction set in and divisions and jealousy in the church a few years back seemed to discourage many, so that there was danger that the whole Quarterly Meeting might be lost to Friends. Such was the condition when I came to them a year and a half ago. But with slow, systematic work, we have tried to bring order out of chaos, and get confidence restored in the church. There is a better feeling than there has been for some time. During the last year we have had regular pastoral work in every meeting, and we have held revival services in all of the meetings except one; 120 have professed conversion or been reclaimed; 67 have been received into the church, and more than 300 names have been dropped from the list of membership, making over 500 dropped in two years. And yet when the statistics are gathered correctly we

shall have about 900 members left in the Quarterly Meeting. I give these particulars for the lesson there is in them to our church. If we had a church whose members were all perfect then might we observe the fine but impractical theories of many who oppose systematic and pastoral work. But since there are no such churches, and will not be in this age, pastors, evangelists and teachers are absolutely necessary for the best interests of the church. The Christian Endeavor interest has more than doubled the past year. The interest in the Sabbath School work is increasing.

J. O. Binford, Yearly Meeting Superintendent of Evangelistic and Pastoral Work, was with us, and preached some very practical and edifying sermons.

Eli F. Brown, of Indianapolis, addressed the young people at their Christian Endeavor rally on Sabbath afternoon, which was the closing exercise of the Quarterly Meeting, when all agreed that it was the best Quarterly Meeting we have had for years. F. C. Stanley was reappointed superintendent of the pastoral and evangelistic work for the coming year. One thing more I have wanted to say to Friends for a long time: Every pastor should be made an agent for THE AMERICAN FRIEND, and keep up the canvass for subscribers the whole year, for there is no agency that so fully supplements the faithful pastor's work as to have it read by the membership.

F. C. STANLEY.

CALIFORNIA YEARLY MEETING.

Ella C. Veeder, who has for some years been active and earnest in the field of work in California Yearly Meeting, is now confined at home caring for an invalid father.

The work at Alamitos is going successfully on, and the meeting is in a prosperous condition. Tilman Hobson is pastor at this place.

Pasadena Quarterly Meeting was held Seventh month 22d and 23d. Beside the ministers belonging to the meeting, Stewart Noble, of Ohio, was with us with timely messages of Gospel truth. The meetings of this Quarter are scattered from San Francisco to San Diego County, and work is in pioneer fields find room for all their energies. Four of our young workers have just gone to engage in mission work in San Francisco—Esther Smith, of Long Beach, Lillian Abbott, Jeanette Bounalie and Anne Trueblood, of Pasadena. The two first-named were in the work of the mission known as "Silent Workers" in San Francisco last year. Two members of Pasadena, Robert and Carrie Samms, are missionaries above the Arctic Circle, Alaska, and another, Charles C. Reynolds, is with a mining Company at Cape Moore, Alaska, so that our interests are almost co-extensive with the western coast of North America. Letters from our missionaries at Kotzebue Sound, Alaska, written in Third month, report them well and the work in hopeful condition. Robert and Carrie Samms made a trip up the Kowak River, in Twelfth month and First month, visiting the natives of the interior, preaching to them and teaching them as opportunity offered. The trip required over three hundred miles of travel with snowshoes and dog-sleds, a pretty severe undertaking for a woman when the thermometer ranges to 60 degrees below zero, and no place for protection from storms except their sleeping bag. At Penelope Camp, 150 miles up the river, C. C. Reynolds and Dr. Coffin, with their party, were wintering. They had built a mission building, and were faithfully teaching the natives located near them. Robert Samms and C. C. Reynolds went over 100 miles further up the river, visiting other camps and investigating the opportunities for further missionary work. Anne Hunnicutt had sole charge of the work at Cape Blossom while Robert and Carrie Samms were absent. During Third month she was married to Edward Foster, a young man who accompanied one of the mining parties, to Alaska. C. C. Reynolds during Fourth and Fifth months led a party across the country to Cape Nouve, an expedition that came near ending disastrously. At one time he was thrown into a stream of water and ice, and was carried over two miles in the rapids before he could extricate himself. At another time the party was carried by the swift current on an extemporized raft, under an ice arch over a stream, and barely escaped with their lives. Their provisions nearly failed them, and they were obliged to live in part on roots of wild herbs.

San Diego.—I want to send the glad tidings to all who read

THE AMERICAN FRIEND of the victory which many hearts have known, in a complete surrender and reception of the Holy Ghost, through the teaching of Charles H. Stalker, in a series of meetings which he has held in this place, and through the power of the blessed Holy Spirit. I cannot tell the number who have thus been blessed, but it has not been a few. Last First-day we had a Sabbath school in the morning, and at 11 a.m. and 7.30 p.m. a Friends' meeting, which will, by the grace of God, be continued, so Friends coming to Southern California for their health or to enjoy our beautiful climate will find a Friends' Church at San Diego.

G. W.

NEW ENGLAND YEARLY MEETING.

Smithfield Quarterly Meeting was held at Bolton, Mass., on the 10th inst. Notwithstanding the fact that a heavy rain commenced falling at the hour for the meeting, a large audience was present. The venerable Nathan Douglas, of Durham, Maine, led in the service and preached a characteristic sermon with all his old-time fervor. Charles H. Jones, of Amesbury, Mass., Yearly Meeting Superintendent of Gospel Work, was also present, and delivered a very practical discourse based on the words found in Acts 4: 12: "There is none other name under heaven given among men whereby we must be saved." Only routine business claimed the attention of Friends in the second meeting. Several spoke very highly of the value of THE AMERICAN FRIEND as a church paper, and the clerks of the monthly meetings were encouraged to contribute items of news for its columns, and to endeavor to increase its circulation. Near the close of the meeting Nathan Douglas made a short address in which he said that he never expected to visit Smithfield Quarter again, and bade Friends a touching farewell. He attended Worcester Meeting the following Sabbath and went from there to Lynn to attend Salem Quarterly Meeting.

ELISHA T. READ.

WESTERN YEARLY MEETING.

Plainfield Quarterly Meeting was held at Plainfield, Indiana, Eighth month 5th, 1899. Rebecca W. Flagler, a minister, of Farmington Monthly Meeting, New York, with her husband, Arthur Flagler, and Calvin Bray, of Fairfield Quarterly Meeting, were in attendance.

The practical gospel truths presented were listened to with interest. Many testimonies were given, full of appreciation for the visits and words of these dear Friends.

The usual routine work, including statistics, answers to the queries, and matters to be forwarded to the yearly meeting, were passed upon.

It was decided to grant the request made by Indianapolis Monthly Meeting that the quarterly meeting be held at that place in the eleventh and second months of each year.

The trustees of Central Academy presented their annual report, and the good condition of the school during the past year was very gratifying. The school is under the care of twelve trustees, appointed by the four quarterly meetings of Plainfield, White Lick, Fairfield and Danville. It merits the generous support it receives from the students of these meetings. The enrollment the past year—105—was the largest it has ever had. The graduating class numbered 24.

J. Freeman Cox, the efficient acting principal of last year, has been employed as Principal to succeed Robert L. Kelly, who enters upon other educational work.

The need of a more complete and modern reference library was mentioned, and efforts will be made to add needed books and apparatus to meet the requirements of the school, and make it what it should be.

The school year begins Ninth month 26th, 1899, with prospects of a good attendance. E.

BIBLICAL INSTITUTE OF KANSAS YEARLY MEETING.

The Biblical Institute of Kansas Yearly Meeting was held at Northbranch, Kansas, from Eighth month 1st to 6th, inclusive. The sessions were well attended by Friends and others in the community. The speakers were all present except one, and the program was carried out with but few changes.

The devotional services at the beginning of each session and the evening sermons were times of rejoicing and spiritual uplifting, and the Holy Spirit enabled the hearers as well as the speakers to comprehend the words of Truth.

Eliza Carey, Yearly Meeting Superintendent of Evangelistic Work; Laura Coppock, from Stella, and Elisha Janeway, from Pleasant View Quarterly Meeting, were in attendance.

The following are some of the best thoughts of the speakers:

Nathan Brown, Barclay, Kansas, "Friends' Church History." To understand Quakerism one must understand the character of George Fox. The persecution of the early Friends always awakened benevolent, never malevolent feelings. President Edmund Stanley, of Friends' University. The Friends' Church grew out of the necessity of the times, and developed as occasion demanded. The Friends' Church never made a minister, but only recognizes what God has done. Each believer may come to God for himself without an intermediate personage. Peace on earth, good will to men, means what it says; hence, Quakerism stands for peace. The idea of doing something to be saved has pervaded the mind of man since his earliest existence. Thus plainness of dress and speech came to be nothing more than an outward form, simply doing something to merit salvation. No outward demonstration is pleasing to God unless it is a real heart service.

On "External Evidences of Inspiration," he said: "Human testimony and experience is the strongest evidence of Christianity, the most positive proof of inspiration. Every advantage which we as a civilized nation possess over the heathen nations we owe to the Bible. Christianity restores woman to the place she should occupy, and child-life is made sacred by it. Wherever it touches life or human activities, government, prophecy or science, the Bible has never made a mistake."

Gilbert Bowles, of Penn College—"Responsibility of the Church to Foreign Missions." It is not only a privilege, but a duty, of the church to send the Gospel to the heathen; like money given to us to hand to a friend, so it must be given to those for whom it was designed. Human brotherhood demands we should teach them a better way of living, and give them a moral standard. "The church is not a field to be tended, but a force to be wielded." The home should be a center of Gospel life. If we feel the worth of a human soul, we will have a motive for bringing all to Christ. Merely believing that Christ is the Son of God does not save one. Justification is a result of faith. Sanctification is the act of God by which man is made holy. The Christian Endeavor and Sabbath School, temperance and mission work, are to the church what the colleges are to the university."

William S. Wooton, Lawrence, Kansas, spoke on "Elements of Successful Ministry," as follows: "A minister must keep in close companionship with God; must know the nature of sin; should be a teacher; should be social and able to command the respect of all."

In one of the evening sermons he talked on the evil effects of bad literature, and gave a history of the establishment of the publishing association of Friends.

A paper on "The Pastor in the Society of Friends," prepared by Josiah Butler, was read by Nathan Brown.

The following are some of the thoughts presented: The church would do well to acknowledge the gift of a pastor; authority and power comes by service rendered in the fulness of the spirit; they that preach the Gospel should live the Gospel; ministers must be led by the Spirit to avoid confusion; one of the important duties of the pastor is to discern and bring out the gifts of the members of his flock.

Minnie P. Bowles, Oskaloosa, Iowa: "The Sabbath school is the pioneer of the church, especially in the new and heathen countries, and helps to make material for it. The Sabbath school is to the church what the common school is to the State."

Rose H. Roberson, Northbranch Academy: "No school should be content with simply doing work within itself, but should contribute to missionary work." She emphasized the importance of grading the Bible School."

In the discussion on "Cardinal Doctrines of Friends," the subject of "Oaths and Affirmations" was especially dwelt upon. The Board of the Biblical Institute was directed to ask Kansas Yearly Meeting to petition our State Legislature that the clause requiring the administration of legal oaths and affirmations be stricken from our State statutes.

NATHAN BROWN, Chairman.

LIZZIE J. DILLON, Secretary.

CONVICT LABOR IN THE SOUTH.

In reading over your article of Eighth month 3d, "The Treatment of Criminals in the Southern States," "The Chain Gang" and "The Contract System," etc., I thought your readers would be pleased to know that this subject is engaging the attention of thoughtful men in the south, and even many who are not addicted to much serious thought have been shocked by the horrors of this vicious system. Florida is a very large exporter of valuable phosphates; many of these mines are deep holes down in the ground, with a burning, almost vertical, sun in summer beaming down on those poor fellows surrounded by mud and water (none of it fit to drink), and scarcely a breath of air, their food generally of the cheapest and coarsest kind, and their lodging scarcely fit for beasts, with a taskmaster over them often with loaded pistols, ready, if they make any resistance. As these parties who work these phosphate beds generally hire the convicts from the state, it is their interest to make out of them all they can.

So this cruel, vicious, degrading system has gone on for a number of years, but the legislature at its late session took up the subject. I have just seen our senator. He says: "The legislature had a report from the 'Convict Camps,' showing the abuses of some of them, and they appointed a commissioner whose duty it is to visit all the camps every thirty or sixty days, and if any are badly treated to cancel the contract. Then a commission was appointed to inquire into the whole subject, and report to the next legislature some better mode of managing the state convicts."

In our own County—Osceola—of which Kissimmee is the county town, criminals convicted and sentenced for sixty or ninety days, etc., and left in care of our county officers, are treated very differently. Riding lately over a new road carefully graded and rounded up—a credit to any new country—I remarked to my traveling companion: "This road must have cost the county a good deal of money." "Oh, no!" he says, "the prisoners sentenced to the county jail for short periods did it," and others confirmed the statement.

Riding in the opposite direction a little time back, I saw the same operation going on.

Also the streets of our city are improved by tramps and offenders sentenced for short terms. As there seems no cruelty or injustice in this, perhaps it may lead to the betterment of the condition of the state convicts, especially as the public feeling seems to be fully aroused.

Kissimmee, Florida, Eighth month 9th, 1899.

I. M.

Married.

RATCLIFF—HARTLEY.—At the residence of Dasie Baar, in Lewisville, Ind., Eighth month 16th, 1899, Alonzo H. Ratcliff to Emma Hartley, both members of Duck Creek Monthly Meeting of Friends, Kennard Preparative Meeting.

News and Events.

In accordance with Secretary Root's last order ten new regiments of volunteers are to be recruited. This will give the army a numerical strength of 95,000 men, which is within 5,000 of the total permitted by the recent army act. The last Congress, it will be remembered, provided for the enlistment of 65,000 regulars and 35,000 volunteers. The complement of regulars has been secured, and twenty-three regiments of volunteers, with thirteen hundred men to a regiment, have been raised or are in process of formation. About 15,000 men have been secured for the ten regiments organized under the order of July 5th, 1899. The War Department intends to provide for operations in the Philippines a fighting force of 63,000 men, or twice as many as General Otis demanded in the spring. The increased activity in the War Department is presumably due in a large measure to the administration of Secretary Elihu Root. Reports from the Philippines state that the rebels are as determined as ever, and if anything more thoroughly prepared

to resist American advances than heretofore. In Manila, press dispatches say that talk of ending the war deals no longer with weeks, but with months, and even years. The territory occupied by the Americans is very small, and with the disadvantages of the rainy season to contend against no permanent gain seems possible on the part of our troops until fall.

President Kruger has replied to the demands of Colonial Secretary Chamberlain, and while the text of the communication has not been made public, it is understood to be wholly unsatisfactory. Secretary Chamberlain requested a Joint Commission of Inquiry to examine and report on the Franchise act and its effects in affording representation to the Outlanders. According to report, President Kruger ignored the request and submitted counter-proposals of his own. This action is in entire accordance with the character of the wily Boer diplomat and is a matter of no surprise, though it must generally be regretted that such obstinacy brings the chances for war nearer than before. Boers and British are making every preparation for war, and troops on both sides are being rushed to the frontier. Outlanders are leaving the Transvaal, and it is believed that fighting will soon begin. The Queen is said to be particularly averse to a war, wishing to end her days in peace, but the tone of her speech on recently proroguing Parliament, was distinctly militant, and her inability to stem the tide of English feeling, which appears to increasingly favor war, may hasten the bursting of the war cloud. England's demand of the Transvaal, over which she has a suzerainty, is: Equal rights for the Outlanders, or British subjects, in the Transvaal, after a reasonable length of residence therein, and such representation in the Boer Parliament as will give them effective means for the redress of grievances and for the security of civil rights.

The Dreyfus trial at Rennes, France, continues to transcend in interest all other news of the day. The proceedings of the court martial, last week, were galvanized into new life by the return of Maître Labori, counsel for the accused. His recovery, after being shot, has been remarkably rapid, and there has been general rejoicing that he is again able to appear in public. The events of the Rennes trial, last week, were full of absorbing interest. The partiality of Colonel Jouaust for the prosecution was very evident when, on the 21st, he refused Colonel Picquart opportunity to be heard when it was his undoubted right to speak on a pertinent question. Colonel Picquart is one of Dreyfus' staunchest supporters, and his testimony has been of particular value to the defence. The past week has marked a decided change in the attitude of Dreyfus. Hitherto he has confined himself, when questioned, to impassioned protestations of his innocence, but he now replies argumentatively and in a calm voice to the various points raised by the witnesses. General Mercier, who is perhaps the bitterest enemy of Dreyfus, was again called to the witness box and was subjected to a severe and withering cross-examination by Labori. The latter, however, was greatly handicapped by Mercier's refusal to testify to important and self-condemning questions. In this he was supported by Jouaust. The most discouraging feature of the trial is still the evident opposition of the judges and their sympathy with the prosecution.

The National Afro-American Council and the National Association of Colored Women have been holding their annual conventions in Chicago. The "Council," which was organized at Rochester, N. Y., two years ago, is a small body, but it includes nearly all of the foremost negroes in the country. Among the subjects considered at the meetings of the Council were lynching, and the condition generally of the negroes in the South; Bishop Turner's plan for the deportation of negroes to Africa, and political questions of the day. It is pertinent to note that Bishop Turner's suggestion was almost invariably condemned. A striking incident of the convention was a resolution condemning Booker T. Washington and striking his name from the books. His advice to the negroes to leave politics alone and go to work proved unpalatable to his fellow members, and they accordingly took steps to resent his interference. It is safe to say that this opposition will only increase the popularity of Booker T. Washington among his white friends, and it cannot well injure his valuable services to his own race.

ONE CIGAR A DAY.

"How can you afford all these books?" asked a young man calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar several years ago I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try and do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day; and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18.25 a year, or \$109.50 in six years. I keep these books by themselves as the result of my apprenticeship cigar money; and if you had done as I did, you would, by this time, have saved many, many more dollars than I have, and you would have been better off in health and self-respect besides."—"Commonwealth."

WHAT THEY ARE.

Composition of the Famous New Food.

A widespread interest has been created among good livers as to the composition of Grape-Nuts, the new food that has come into popular use of late. It has long been known to physicians, chemists and food experts that the starchy portion of the entire wheat flour and barley is transformed into a true and very choice sugar by the act of intestinal digestion in the human body. This sugar is identical with and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up.

A food expert of the Postum Cereal Co., Lim., Battle Creek, Mich., followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following out Nature's processes, in a mechanical way. That is, heat, moisture and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts are probably entitled to the claim to be the most perfectly adapted food for human needs now extant. Certain it is that the user's delight in the flavor and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact.

GENERAL NEWS NOTES.

Several of the new municipal governments set up by the Americans in Luzon are reported to have collapsed, because of the treachery of the Filipino mayors.

A general strike is feared in Havana that will tie up business for a fortnight. Employees have had steady work for months, have saved money, and for the sake of a rest are ready to join a sympathy strike to support the masons.

Maitre Labori, on the 26th, scored some very strong points for the defence by exposing the methods of army officers in aiding the prosecution. The arrest of General Mercier is said to be among the probabilities.

The Atbara bridge across the Nile was successfully opened on the 26th. This bridge was built by a Philadelphia firm, the English constructors being unable to complete the contract in the time given.

On the 21st the business portion of Victor, Colorado, was entirely destroyed by fire, the loss being estimated at \$2,000,000.

The city of New York is greatly stitied by the efforts of a private corporation to secure a franchise for supplying water to the municipality at a ruinously high rate. The "Ramapo deal," as it is called, is stigmatized as a "huge swindle." It is said to be engineered by Tammany politicians.

Two rival French expeditions in Africa, when meeting recently, clashed arms. Several volleys were exchanged and eleven men killed. No satisfactory explanation has been given for the quarrel.

It is rumored that the Democratic National Convention may be held in February next year.

The beef trust has forced the prices of meat to a higher point than has been known for ten years.

M. Guerin, president of the Anti-Semite League in Paris, and his companions, remain barricaded in the headquarters of the League. The building is in a state of siege, and is closely watched by a large force of police.

A conspiracy to overthrow the administration of President Sam, of Hayti, is reported to have been discovered and promptly suppressed.

The Sultan of the Sulu Islands has signed an agreement by which American sovereignty is recognized over his kingdom.

The bubonic plague recently broke out in Oporto, Portugal. The government has announced its intention to establish a sanitary cordon around the city to restrict the spread of the plague.

The Atlanta "Journal" instances some queer claims against the government. A Chicago man, named Taylor, asked Congress for several sessions to give him \$100,000 for having suggested to President Lincoln the idea of issuing greenbacks. One Colonel de Arnaud made repeated demands for \$50,000 for having shown General Grant how to capture the town of Paducah, Kentucky. An Iowa man wanted \$350 for cutting corns of sailors and soldiers during the rebellion. Another, from New York, wanted \$25 for a pair of trousers which were eaten off a clothes-line by a government goat. A fellow in Minnesota requested the sum of \$550 for a sky-blue horse taken by the soldiers.

**GOOD NATURED BABIES
ARE THOSE RAISED ON**

GAIL BORDEN



**EAGLE
BRAND
CONDENSED MILK.**

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In Denmark it is the law that all drunken persons shall be taken to their homes in carriages provided at the expense of the publican who sold them the last glass.

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Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention.

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GETTYSBURG, LURAY, WASHINGTON.

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Over the battlefield of Gettysburg, through the picturesque Blue Mountains, via Hagerstown and Antietam, and down the beautiful and historic Shenandoah Valley to the unique Caverns of Luray; thence across the rolling hills of Northern Virginia to Washington, is the route of this tour—a section of the country intensely interesting from both a historic and a scenic standpoint.

The tour will leave New York 7.00 a.m., and Philadelphia 12.20 p.m., Saturday, September 16th, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents, Tourist Agent, 1193 Broadway, New York; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NATIONAL EXPORT EXPOSITION, PHILADELPHIA.

Reduced Rates via Pennsylvania Railroad.

The National Export Exposition, which opens at Philadelphia on September 14th, and continues until November 30th, will be the most interesting and important event occurring in Philadelphia since the Centennial Exhibition in 1876. In addition to its valuable commercial exhibits it will present many features of popular interest and amusement. The United States Marine Band, Sousa's Band, the Banda Rossa, Innes' Band, Damrosch's Orchestra, and other celebrated bands will furnish music alternately, and a Midway Plaisance, equal if not superior to the famous World's Fair Midway at Chicago, and comprising a Chinese Village, a Chinese Theatre, acro-

bats, and customs; an Oriental Village, London Ghost Show, Hagenbeck's Wild Animal Show, Blarney Castle, and many other unique presentations, will furnish abundant and diversified amusement. Arrangements have also been made for Mandolin, Guitar, and Banjo Concerts, and for a grand chorus from the German Singing Societies.

For this occasion the Pennsylvania Railroad Company will sell excursion tickets from all points on its line, to Philadelphia and return, at rate of a fare and a third for the round trip plus price of admission. These tickets will be sold during the continuance of the Exposition and will be good for return passage until November 30th.

For specific rates and additional information apply to nearest Ticket Agent.

The largest flower in the world, it is said, is the bolo, which grows on the island of Mindanao, one of the Philippine group. It has five petals, measuring nearly a yard in width, and a single flower has been known to weigh twenty-two pounds. It grows on the highest pinnacle of the land, about 2,000 feet above the level of the sea.

"THE GERMAN BAPTISTS."

The singular sects of European origin that are among the very best citizens of Pennsylvania, assemble in vast crowds to thank God for having been preserved and cared for all winter. The women prepare the meals, and there is an abundance of food. Some of the festivals are private. These include the holy kiss and the feet-washing. First there is a rigid examination to see that no brother or sister bears ill will to another. When the holy kiss is passed one woman kisses the woman sitting next to her, and she turns her face and kisses the next, and so through all the pews occupied by women. The men who sit together do the same thing.

Feet-washing they take from the gospels, their object being to get as near to the customs of our Lord and His apostles as possible. The richest, like the poorest, removes his shoes and stockings and has his two feet washed and dried. Then in silent prayer he goes upon his knees on the bare floor, and does the same for the poor-

est laborer, washing his feet with water, and cleansing them in humility. Strangers are not allowed at these meetings, simply because they would detract from the solemnity of the service. The bishop washes the feet of the men, and the elders assist in it. Usually the owners of estates wash the feet of the poor. The aged wives of the elders, after being blessed and encouraged by the bishop, carry on the sacrament of feet-washing for the women folks. A wooden or earthen basin is used. The mistress humbly washes the feet of her maidservant. They gird themselves with towels after the manner of our Lord. They read St. John 13: 1-17, pour water into a basin, and then they pass cups of water and small pieces of bread.

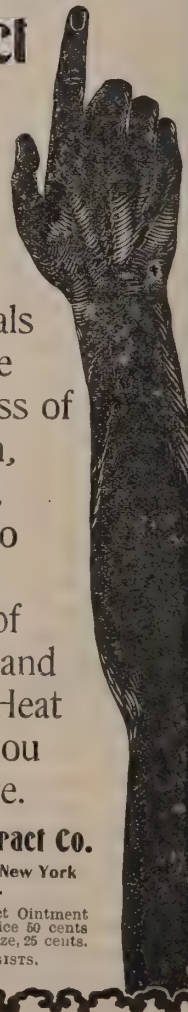
The Methodists obtained their love-feast rites from these people, Wesley having partaken with them in his travels in Germany. While these meals are served in the basement of the church, all travelers, wayfarers, tramps, homeless people, and gypsies are made welcome under the surrounding trees and fed plentifully.—"Christian Advocate."

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The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

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The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

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For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

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Dr. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite."

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A SECOND CHANCE.

In Florence, one of the treasures of art admired by thousands of visitors is Michel Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy errand. When the statue was unveiled, three hundred and fifty years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture.

But the strangely winning thing in the story of that statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless, and cast aside. For years it lay in a back yard, soiled and blackened, half-hidden among the rubbish. At last Angelo saw it and at once perceived its possibilities. Under his skillful hand, the stone was cut into the fair and marvelous beauty which appears in the statue of David.

In a like manner, when a life has been spoiled by unskillful and unscrupulous hands, so that it seems as if all were lost, there is One, the great Sculptor, who can

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

WANTED—Any of our Friends in need of a first class sewing machine, to send me a postal for prices etc. I have sold the New Home 22 years, and know of its merits. Possibly I can save you some money. Send postal for prices, etc.

P. N. INGALLS, Dealer,
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STUDENTS, Teachers and others wishing employment in agency work for the summer should address the UNION BOOK AND BIBLE HOUSE,
M. Z. KIRK, Manager, Denver, Colo.

BIRTHRIGHT member of Friends wishes stenographic position, Friends preferred. Good shorthand speed, rapid typewriter operator, good accountant, excellent general office help. Experienced in wholesale grocery, insurance and manufacturing business. References. Address P. care
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Thorough work in Normal, Scientific and Classical courses of study. Year begins September 5, 1899. For catalogue, address,

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WANTED.—Address of Sallie Reynolds (nee Jessop or Jessup) account English Estate of Wm. Jessup, of North Carolina, deceased about 1828. Eleazer Hiatt and Jos. Bond were Administrators. Mrs. Reynolds or descendants probably attend Indiana Yearly Meeting. Address any information, G. L. Register, 1018-169 Jackson Bl'g, Chicago, Ill

FRIENDS' LIBRARY—142 North Sixteenth Street, Philadelphia. On and after Ninth Month 1st, 1899, Friends' Library will be open on week-days from 11.30 a.m. to 2 p.m., and from 3 to 6 p.m.

TO RENT—Eight rooms of a furnished house, at Haverford, Pa. Rent in table board. Address, BOX 138, Haverford, Pa.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

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VINCENT WOOD, Tecumseh, Mich.

take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve yet a marvel of beauty.

But what if the ruined man refuses the second chance, and will not endure the blows from the Sculptor's hammer and the sharpness of his chisel?

Let not thy peace depend on the tongues of men.—Thomas a'Kempis.

J. A. Riis in the August "Atlantic," following his previous articles upon Tenement Houses and their owners and managers, takes up the question of the Tenant, who and what he is, and how shall he best be taken care of. He finds the slum tenants to be practically foreigners. Of these the majority at the present time are Italians, to whose characteristics and of those of the Jews, the next most numerous clientage, his paper is chiefly devoted.

Football was a crime in England during the reign of Henry VIII.

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The kind which taste even better than those mother used to bake. Our Booklet, "How to Make Good Things to Eat" yours for a postal.

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POPULAR SUPERSTITIONS.

Several years ago the inmates of a small, respectable dwelling-house in Philadelphia discovered upon the whitewashed wall of one of the rooms the likeness of a human face, which faded and returned again. The neighbors came in to view the wonder. Other faces appeared and vanished. Crowds thronged the house and street, and accounts were printed in the daily papers.

It was to no purpose that scientific men insisted that the figures were caused by moldy growths which came and went with the dampness, and that the likeness to the human face was imaginary. The house was pronounced by the public to be haunted, and the owner was unable to find a tenant for it for years.

About the same time another mystery came to light in one of the mountain counties of Pennsylvania, and commanded public attention. It was a pane of glass in the window of a farmhouse, in which appeared the face of a woman looking out.

She could be seen only by a person

standing outside at a certain angle. At first it was declared to be the ghost of a former owner, but when the public took hold of the matter it was decided that each spectator saw a different ghost, that of the dead friend for whom he cared most. Many visitors made pilgrimages to inspect this defective pane of glass.

Nor is it only the ignorant who are moved by these cheap mysteries. One of the most stately mansions in Berkeley Square, in London, stood vacant for a long time because it was said to be haunted by ghosts, who appeared one at a time, night after night, in an attic window, with a single candle burning dimly beside them.

It was explained that the house had been left in the care of a crazy butler, who chose thus to exhibit the family portraits, one after another, to the public; but in spite of this explanation, the mansion could find no tenant, even among the educated class who occupied the houses of its grade.

Many of us are superstitious and alert to find mysteries in unlucky numbers, in spilled salt or haunted houses. There is a mystery behind each tree or stone or bit of matter—the power and wisdom of the Unknown; but we do not look for that.

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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102

IN THE BOWELS OF THE EARTH.

Few places of worship in England have more interest than the Miner's Sanctuary in the Mynydd Newydd coal-mine, near Swansea, Wales. Situated seven hundred and fifty feet below the surface of the earth, with four long rows of pibwood to sustain the roof, a rude desk on a large lump of coal for a pulpit, and a series of rough-hewn planks as "pews," it is indeed the strangest of the many strange bethels in wild Wales.

Every Monday morning, without a break for fifty-four years, the colliers have crowded into the novel apartment to ask the blessing of Providence upon the week's work.

To the eldest miner present the conduct of the service is customarily intrusted, but regular ministers have not infrequently descended into the mine before the Monday's "turn" has commenced, and the whitewashed walls of the little chapel have resounded with that Celtic fervor which Welshmen speak of as the hywl (which no irreverent Saxon should pronounce as howl).

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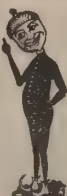
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The American Friend

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NINTH MONTH 7, 1899

No. 36

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FAITH.

*"Cling to Faith beyond the forms of Faith,
She reels not in the storm of warring words,
She sees the Best that glimmers through the
Worst,
She feels the sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed,
"Mirage!"*

*And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if
thou
Look higher, then—perchance—thou mayest
—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadows
see
The high-heaven dawn of more than mortal
day
Strike on the Mount of Vision!"*

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The American Friend

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"That they all may be one."*

VOL. VI.

PHILADELPHIA, NINTH MONTH 7, 1899.

No. 36.

PUBLISHED WEEKLY BY

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718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

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THE MAN WITHIN THE MAN.

CREATION does not stop with the making of a perfect human body, wonderful as that is. The eye, with its delicate adjustment for vibrating to color rays; the ear, with its thousands of harp-strings stretched to beat in response to the waves of sound; the wonderful brain, reaching down through its myriad net-work of nerves that carry out and carry in the messages; the heart, with its intricate systems of veins and arteries for reaching every cell of the body—these are as perfect as material organs can be; and the work of material creation seems complete with the production of the human body. But, alas! that which is perfect and complete is ready to vanish away, and the body no sooner gets finished than it begins to run down and wear out and waste away. It has no future; no bud of farther hope lies within it. It is the most marvelous organism and the most perfect form in the visible creation, but it dies daily until it is reduced to the dust from which it is made.

If this body of death were the crown of creation then there would be only one word for it—failure. Make the body never so perfect, and it must still come woefully short of any worthy goal. In fact, we soon find that it is the man within the visible man that we really care for. It is not the hundred or more avoirdupois pounds of flesh that we love,—not the dust wreath—but the SELF that uses this visible form and speaks to us through it.

The creation and perfection of this man within are the highest ends of life so far as we have any revelation of them. This spirit of self can have but one origin—it must be born from above. It is not a thing of decaying flesh or of disintegrating matter, nor can it come from them. It comes from God, who is its home, and its perfection must go on by a divine

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plan—according to the law of the spirit of life which was in Christ Jesus. Like anything else, it grows by what it feeds on. It has its hungers and its thirsts which must be satisfied with real things, not with shadows.

It is clearly evident that a spiritual self cannot be forced; it must make its own choices. Its life must be formed by its own resolves and decisions. It goes up or down as it chooses. The light shines for it, the gifts of God are all about it, the heavenly visions are granted it, the cords of an infinite love pull at it; but it decides for itself what its response shall be, and thus it chooses what its attainment shall be. The law of its being is to go from more to more. Every time it uses the light and appropriates the gift and sees the vision and responds to the love, it expands, and increases its range and scope. Every attainment is thus a prophecy of something more beyond. It can never come to its goal as the body does—that is, to the point where it must begin to run down—for its end and perfection is nothing short of likeness to Jesus Christ and the fullness of God. Its very imperfection is its glory, for it points it ever on to something which lies before. It is never left high and dry as a finished and completed thing with no more capacity for increase. The making of the man within the man is thus a continuous creation, and the desire to attain perfection is the measure of the man.

Body may go to pieces, but this spiritual self continues to be what it has made itself by its choices and its loves. The tree that grows toward the light forms its center of gravity on that side and finally falls toward the light. The soul that chooses to be a son of God may wait with perfect assurance for the time when Christ shall be seen as He is, and the likeness shall be completed.

THE YEARLY MEETING AND THE MEMBERSHIP AT LARGE.

ONLY a small proportion of our membership attends yearly meeting. Even in the most compact yearly meetings the business sessions are not large, while in those which cover an extensive territory it is naturally impossible that the bulk of the members should come. It is a misfortune to miss the opportunity of such gatherings, and those who never go at all are of necessity unable to enter fully into the spirit and work of the branch of the church to which they belong.

It is impossible, of course, for those who go to carry home to those who stay the spirit and the atmosphere and the enthusiasm of the meeting, but some means should be devised for bringing the work of the yearly meeting more clearly before the home members than is now done. Apparently the "minutes" of the yearly meeting are not very zealously or eagerly read by those who stay at home, and they hardly accomplish the purpose of carrying the business and the "burdens" of the yearly meeting home to its members.

The representatives from the quarterly meetings sometimes give verbal reports, which are good as far as they go, but they hardly meet the real case. What is wanted is something which will reach the home community. We would suggest for this purpose that, wherever it is possible and practicable, informal, social meetings should be arranged for in the various meeting houses as soon as convenient after the close of yearly meeting. At such meetings the work of yearly meeting could be gone over and considered. Those who were privileged to attend should carefully prepare themselves to impart as much as possible to those who could not go. The work of the several standing committees should be gone over and a brief outline or synopsis of it given, together with the needs and the prospects. All this committee work depends for its success upon the interest, the sympathy, the zeal, the liberality of the membership at large, and the fire should be kindled at once. Those who go to yearly meeting would find that their own interest in its work would greatly increase, if they made a business of studying these lines of work and telling them over again to the community at home. It would not do merely to read the reports—which are often rather dry reading—but it would be necessary to give an interesting glimpse and view of what is being done, and of what is needed from the membership. We would emphasize the fact that this meeting must be made an *interesting* occasion, or it will largely fail to accom-

plish the desired purpose. The spiritual power which is felt in the devotional meetings, in the meetings for worship, and in the illuminating addresses which are frequently heard during the sessions of the yearly meeting, cannot easily be carried away and handed on to others, but something may be done in this direction. Those whose lives have been quickened and deepened by great religious occasions and opportunities can give out something of this, and the ability to give out is the best proof of having received. If those who go to yearly meeting would always have in mind the thought of summing up its work and its message for the benefit of the non-attenders, they themselves would profit much by such concentration of attention, and it would be a wide blessing to the home communities, and in this way the yearly meeting may extend its value and influence and expand its work.

EDITORIAL NOTES.

It has seemed wise to the sub-committee appointed to prepare the draft of a uniform Discipline for the American Yearly Meetings to abandon the idea of having it finished in time for the yearly meetings which come this autumn. It is so important to have each clause of such a Discipline carefully considered and matured before it goes beyond the hands of the committee, that it seems best to continue the work upon it somewhat longer than was contemplated, and particularly so since nothing will suffer by a few months' more delay. The general committee is scattered over the whole continent, and the work of consultation requires much time.

THE statement was made some months ago in THE AMERICAN FRIEND that the Philadelphia Missionary Association was endeavoring to raise \$3,000 for the traveling expenses and salary of Gilbert and Minnie Picket Bowles, whom it wishes to send to Japan. The amount was incorrectly stated and should have been given as \$1,500. The attention of all interested Friends is called not only to this correction of statement, but the need of funds for this purpose.

Fear is not cowardice. The ability to recognize danger and fear is a source of power. Cowardice consists in weakly yielding to fear, not in the fear itself. The man who says frankly he is afraid to drink liquor because of the danger he sees in it is no coward, but is wise in his fear. Those who sneer at him for cowardice, themselves claiming to know not what fear is, record themselves as lacking in true manhood and the stuff that makes heroes.

GENERAL CHURCH NOTES.

It has been suggested that the four Congregational home missionary societies, now independent, be united under one head.

The Methodists in Utah have collated statistics with regard to the conversions from Mormonism, and say that the number has very greatly increased of late years.

The Mormon elder who spoke on Boston Common on the 20th ult., appeared again on the 27th and announced that Mayor Quincy had revoked his permit to speak.

It is interesting to note that there exists in France to-day a flourishing institution known as the *Œuvre des Prêtres*, the purpose of which is to educate former priests in the Catholic Church to become Protestant pastors and evangelists.

On the occasion of his birthday, recently, Dwight L. Moody, the well-known evangelist, was presented with a gift of a chapel at Mt. Hermon by his friends in Great Britain and America. The chapel is five miles distant from Northfield, Mass.

In Würtemberg there are at the present day 3,000 Waldensians, divided into ten congregations. These people are descended from Waldensians who were expelled from Italy in 1699. They are planning to celebrate the two hundredth anniversary of their settlement during the present fall.

The Jews in Palestine during the last half century have increased to nearly 50,000. In New York city there are now 350,000 Jews, while in 1812 there were only 1,000 in the entire United States. This increase, therefore, in the Holy Land is not in proportion to the gain of these people elsewhere.

A. Ben Oriel having left Palestine and settled permanently in Canada, has closed his house in Jerusalem and sold his goods at auction. It is stated that he leaves nothing to pass over to any other mission. This missionary to the Jews has been working for several years independent of any church board.

It is reported that the Pope is exercising his power in the Dreyfus case, so far as to endeavor to persuade the Jesuits to moderate their violence against the victim of the French church and army. It must be remembered that the present disturbances in France have largely to do with the ill-concealed animosity of the Catholics and Jews.

According to the "Protestant Missionary Directory of India" for 1899, the following are the statistics of missions in that land for the past year. The number of Baptist missionaries in India is 436, showing a decrease of 17; Congregationalists, 159, increase 8; Church of England, 528, increase 38; Presbyterians, 467, decrease 2; Methodists, 298, increase 23; Lutherans, 253, increase 68; Moravians, 27, increase 20; Society of Friends, 25, increase 4; independent missionaries, 400, increase 178; Salvation Army, 86. Total, 2,797; total increase, 329.

Following up the judgment of the Archbishop of Canterbury, regarding the use of incense and lights carried in procession, the Bishop of London has set an example by calling upon his clergy and congregations to "quickly abandon" their use. It is reported that nearly half the parish churches in England and Wales are more or less inclined to ritualism, while in 289 incense is known to be in present use.

FOR THE AMERICAN FRIEND.

THE JOY OF BELIEF.

BY HENRY M. SANDERS.

"Believing we rejoice." Confidence is joy. Faith brings gladness. Trust is always a source of happiness.

The religion of Christ banishes gloom. It is a religion for the sorrowful, but not a sorrowful religion.

The conventional saint of mediæval legend, with pale countenance, wasted form, sour features and melancholy visage, is not the New Testament ideal. We are not more pleasing to God when we eat bitter aloe than when we eat honey; when we drink colocyath, than when we sup nectar. A foggy day is not more heavenly than one of sunshine, nor is a funereal march diviner music than joyous music is.

God Himself is called the Happy God, and godliness reproduces this beatific attractiveness. God means that His people should be happy and has commanded us to rejoice, so that we ought to ask God to forgive us for being sad as when we break any other commandment.

"With joy unspeakable," continues the apostle. Christian joy is a deep and silent thing. And that is the reason it is so often mistaken for its opposite. Because it is calm and grave the world thinks it severe. But "God approves the depth and not the tumult of the soul."

Happiness is a shallow, superficial word. It signifies what happens, what comes to us by hap or chance, what falls to our lot from without. It has reference to circumstances—depends largely on material welfare. But "joy" is a nobler word—a deep, serene and quiet thing—a "calm rapture" as Jonathan Edwards called it. There is nothing boisterous, tumultuous, hilarious about it. It doesn't express itself in laughter, nor sing comic songs. It is "joy unspeakable." Not a thing to be talked about. Its expression would never be likened to the "crackling of thorns under a pot."

Happiness and merriment are emotions determined by temperament, by circumstance; joy and blessedness depend on a soul which is in harmony with God, is satisfied with God—finds all its needs supplied in God.

The delights on the surface can be spoken and utter themselves in laughter, but joy lies too deep for smiles. The great river moves silently to the sea with equable flow; the shallow brook chatters among the pebbles.

True Christian joy is "glorified," says Peter—has the glory of heaven shining upon it, filling, suffusing,

transfiguring it; saving it from frivolity and cheapness, exchanging the flimsy, fluttering wings of the butterfly for the strong, calm, mighty plumes of an angel. Christian joy is not jollity, the exuberance of animal spirits on which temperament and trouble put a damper. Even men not sanguine or buoyant in natural disposition may have the "joy of the Lord." The Gospel has power to make us rise superior to temperament and appropriate alien virtues. If it does not, it is difficult to see what good it does for us.

And similarly with depressing circumstances. Christianity has come on purpose to make us independent of them, to enable us to say, "Though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herds in the stalls: yet I will rejoice in the Lord; I will joy in the God of my salvation."

The Bible finds no contradiction in saying, "As sorrowful, yet always rejoicing." "We rejoice, though now for a season we are in heaviness." Our Lord was a "man of sorrows," but amid the shadows of the Cross He could speak about His "joy," and pray that it might be in His disciples. "He rejoiced in spirit."

Suffering men have often been the most joyful. Men in prison have known most of liberty. Those on beds of anguish have sung most loudly the hymns of triumph.

Richard Baxter, who was a life-long sufferer, with an incurable disease, and lived with one foot in the grave, as he said; who was persecuted for his religion and was condemned to prison for five years for preaching five sermons, declared amid his paroxysms of suffering, "I have pain, but I have peace," and wrote—not the book—"Is Life Worth Living?" but another, called "The Saints' Everlasting Rest," which borders on inspiration and is a foretaste of Heaven.

Such are the contradictions of Christian experience, such the privilege of holy living. People who have had the least of the world have often had most of satisfaction. Martyrs, as a class, have been the most cheerful of men. To them thumbscrews have been finger rings and manacles bracelets. Like the salamander, they have flourished in fire, danced on burning coals and frolicked in a furnace.

There is life under the snow. Greek fire burns in water. And it is possible to be beset with cares and troubles, to live in the hardest of "hard times," and yet have a pure fountain of joy divine welling up in the soul, sweet amid the bitter waters.

In the first letter Paul ever wrote—that to the Thesalonians—he said, "Rejoice evermore." And then, at the last, after he had been flogged five times in the market-place and three times in court, had been shipwrecked three times, and been in prison so many times that he doesn't count them at all; after being pelted with stones by vagabonds, till he was thought to be dead; hungry, cold, naked, robbed; hunted by murderers with only a wicker basket between him and death; betrayed by friends whom he had trusted; everywhere surrounded by dangers and difficulties,

and saved at last by being clothed with pitch, and used as a candle to light the streets of Rome, by having his head chopped off—this is the man who at the close of life, with an iron chain clanking on his wrist as he wrote, could say with a repetition and explosiveness that sound like the salute of booming cannon, "Rejoice in the Lord always; and again I say, Rejoice."

The joy of our faith is not to be considered one of the luxuries of the Christian life, but the very staple of it. It is bread, not cake. It is the flower and fruit of religion, and all is worthless till it comes to that. Hence the Bible enjoins it and puts it among the commandments. It is a plain and positive duty to cultivate this grace, and to have it; and not to go on forever asking for it and not having it. We ought not to rest satisfied with a religion that does not make us bright and cheerful and happy.

We are not pilgrims on a tedious journey to a distant paradise, but have one all along the way. God gives us a heaven to go to Heaven in, and feeds us with crumbs that fall from the Master's table, which are a part of the eternal banquet. God wants His people to abound in gladness and to go to Mt. Zion with songs and everlasting joy upon their heads.

And that, too, not for our own delectation only, but as a condition of service as well. "The joy of the Lord is your strength" here. It has a practical power which puts vigor into our work. Gladness is the life of any pursuit. We do well what we enjoy doing. Drudgery is apt to be valueless. A sad heart soon tires. We work best when we sing at it. We are weak unless we are glad.

Joyfulness of spirit is the most precious gift for those who desire to lessen the sorrows and sadnesses of the world. David wanted the joy of salvation restored unto him in order that he then might be equipped to teach transgressors God's ways and that sinners might be converted unto Him. It is the joy of our faith which commends it to others.

Men are still bent on the pursuit of happiness and asking, "Who will show us any good?" And it is the happy Christian who can furnish a satisfactory answer. The joy of our lives will do more to commend our faith to others than all verbal declarations; but if we go mourning all our days, lugubrious, solemn, sad, men may well ask of us as of old, "Where now is thy God?"

New York city.

Consecration is not the act of our feelings, but of our will. Do not try to feel anything. God is working in you to will, whether you feel it or not. He is giving you power at this moment to will and to do his good pleasure. Believe this and act upon it.—Meyer.

"Who is my neighbor?" asked the lawyer. Christ's answer was the parable of the good Samaritan and the command, "Go, and do thou likewise." He was not to study laws or creeds or philosophies—he was to do as far as he understood. The deepest problems of life are to be solved not by thought alone, but by doing as far as we can think.

FOR THE AMERICAN FRIEND.

SUNSET ON THE LIZZA.

BY WILLIAM WISTAR COMFORT.

Siena, Italy, Seventh month 15th, 1899.

Every one has heard of Siena and can connect the name in his mind with the thread of some memory of history or of art. Indeed, for a town of twenty thousand inhabitants, it is perhaps as well known as any in Europe. If we think for a moment, it is not hard to explain the widespread fame of this little mediæval city. In the first place, if we take up any history of Italian art, we are quite sure to be confronted at once with the Sienese school of artists, old Duccio di Buoninsegna leading them away back in the thirteenth century. In the "Lives of the Saints" our attention is involuntarily arrested by at once the most mystical and most practical of female saints, Catherine of Siena. And again, in the third place, Florentine history is so mixed up with that of her Ghibelline rival that Siena intrudes herself at every moment when we read of the rise and decline of the Tuscan capital.

For all this, comparatively few travelers come to Siena. The three grim old hotels in the Via Cavour (almost every Italian town has its Via Cavour and Piazza Vittorio Emanuele) look deserted enough at this season of the year. Like every respectable building in Siena which is not a church, these hotels were once noble palaces; and in spite of the fact that they are sadly run down in the heel, they still retain something grand and gloomy about their exterior which suggests the nobility and pride of their first owners. To be sure, twice during the summer Siena is galvanized into something that approaches gaiety. Then it is that a modest number of foreigners come to these honorable hostelries. But the "Palio," or horse races, once over, the "trippers" hasten away, and only we permanent residents are left to know Siena as she really is.

Doubtless, then, it is either for her history and art, or for her mediæval horse races in the public square, that most Americans come to Siena. They make plans to stop over night here on their way between Rome and Florence. It is not, however, of any of these things I want to write. Siena has too much history to be even hinted at here, and as for what has been called "the strangest horse race on earth,"—well, this is not the place for the description of such an event.

Nathaniel Hawthorne says, somewhere in his Italian notes, that he found he had a very limited capacity for sight-seeing. Probably a great many people are aware of a like limited capacity, but are not honest enough to say so. Now, Siena seems to be providentially placed just where it is for the benefit of him who has mental indigestion. One must have been through it to know what this experience is. If, after a few weeks in Rome, you go directly to Florence, or vice versa, you will find you have made such a "salad," as the French say, of your impressions that you are in despair. Of course, there are some people who have no sensations in the presence of man's landmarks in history—whole epochs of history, with their lessons, slip off the shoulders of such an one as easily as water

off a duck's back. It is not of such "worse than senseless things" that I am speaking; for they will not suffer from seeing too much. But, quite seriously, one has need to sit down now and again to take account of what he sees in Italy, to think and read about it, to reflect on its deeper meaning, and then to fortify himself in advance for what lies beyond. For this reason I say Siena seems providentially placed where it is, between the most interesting cities of Italy,—one gathering in itself the most familiar remains of Roman civilization, and the other the birthplace of the new era in literature and art.

I may say, once for all, that Siena is in the hill country of South Tuscany, separated from the sea to the west by a long, low range of blue mountains. Though there is no water in the neighborhood, the country round is extremely fertile; and high above it all, on her own elevation and girt about by her high brick walls, Siena rises, literally mistress of all she surveys. Such is the setting of the town which successfully divided the honors of war with her greater Tuscan rival, Florence, and for whose possession Spaniards, French, Germans, Popes and Florentines disputed century after century.

But I resolved to say nothing about Siennese history. There is too much of it which is not easy to unravel. One thing may be said, however, with safety: the history of the city is a history of wars and fightings. It seems as though there were always somebody outside the walls who was bent on getting in, and someone inside who wanted to keep him out. And the queer part of it is, that when by chance the Siennese had a little peace from outside foes they loved to get up a little turmoil within the city walls, by way of distraction, as it were. Thus it will be readily understood that he who has the time to dig about in Siennese history will be richly rewarded by the finds he makes.

So many nice things have been said about the Siennese in the guide-books, that one is loath to find fault with them. They are proclaimed as courteous, hospitable, fair-speaking, kind to strangers and easy to be entreated. William Dean Howells, in his readable little book about "Tuscan Cities," confesses that he was not met at the station by a deputation of enthusiastic citizens, as he was led to believe he should be, judging from the accounts he had read. He explains this, however, himself by adding that, likely enough, they were in ignorance of his projected arrival!

Taking it all in all, the Siennese are not bad people to dwell amongst. They are infinitely less objectionable than the Neapolitans, with their mendicant hordes, and less bothersome than the wretches at Rome who haunt the church doors and make one's life miserable. I know of but three professional beggars in Siena, not counting the small boys who dog the footsteps of the letter carrier and pester you for "francobolli esteri" (foreign postage stamps). Some people who have been here a long while insist that the townspeople are very friendly and cordial when you get to know them. This is probably true; but a stranger who tarries but a month or two in Siena will not be overrun with callers.

I confess it was not for the children of the soil that I came to Siena, nor to Italy. This town—as, indeed, the whole country, to my notion—would be just as interesting and a good deal more sweet-smelling, if the whole population were out of the way. I think this is one secret of the fascination everyone experiences at Pompeii. There, at least, as in some of the great ruins at Rome, you are in the presence of man's handiwork without his noisome presence. How many lovely spots there are in Italy which would be perfect without the blot of man's presence! Nowhere more than in Italy have I felt the truth of the words: "Every prospect pleases, and only man is vile." So, let us leave the quaint old town with its widening streets, its grim palaces and churches, its crowding archways and green window blinds, and its overloaded donkeys, too, braying because they cannot be comforted,—let us leave all this, and at the sunset hour seek the purer air of the Lizza.

"Lizza," which is our word "list," means, literally, a fighting place. Just why this spot should have been so designated when the whole country around was a fighting place, I cannot explain. Perhaps because it encloses the fortress par excellence, the sturdy brick walls of which still bear the Medici arms in token of the Medicean mastery in Siena. It is due to the credit of Siena in this connection to add that the Florentines never succeeded in gaining a permanent foothold in Siena until 1555, after the great plague which devastated the whole of Tuscany had reduced the population of the city from one hundred thousand to fifteen thousand in a few months' time.

Happily, there is neither war nor rumors of war nowadays in the Lizza. Only, at certain hours the bugler steps out into the open space within the barracks and sounds the clear notes which float away over the neighboring hills and valleys. Except for this harmonious interruption, all is quiet on the Lizza. I like it best at the sunset hour—that is from six to nine o'clock—for the evening glow rests long on this high point. Siena is such an easy place to be contented! One day is just like another. No one seems busy, but, rather, resting, as it were, after the centuries of strife which long made rest impossible. Any part of the old town is peaceful enough; but the Lizza at sunset reaches the climax of dreamy tranquility.

Every evening, as regular as the chiming of the cathedral bells, I go up on the Lizza, and, leaning on the high brick wall, I look out over this sweet Tuscan land of hill and valley. There must be something peculiarly congenial in this view. For there are others there, chiefly men, curiously enough—old men with canes and broad-brimmed hats, who came up here to watch the sun set. Everyone remembers having seen in some art exhibit a painting representing the old fisher-folk of Normandy and Brittany, sitting or leaning on the sea-wall and looking out to sea for the return of the fishing boats. No subject is more often chosen by the artist, and few are better calculated to touch the feeling of anxious yet important expectation, which takes possession of us at all times. Such are the habitués of the Lizza, with the exception, that

they are in perfect accord with nature. They await no future event, but are content to steep themselves in the quiet joy of the Present. As I see them standing singly or in groups, looking far out over the green "campagna," I am reminded of those city fathers of old, who, as Homer sings, gathered on the Trojan walls and looked seawards toward the Grecian fleet and camp, chattering like grasshoppers the while.

Howells has remarked that the Lizza is the only piece of level ground in Siena. Nowhere else can you take a dozen steps without going up or down one of the three little hills on which the city is built. The Lizza does not tower above the city, but occupies a sort of promontory which juts out from it, and thus commands a distant view on three sides. Huddling up close to the walls, as though seeking their protection, are the silvery green olive trees. In the middle ground is a tiny cemetery, with its white stones standing bright against the green. Then, beyond, the sight loses itself; one might say an ocean of billowy greenness. The eye sweeps over miles and miles of different shades of green, the valleys being already sombre in the night, while the hills are still touched with sunlight. On each hill stands a villa or a monastery, surrounded by its vineyards and olive orchards. Everything is so very still, as though it were asleep; and over to one side, outlined against the western sky, stand half a dozen cypress trees. They look just like the little Noah's Ark trees of our childhood days, but they are keeping watch over these hills and valleys.

It is quite impossible to describe the richness and the tranquility of the scene. Better far to advise one's friends to come to Siena for a few days. As an experience it is worth the time, even on a limited itinerary. It is rarely one feels so transported into the Middle Ages. Around these same scarred walls the battle raged. These lovely hills have been trod by countless armies of conquerors, who have swept by and left no trace of their ravages. Not even six miles away, at Monte Aperto, does the little stream of to-day show any signs of that bloody conflict between Florentine Guelphs and Sienese Ghibellines.

The imagination peoples the scene,—the imagination which will not always work when we wish it to do so. There are two or three places where I have felt transported back five centuries or more in this way. The feeling usually comes over one at night, or at sundown, and that is why the title of this little sketch has seemed to be appropriate. A night spent a few weeks ago at Assisi brought on the same delightful, weird sensation; and another evening, last summer, as I watched the sun go down, from the walls of Aigues Mortes, I could imagine myself in the days of Saint Louis, the good king who sailed from there on the crusade whence he never returned.

The last rays have gone off the high, striped campanile of the cathedral. The bells toll eight o'clock. The "Ave Maria" has sounded, and the watchers turn regretfully homewards from the western ramparts. A few more blasts from the bugle, and at nine o'clock the gates of the fortress are closed. The splendor of one of those sunsets, which compels belief in the hand of

the Divine Artist, is succeeded by the no less glorious beauty of the Italian stars. So days go and nights come on the Lizza; but Siena bears her age well, and will, doubtless, stand on, as she has stood in the past, for many a century to come.

FOR THE AMERICAN FRIEND.

AN APPEAL FROM JAMAICA FOR CUBA.

BY ARTHUR H. SWIFT.

I have read with interest and no little satisfaction the letter from Dr. Trueblood that appeared in *THE AMERICAN FRIEND* of Seventh month 20th.

I am particularly pleased that another attempt has been made to interest Friends in the West Indies, especially in Cuba.

We whose privilege it is to labor in Jamaica are increasingly impressed with the need of missionary work here. Our field, I presume, is privileged above all others, except Barbadoes, with religious, political and educational advantages. If superstition and vice can, under such favorable circumstances, be so open and flagrant, vaunting their filthiness in the face of Protestantism and the English government, what must be the condition of that land that has but lately come out from under Spanish despotism and Roman Catholic laxity and superstition?

We judge that Cuba's moral condition is manifoldly worse, and her darkness infinitely deeper, than that of Jamaica—an opinion that is strengthened by the testimony of those who come to us from that land.

If Jamaica needs the Friends' Church, and its success in Jamaica truly proves that it does, surely Cuba stands in greater need.

And we, the Friends' missionaries in Jamaica, are praying that these appeals from Cuba by interested hearts will meet with a quick response from the readers of this paper.

I note with pleasure that the methods employed by Friends in the Jamaica work have proven themselves suitable and efficient to such a practical man as Capt. L. D. Baker, insomuch that he offers to our denomination the first privilege of carrying on the mission work he wishes to see inaugurated upon the great Cuban estates. One object of my writing this letter is to assure the readers of *THE AMERICAN FRIEND* that when this good man offers to any denomination the opportunity of doing mission work upon the properties in which he is interested it is an opportunity that should not be lightly passed by.

The class of laborers employed by the company is, of course, the poorer class, of which the larger part of the population is made up. They are the people who most avail themselves of the privilege of attendance upon Divine worship, and are the most susceptible to the influences of the gospel.

The company employs hundreds of these laborers, and, gathered as they are in settlements, they are much more easy of access than when living upon their own lands.

Capt. Baker is extremely practical in his ideas of

missionary methods, and has strong objection to overlapping missionary parishes. When once he gives a territory to a denomination, if that denomination proves efficient, no one else is allowed to come in and plant another mission.

The overseers of the properties upon which mission work is done are instructed to render all reasonable assistance to the missionaries, and in no instance are they allowed to let prejudice hinder their assisting God's workers. This is an advantage that none but those who enjoy it can appreciate.

In the early history of Jamaica missions, missionaries who came out to work upon the estates at the invitation of the proprietors found themselves more or less handicapped, as the owners had the right to demand of them the exercise of their services when and where and for such purposes as they pleased. If the worker refused he rendered himself liable to expulsion from the property. This had the effect, much to the sorrow of the missionary, of making him appear before the slaves as a religious officer.

Nothing of this kind obtains on the properties of those who offer us this opportunity, nor upon any other in Jamaica under our knowledge.

We assure you that we have never been called upon to exercise our influence over the people in any way for the benefit of the property. We are given the privilege of working and the use of buildings, and then left alone except that the work is often visited and workers encouraged by Capt. Baker and his associates.

We sincerely hope that each yearly meeting will feel like taking a part in improving this opportunity. This seems to us a Divine call.

Cannot the yearly meeting next held take the initiative, and those following fall into line?

Jamaica, West Indies.

He who is plenteously provided for from within needs but little from without.—Goethe.

Kindness is a precious oil that makes the crushing wheels of care seem lighter.—Eugene Field.

"A Christian life consists in doing good and suffering evil."—Jerome Savonarola, in Harriet Beecher Stowe's "Agnes of Soreto."

When we think of it, is it not the tranquility that is terrible, the tranquility watched by the stars? And is it in tumult or in silence that the spirit of life quickens within us?—Maurice Maeterlinck.

Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

Beautiful is the activity which works for good, and beautiful the stillness which waits for good. Blessed the self-sacrifice of the one, blessed the self-forgetfulness of the other.—Robert Collyer.

The International Lesson.

Lesson X I.

THIRD QUARTER.

Ninth month 17, 1899

POWER THROUGH THE SPIRIT.

Zech. 4: 1-14.

GOLDEN TEXT.—Not by might nor by power, but by my Spirit, saith the Lord of Hosts. Zech. 4: 6.

DAILY READINGS.

Second-day, Ninth mo. 11.—Power through the Spirit. Zech. 4.
 Third-day, Ninth mo. 12.—Not by might. 2 Chron. 20: 5-18.
 Fourth-day, Ninth mo. 13.—The Arm of the Lord. 2 Chron. 32: 1-8.
 Fifth-day, Ninth mo. 14.—Spirit of Lord. Isa. 59: 16-21.
 Sixth-day, Ninth mo. 15.—Wrought by the Spirit. Rom. 15: 13-21.
 Seventh-day, Ninth mo. 16.—Power in weakness. 1 Cor. 1: 18-31.
 First-day, Ninth mo. 17.—Life by the Spirit. 2 Cor. 3.

The prophet Zechariah was a contemporary of the prophet Haggai (Ezra 5: 1; 6: 14), but is generally thought to have been a much younger man. Those of his prophecies which are recorded begin about two months after Haggai (Zech. 1: 1; Haggai 1: 1). Like Haggai, he was commissioned to rouse the Jews and encourage them to greater energy in rebuilding the temple.

His work consists in great part of visions. There are eight of these. Some of them are not easy to understand in all particulars, though the main thoughts are generally clear.

All of these visions are stated as having been seen during one night—that of the four-and-twentieth day of the eleventh month.... in the second year of Darius (Zech. 1: 7), which answers nearly to February, 519 B.C. There is not space to describe these visions, but it may be said that through them all are impressed the thoughts that the Lord is over all, and that he will guard and reward those who are faithful to Him.

The present lesson contains the fifth of Zechariah's visions, which is, in some respects, the most striking of all.

The mission of Zechariah was undoubtedly one of great power; and it stirred the hearts of those who listened to it (Ezra 6: 14) and filled them with zeal.

The fifth vision was meant to assure Zerubbabel that he was the anointed of God and was chosen by Him as the head of the Jews.

1. "Waked me:" These visions were seen in the night. The prophet seems to have slept after the preceding visions. The angel was the one who had explained what the prophet had already seen.

2. "Candlestick:" There were no windows in the Tabernacle, hence the need of artificial light. Like nearly everything else about the Tabernacle, there was also the symbolical meaning. "Seven lamps thereon:" Evidently referring to the seven branched candlestick described in Exodus (25: 31). It is likely that the candlestick reproduced on the Arch of Titus in Rome was similar to that seen by Zechariah. The candlestick symbolized the church, the people of God, who are to shine as lights in the world. Compare the vision of John in Revelations (chap. 1), where the seven candlesticks are the seven cherubs. Note that the prophet goes back to the Tabernacle, for in Solomon's temple there were ten golden candlesticks (1 Kings 7: 49; 2 Chron. 4: 7). "Bowl:" For the

supply of oil. "Seven:" Seven was considered to be the sacred number. It is often used in the Bible in this sense. See Prov. 9: 1; Judg. 16: 13, 19; 2 Sam. 21: 6, 9; Gen. 21: 28-30, etc.

3. "Two olive trees:" Olive oil was generally used for burning. It is in these two trees that the essential part of this section of the vision consists. It was not from the bowl as filled by man that the supply of oil should come out, from living trees: hence, the supply came from a source without—a continuous, living, inexhaustible source. The explanation is given in verse 14. The lack of continuity in the narration, which exists here, has often been noticed. It is thought by some scholars that verses 6-10 have, in some way, been placed before verses 11-14. This seems probable, and they will be considered first.

5, 11, 13. The prophet declares his inability to understand the vision, and asks an explanation.

14. "These are the two anointed ones:" "These are the two sons of oil:" (Revised Version). That is, the king and the high priest. "The two trees are the royalty and priesthood; the two branches are their present representatives, Joshua and Zerubbabel.... Through these two—that is, the prosperous administration of things civil and religious—God will enable His people to triumph over present difficulties and shine in the world."

6. Verses 6-10 are a special message to the head of the state. The message can only be understood in its full force when the condition of the returned exiles is remembered. It is addressed to the thoughts of the leaders as well as those of their companions. It is as much as to say: You feel that you have undertaken a hopeless work, that you cannot shine among the nations; that all that you can do will be insignificant; hear the word of the Lord, "Not by might, not by force, but by My Spirit, saith the Lord of Hosts."

7. "O, great mountain:" Every obstacle which had appeared to Zerubbabel as a mountain would disappear—be wholly removed. "Bring forth the headstone thereof:" Fifteen or sixteen years before, Zerubbabel had laid the foundation stone—he shall lay the capstone also. This was done a few years later. "Headstone with shoutings of grace." (Revised Version.) When placed in position, the people would shout, May the Lord's favor continue to be with it.

9. A continuation of the promise.

10. Who hath despised the day of small things?" (Hag. 2: 3): Who are they that have ridiculed this work, or who have been so faithless as to despise its apparent insignificance? "Even these seven which are the eyes of the Lord; they run to and fro," etc: Those eyes which see everything rest with joy on the completed work.

PRACTICAL THOUGHTS.

1. Supplies of grace can only come from God.
3. Men and women are to be channels of blessing to others.
3. Man's weakness is no obstacle, and his might is no necessity. The Spirit of God is all-powerful.
4. Nothing escapes the eyes of the Lord.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR NINTH MONTH SEVENTEENTH, 1899.

UNHESITATING CONFIDENCE IN CHRIST.

2 Tim. 1: 1-12.

Second-day, Ninth mo. 11.—The disciples. Luke 5: 1-6.

Third-day, Ninth mo. 12.—The sick of the palsy. Matt. 9: 1-8.

Fourth-day, Ninth mo. 13.—The man with withered hand. Luke 6: 6-10.

Fifth-day, Ninth mo. 14.—The centurion. Matt. 8: 5-13.

Sixth-day, Ninth mo. 15.—The penitent malefactor. Luke 23: 39-43.

Seventh-day, Ninth mo. 16.—The confidence we have in Him. 1 John 5: 13-21.

A proud, young Pharisee, with an indomitable will and a lofty ambition, exceedingly zealous for the traditions of his fathers, suddenly became convinced that the Jesus of Nazareth, whose followers he was persecuting unto death, was the Son of God and the Messiah of Israel, and although this conviction involved the most radical change in his life, the surrender of all his ambitions, the breaking of all old associations and his identification with a despised people, the suffering of indescribable hardships and a life of unremitting toil, ending in a prison cell, and soon to be followed by a cruel death, we hear from him in this lesson the most triumphant testimony as to the Christ that he has followed and the certainty of his faith in him that can be put into words. What was the basis of this confidence? It began, doubtless, with the evidence afforded him by the joyous assurance and unshaken confidence of the martyrs. No man like Paul could have seen Stephen die and not have been profoundly moved. He saw here the peace for which he so long had striven in vain. The conviction reached a climax when he saw the vision on the road to Damascus; it passed into personal knowledge when the peace of God came into his own troubled heart, and it was confirmed beyond all doubt when he saw how the Christ had fulfilled all the prophecies so dear to every Jew. But it is not probable that Paul thought so much of these evidences as he sat in his prison cell and dictated his last letter to Timothy. He says: "I know him," and he rests his case for time and eternity on this personal acquaintance with his Lord.

It is deeply interesting to note how people came to believe in Christ when He was here upon earth. John's gospel records a most instructive series of conversions, so to speak, in the earlier chapters. Some came through personal testimony of others, some because He revealed Himself as a prophet or a worker of miracles, and so must unregenerate men dead in trespasses and sins be awakened by any and all means to see their need and to come to Christ. Many of us have come by similar means. It has been the life of others who have trusted Christ; it has been their testimony as to His keeping power; it has been the transformations we have seen wrought in human character through faith in Him; it has been through the almost irresistible convictions of the Holy Spirit drawing us to Him; it has often been the overwhelming sense of danger and condemnation that has driven us to Him

for refuge. Then, after we have come to Him, we have been confirmed in our faith by the peace He gave, by the testimony of Scripture which we came to understand. But a friend must come to be known to us by something besides his credentials or his gifts to us. We must come to know him personally. We want to know Him by His tones, His expression of countenance, the look of His eye, the touch of His hand; we want to know the things which He enjoys and His appreciation of them; we want to know all His tastes and desires; we want to know His character in all respects; we want to come to know Him so that we can feel at home in His presence, so that we can talk or sit in silence, knowing that words are not to assure either Him or us that all is well. Now, Paul had so walked with Christ and become so acquainted with Him that he thus knew Him. He needed no sign, for all life was a sign to Paul. There was no longer anything secular to him, for all was lifted into the realm of a sacrament. The Divine withholdings were to him as sure a sign of his Master's love as the things He gave. He knew that he had been permitted to fill up the measure of sufferings yet behind, and that it was working for him a far more exceeding weight of glory. He knew that his prayers were answered even when the thorn remained. All he had was given to Christ, and all that Christ had was his since he was Christ's.

How can I come to know Christ so that I can feel as Paul did? Is it possible for me? Yes; just as much for me as for him, if I am willing to pursue the same method. He counted all things loss for the excellency of the knowledge of Christ. The trouble with us is that we do not lose enough for Christ. We want self and Christ. Christ cannot commit himself to us in precious fellowship while we are seeking great things for ourselves. Absolute consecration to the will of God lies at the base of this personal knowledge of Christ. "If any man love me he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him." This does not refer to any outward or spectacular manifestation, but to that union with God in the Spirit wherein communion with God is blessedly real to us.

But even the earlier stages of the consecrated life are not perfect with many. Faith as yet has short wings. We do not know Christ well enough to let Him sleep through a storm. We are in a state of spiritual apprehensiveness rather than confidence. We are afraid we will lose "our experience." No wonder since we are so recently escaped from the snares of the devil. Here we need to reassure ourselves much by the experience of others. External evidences are of value here. But we shall soon come to "know Him." Our spiritual consciousness will become more acute; experience of His power will strengthen our faith for longer flights in the "seeming void." The storms will not intimidate us; delayed answers to prayer, or transfigured answers, will not cause doubt. The overturning of our plans will be of small consequence, since it will only mean the revealing of His larger plans. We will find that He trusts our confidence in Him

without always explaining His plans to us, and we shall learn not to disappoint Him. Such is the blessed life "in the knowledge of Him."

EDITORIAL NOTES.

Several yearly meetings have already passed this year, and no special reports of the Christian Endeavor Unions have come to us for publication in this department. This is the fault of the secretaries, or of somebody who ought to tell them of the importance of such reports. It is the only way we can all keep informed as to the progress of Endeavor work in our church. Will the secretaries in those yearly meetings yet to occur send us such a report of their work as appears in this issue from Wilmington Yearly Meeting?

Myrtle Lightner, secretary of the Friends' International Union (Sabina, Ohio), requests the secretaries of all Yearly Meeting Unions to send to her a report of Endeavor work in their yearly meeting once each three months. From this a summary will be prepared that will appear in these columns.

ANNUAL RALLY OF THE CHRISTIAN ENDEAVOR UNION OF WILMINGTON YEARLY MEETING.

Doubtless the most enthusiastic session of Wilmington Yearly Meeting was that of the Christian Endeavorers on Second-day evening. The presence of the Lord was manifest in the opening praise service, conducted by Charles Babcock. Many persons, old and young, from all over the vast auditorium, were on their feet at the same time, testifying of the many blessings bestowed upon them during the past year, and of the help the Christian Endeavor Society had been to them. Very gratifying were the words of commendation from the ministers on the platform, encouraging the Endeavorers to renewed activity in the cause, and telling of the aid they had received from the Christian Endeavor Society.

After the reading of the Secretary's report, Albert J. Brown, pastor of the Friends' Church at Indianapolis, made a most excellent address. His historical reminiscence of early New England life, and the application he made to the vigor and strength of the Christian Endeavor work at the present time, giving the credit of our zeal and energy to our staunch forefathers of the primitive age, was both pleasing and effective.

Ella M. Barrett, the delegate to Detroit, gave a very interesting report of the Convention. She pictured, in such a vivid and graphic manner, the good things that were seen and heard as to carry her hearers enthusiastically with her while she proceeded in her narration of the many incidents of the Convention.

Levi Mills, in his characteristic way, gave some notes from the Convention, showing that not only were there showers of rain, but that showers of blessing also fell in abundance, and that the sunshine of His presence pervaded the entire meeting.

From the Secretary's report the Endeavorers of Wilmington Yearly Meeting are alive and ready for work at all times. Two societies hold services in the jail. Four societies are contributing toward the education of students in the Maryville School. One society has established a First-day school in a village where there is no church. Another society reports having held the church together. Another has charge of the Sunday evening service. The same society has purchased "Penelpe; or, Among the Quakers," and pass it from member to member each week to instruct young Friends in the doctrines of the church. Two societies sent their pastors to the International Convention at Detroit.

Wilmington Intermediates have sent 1,022 bouquets to the Cincinnati Hospital during the month of July.

Nearly every society in the Union has contributed to the support of Mattie E. Hadley, a member of the Wilmington Society, who has been sent recently by this yearly meeting to engage in mission work in Alaska.

Among several things recommended by the delegates to the Union, each society was urged for the coming year to raise at least \$10 for foreign missions, to be used through our own Missionary Board.

The officers for the coming year are: President, Charles E. Terrell; secretary-treasurer, Emma E. Wright; quarterly meeting superintendents, De Ella Leonard, Thomas L. Scott, Ella M. Barrett, Rosa Lee; superintendent scholarship fund, Bessie T. Ballard; superintendent missionary work, Eva E. Terrell; superintendent junior work, Laura Hunnicutt.

MYRTLE S. LIGHTNER,
Sec. Wil. Y. M. C. E. Union.

FOR ENDEAVORERS.

BY EMMA F. COFFIN.

"Twenty-five years in sin, and three weeks a Christian."

So said a man, an auctioneer, forty-two years of age, who, for twenty-five years, had been a leader of Satan's forces, and during all that time had resided in the same town. His bosom "chum," a man near his own age, and, like himself, much given to drink, came by invitation to church one Sabbath evening, and was, brightly converted. He was taken into membership. The day of his public reception the man above referred to, with his wife, came to see him welcomed. She was converted to God the same day. Since that time he has attended every service, midweek prayer meetings and all. Finally, one Sabbath evening, at the request of the pastor, he with his friend and their wives, tarried after the meeting closed. When the crowd had passed out he was spoken to about his soul, and told that he ought to surrender to God at that time. He is a man whose natural gifts are wholeheartedness, intelligence, ability to speak, and a commanding eye. As we stood talking upon the subject of his salvation, his friend said, calling his name,

"—, what's the use; let's all get upon our knees and let the pastor pray for us." He held a sleeping two-year-old child in his arms. The pastor said, "Yes; give the baby to your wife and we'll pray," and to the wife, "Take the baby while we pray." He deliberately handed over the child to her, and without any persuasion, save the above, with the silent power of the Holy Ghost went upon his knees. After all had offered vocal prayer for him, he was told that God would be pleased to have him pray for himself. He was given these texts without comment or pleading, "Ask and ye shall receive," "Whosoever shall call upon the name of the Lord shall be saved," "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We waited in silence when he began to pray, asking God to take control of him, and telling Him that he put himself in His hands, asking Him to prove him until prayer meeting night and see whether he meant to deceive Him or not; also confessing his past sins. When we had arisen, he said, "This is the first time I was ever on my knees to pray and my first prayer for salvation." Then he told how for three weeks he had been under conviction, and that every moment he had been alone during this time these questions confronted him: "How would I look at a mourner's bench?" "How will auctioneering and the Christian life go together?" Then he told how he had been a "clown among the boys" for twenty-five years; that he had served the devil with all his power, and now he would serve God as faithfully. He also said to the pastor: "Now, if this pans out as I think it will, and there is all in the step I have taken that I think there is, I'll want to ask a favor of you. I'd like to ask for the privilege of standing in the pulpit for a half hour some day and telling my experience." Three weeks from the night of his conversion he was given the opportunity. The words at the beginning of this article are some of the things that he said, and that he had found more true enjoyment in three short weeks than in all his life before; that he had made a sale of himself to the Lord Jesus Christ with another as the auctioneer. He said: "I was converted three weeks ago to-night, welcomed into the church this morning, and I'm trying to preach this evening." It had been announced that he would speak. The church was crowded, and many went away unable to gain admittance. A score or more of his old companions, who never go to church, were present. Some of them wept during the service. We are trusting they may be reached. He told how even his little children noticed and spoke of the difference in his life. He and his friend have both become active members of the Christian Endeavor Society. Let Endeavorers everywhere pray for both that they may be Spirit filled and kept. The Lord has blessedly saved many others during the pastoral year. Surely Jesus is quickly coming. The way in which He is turning on the Holy Ghost power and touching hearts; the rapidity with which the Spirit works, with many other signs, leads me to this conviction. He seems to be in a hurry to save those

who are willing to be saved. The rending cry in my soul deepens continually and sends me weeping upon my face. "O God, save the people!" Then the Holy Ghost picks out one, two or three special ones, lays them upon my heart and says, "These next." He draws, convicts and wins them to the dear Saviour. Glory be to the Father, Son and Holy Ghost. Amen.

BOOK NOTICE.

"The Junior's Friend." By J. Edgar Williams. A very practical little booklet has been prepared by one of our younger ministers and issued under the above title. It has been heartily commended by Dr. Schauffler, of New York city, and appears to be worthy of the commendation. It is arranged in the form of a catechism and is suitable for use in Junior Endeavor Societies, Sabbath school classes, or in the home. It can be obtained by addressing the author, at Marshalltown, Iowa. Price, 25 cents a copy, or 12 copies to one address for 20 cents each.

SOMETIME, SOMEWHERE.

[This poem has been extensively and admiringly quoted for many years as the work of Robert Browning. It was written about 1879 by Ophelia G. Browning, the daughter of a Methodist minister of Fordham, N. Y.—Ed.]

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire sometime, somewhere!

Unanswered yet—though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of asking,
So anxious was your heart to have it done?
If years have passed since then, do not despair,
For God will answer you, sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

Out of our frail humanity the demand that rises in the earthlier hours of our religion may be this, "Save my soul;" but in the most unearthly moments it is this, "Tell me thy name."—Rev. F. W. Robertson.

News from the Field.

Dear Friend:—I have received from subscribers to THE AMERICAN FRIEND, in acknowledgment of my article of Seventh month 13th, the following amounts. For these we are very grateful, and trust Friends will continue to remember the great need in northern Michigan: A Friend, \$7; Bloomingdale, Ind., \$2; South Dartmouth, Mass., \$5; Oxford, England, £2, 2s. Few responses, but all "in His name."

WINIFRED E. PRATT WHITE.

Traverse City, Ind.

The Stanley family will hold their reunion at Watseka, Ill., Ninth month 15th, 1899. All the Stanleys are cordially invited to attend.

S. E. L.

James Wood, of Mt. Kisco, New York, is attending Iowa Yearly Meeting, the sessions of which opened at Oskaloosa on the afternoon of Third-day, the 5th inst.

INDIANA YEARLY MEETING.

Vandalia, Mich.—Vandalia Quarterly Meeting has had the very acceptable service of Levi Lupton with his tent and co-workers in its midst during the summer months, and while hay was made and wheat garnered, souls, more precious than all else, were also gathered into the kingdom of the Lord, the church built up in the faith once delivered to the saints, and some who had wandered far away were brought back into the favor of the King. In the three places—Chapel Hill, Birch Lake and Vandalia—where these meetings have been held, there is this summary of the work done: 107 public services, 150 families visited and prayed with, and between 50 and 60 souls who sought after and found God, for which we praise the name of the Lord.

The presence and power of the Lord was manifestly felt in each service, and we believe much good done which eternity alone can reveal.

The "Lo I am with you alway" has been blessedly sweet to those who have been "leaning hard" on the Everlasting Arms, and we believe the truths uttered from time to time "shall not return unto Him void," but shall accomplish that that will redound to His glory.

Birch Lake and Chapel Hill were also favored with the help of a brother from Western Yearly Meeting, John Stanton, whose services were very satisfactory.

IDA RYON.

Richmond, Indiana.—Friends attending Indiana Yearly Meeting, which will convene on Ninth month 26th, and desiring places to board, will correspond with Josiah T. White, or William C. Shoemaker, Richmond, Indiana. Ministers with minutes addressed to Indiana Yearly Meeting will correspond with Mahala Jay, Naomi W. Harrison, or Timothy Nicholson, to secure boarding places.

Westfield, Ind.—The Friends of Hartonville, in the limits of Westfield Quarterly Meeting, are building a new meeting house, at a cost of \$1,500, as the result of a series of meetings held last spring, conducted by Willis Bond and David Commons, assisted by Ellis Wells. Ellis Wells remained in charge of the meeting since has proved himself a very efficient pastor indeed. He has kept the church in a real good spiritual condition and the people love him greatly. He has raised the money for the new house in a short time, notwithstanding the failure of the wheat crop in his locality, and will remain in charge of the new church next year.

KANSAS YEARLY MEETING.

T. J. Harris, of Hesper, Kansas, visited the meeting at Barclay on the Sixth of Eighth month.

Elkton, O. T.—Stella Quarterly Meeting, in Oklahoma, is composed of nine monthly meetings, two of which, Clay and Cleo, in the past year have been set off from Square Cedar (now Carwyle) Monthly Meeting.

At Clay, last year, Friends began to build a house for worship, but for lack of means deferred the enterprise until this year. In the meantime the soliciting committee started a chain of let-

ters, which ran until about fifteen dollars were collected. We wish to express our many thanks for the aid thus received, every cent of which shall be applied on the building of said house. The way is still open for those who wish to assist to send in contributions.

LODI BONSER, Quarterly Meeting Superintendent.

Burlington, Kansas.—Brother Isaac L. Pitts and his fellow helper, Maggie Pitts, his wife, have been among us at Center Hill Meeting for three years, and have done excellent work for the Lord. The meeting is better established than it ever has been before, and it is in perfect unity and order. It is with regret to us all that they think their time has come to leave here and go to Rose Hill Meeting, in Butler County, Kansas. May the Lord bless them in their work there as they have been blessed here.

C. A. PARR.

Grand River Quarterly Meeting was held at Lowell, the 4th, 5th and 6th of Eighth month. The Lord blessed the large gathering, and the report of the year's work showed that active work had been done on various lines. Minnie Bassett had held some meetings at Lowell, and her service in the quarterly meeting was especially appropriate and much appreciated. It was a real pleasure to meet and mingle with many dear friends of past years.

LYDIA M. CHASE.

NEW YORK YEARLY MEETING.

Butternuts Quarterly Meeting, held at West Branch, N. Y., Eighth month 18th, 19th and 20th, has been a time long to be remembered, having been eminently owned and blessed of God. Nine ministers and many other earnest workers attended. Walter Aldrich, Caleb Jenkins and Edgar L. Requa, ministers, not members of this quarterly meeting, were acceptably with us. The ministry was remarkably under the guidance of the Spirit, incisive, plain, sound and edifying. We were thankful to have with us Sophronia Reynolds and her daughter, Roberta; Sister Reynolds and her family were formerly members of West Branch Monthly Meeting; her services in the several sessions and in the families have been blessed to many. For all these favors we praise the Lord.

SAMUEL SIMKIN.

WESTERN YEARLY MEETING.

Western Yearly Meeting on Ministry and Oversight will convene Ninth month 14th. Three sessions will be held, and the following subjects will be presented for general discussion, viz: "The Present Day Evangelist," by Eliza C. Armstrong, and "Why I am a Friend," by John Henry Douglass. First session to begin at 10 a.m.

LEWIS E. STOUT, Chairman Program Committee.

Thorntown Quarterly Meeting was held at Sugar Plain, Eighth month 26th. J. Franklin Brown, of Earlham College, gave an interesting and instructive address at the educational meeting Seventh-day morning, and on Sabbath evening delivered his lecture on "A Peculiar People" before a very appreciative audience in Thorntown. Seventh-day evening was devoted to a profitable program by the Christian Endeavor Society. The place of holding the Quarterly Meeting in the Second month of each year was changed from Sugar Plain to Thorntown. Rachel Binford, a minister; Henry Mendenhall, an elder, and Aulder G. B. Larzere, a young gospel worker, were in attendance with credentials. The latter is having some service among the individual meetings of the quarter. The quarterly meeting has made a net gain in membership of twenty-seven during the past year.

Coloma, Ind.—Our meeting has been, it seems, wonderfully favored of the Lord, having been blessed from year to year by the labors of such noted workers as Amos Kenworthy, Levi Cox, Franklin Meredith, Jehu Reagan, Noah McLean, Hannah P. Jessup, and many other efficient workers; yet as a manifestation of God's boundless love and mercy He still followed us. Last winter he sent to labor with us Flora Holiday, who was joined by Calvin Choate. The truth was presented with such searching power that many of the members were led to make an everlasting covenant, "to follow the Lord through evil as well as good report," which condition of things has been owned and blessed

of the Lord in the salvation of many more precious souls since the meeting closed. Besides our three regular meetings each week, two more prayer meetings were established. At these last named meetings especially, there have been the most remarkable manifestations of God's saving grace. During the revival proper, there were thirty or more who were definitely blessed, being either justified or sanctified; and in the revival following eight more have received the witness of being justified, and eleven have received the baptism of the Holy Ghost; and the good work still goes on, and as God has His way many more souls will be saved here.

STANTON COX.

IOWA YEARLY MEETING.

Railroad Rates to Iowa Yearly Meeting of Friends.

The usual rate has been granted to those attending yearly meeting, on the certificate plan, provided one hundred certificates are presented, showing payment of full fare paid going, good from all points in Iowa, a certificate to be obtained from station agents over each road traveled where tickets are bought. An excursion, good for thirty days, to Indianapolis, Cincinnati and Columbus and intermediate points, will be run at the usual low rates over the Iowa Central and Big Four Railways, leaving at close of Iowa Yearly Meeting.

A. F. N. HAMBLETON, Ry. Sec., Oskaloosa, Iowa.

ALASKA.

Jennie Lawrence has been placed at the head of the beach work, and she has divided it in three separate gatherings along a stretch of nearly two miles: one at the Treadwell mines, another at the Mexican, and the other at the Ready Bullion mines. The time of holding these meetings is three o'clock in the afternoon, all at the same time. Last Sabbath was a beautiful day, and the writer accompanied a native from Fort Wrangle, whose name is Aaron, to hold services at the Ready Bullion. From the scars to be seen on his face, one would think that he had been a very wicked man. At two o'clock I went to his cabin, and found him busily occupied selecting hymns and reading Bible texts. We soon started for our place of service, which was nearly a mile and a half. He seemed to be one of the happiest men on the island, almost continually singing some gospel hymns in a low tone as we walked along, and the more people we met—white or native—the more earnestly he would sing; he was not afraid to let his light shine before men. His appearance and Christ-like manners drew the admiration of all that met him. We soon arrived at our appointed place, and sung a few songs outside, which seemed to attract the attention of a few, especially the children; after which we went into a small tent 10 x 12 feet, where a family lives near the center of a group of twenty tents or more. Most of the men were at work in the mines, but when prayer was offered and songs of praise sung the tent was filled, and some stood near outside; thirteen were inside, mostly children, and all seemed to give close attention to what was said. The little dirty-faced, keen-eyed children were especially interested, and we were made to remember that text, "Suffer little children," etc.. Aaron was remarkably blessed in his message, taking for his text, "For God so loved the world." He read it himself and spoke mostly in his own language. He is a good interpreter, and can interpret with that unction and reverence that is calculated to act upon the hearts of his hearers. We found in the audience some who had been educated at the different missions, who appreciated the privilege of again hearing the Word as they had heard it in former times, and some were made to vocalize their feelings and thankfulness that we came among them, and offered us a room for next services. These camp-meetings are calculated to reach some who seldom get to the regular places of worship, and the impressions made upon the tender minds of the dear little children will be lasting.

E. W. WEESNER.

Douglas Island, Alaska, Eighth month 15th, 1899.

Birth.

Born, Eighth month 18th, 1899, to Mrs. Wilson T. Jay, Martinsville, Ohio, a son.

Married.

JEFFRIES—BALDWIN.—On Sabbath morning, the 13th, at early sunrise, Ida Belle Baldwin to Charley E. Jeffries, of Traverse City, Michigan, at the home of the bride's father, Nathan D. Baldwin, in Westfield, Ind.

WOOD—MOORE.—Eighth month 23d, 1899, at the home of the bride's mother, Highland Place, Emporia, Kansas, Warren S. Wood, of Lawrence, Kansas, to Laura M. Moore, daughter of Rebecca Morgan.

Died.

GARRIGUES.—William Henry Garrigues, of Philadelphia, died at Salem, Ohio, Eighth month 16th, in the 77th year of his age. Born in Philadelphia, Pa., much of his life was spent in Ohio, from which state he returned with his family to Philadelphia in 1866, where he has since resided and was best known. His business connection was with the firm of Garrigues Bros., Publishers, from which he retired some six years ago. Actively engaged in Christian work for many years, he has devoted the last six wholly to labors of love for the uplifting of humanity. His Christian efforts have been very marked, especially since he could devote most of his time to that end. He has for many years been a member of the Prison Society of the Eastern Penitentiary, a regular weekly visitor to one ward or corridor of that institution, going into the cell of each prisoner, contributing such temporal comfort as the rules would allow, and to the spiritual welfare of each. In this he will be sadly missed. Constant in attendance at the devotional services on First-day morning, 9.30 o'clock, great blessing attended his ministrations to the unfortunates in this institution. He was a member of the Board of Managers of the Central Soup Society, a practical charity of our city; also secretary of same for many years, and when dispensing the needed food during the severity of winter he spent six days of each week at his post, delivering the bread with his one hand to the needy and keeping a record of the number of applicants each day, when large amounts of bread and soup were dispensed. He was a thorough sympathizer in and contributor to the Breakfast Association, helping quite frequently in the devotional services to lift the unfortunate men to a better mode of life; a constant visitor to the Home for Incurables, Home for Aged Colored People, Howard Home, a helper at the meetings of the W. C. T. U. and various Gospel missions, the religious meetings held at the police stations, and early and continued friend of the "Shut-in Society," etc., and remarkable correspondent with those who by affliction were shut in their homes, and visitor to same, bringing sunshine and gladness to many hearts; in fine, an indefatigable service for Christ. Though a Friend (Quaker), he had in more recent years loved the service of song, and with a good degree of success become familiar with hymns, and employed this strong arm of successful evangelistic work to edification, as many can attest. It was uplifting to be favored with his presence when drawing near to the throne of heavenly grace in all forms of devotional privilege.

NEWBY.—Alice, wife of Thomas Newby, fell asleep in Jesus the 12th of Eighth month, 1899, in her 70th year, at their home, 2619 Holmes Street, Kansas City, Mo. Coming to Kansas as pioneers in the early settlement of it as a "free state," this dear Friend, with her husband, had much influence in building up the meetings of Kansas Yearly Meeting. Her voice will be missed in its counsels, and many will mourn the loss of a personal friend.

PAXSON.—Sarah Paxson, daughter of John and Rachel Green, and wife of Reuben Paxson, died at the home of her daughter, Mary J. Wolard, the 2d of Fourth month, 1899, in her 78th year. She was a life-long member of Friends, and was both a member and elder of Fairfield Monthly Meeting in Ohio, until in the year 1881 she removed to the State of Kansas, where she lived almost continuously until a short time before her death. She was one of

the oldest members in establishing Green Castle Monthly Meeting, of which she was a member at the time of her death.

THORNBURGH.—William W. Thornburgh died at his home in Charlottesville, Indiana, Seventh month 29th, 1899, aged 80 years and 20 days. He was the son of Joel and Anna Thornburgh, the latter a minister in the Society of Friends, widely known, having had service in every yearly meeting on the continent. He was a lifelong Friend. Given to hospitality, many of the ambassadors of Christ will remember the kind entertainment received at his home. The greater part of his life was actively engaged in business. Yet he ever found time to study God's word and seek wisdom from above. He was a man of more than ordinary ability and had a very retentive memory. He was one of the main founders of Charlottesville Meeting, having donated the lot on which the church now stands. He was the first clerk appointed by that meeting, and was always ready to assist to build up the Redeemer's kingdom. The first meeting was held in his home. He was respected by all; even the little children respected him and paid their respects to him in death. The Junior Epworth League of the Methodist Episcopal Church marched into the Friends' Church and laid a large pillow of flowers upon his casket. He was sick only a few days—attended the mid-week prayer meeting before his death on Seventh-day. He prayed and testified. His pastor and others present were impressed with his service. One thought in his testimony was: "I used to worry and fret when things did not go to suit me, but I have given all worrying over," showing his perfect resignation to the will of God.

WILLITS—Passed away, on the 28th of Sixth month, at her residence in Moorestown, N. J., Henrietta Ridgway, widow of Jeremiah Willits, and daughter of Samuel and Henrietta R. Woodward, in the seventy-fourth year of her age.

News and Events.

Thomas Brackett Reed has formally tendered his resignation from the House of Representatives. This event has long been foreshadowed and it comes without surprise; but, nevertheless, there are many who will regret the absence of his strong influence and powerful leadership in that body. There are as many others who will rejoice in the resignation as that of one who ruled at times with arbitrary and autocratic hand. But every one must admit that the main legislative branch of our government has lost a most able member. In fact, his ability and integrity have generally been recognized by his most pronounced political opponents, and it is known by all who are familiar with his career, that Thomas B. Reed has not only been able and honest, but has also been devoted to the public welfare. Enjoying, as he has, next to the highest opportunity of any man in the United States, he has greatly taken advantage of his unusual opportunity. During his regime the House of Representatives has been completely transformed. He has given it rules and leaders, and from a body almost incapable of transacting business he has made it into one of the most model parliamentary organizations in the world. Of late years he is supposed to have been disinclined to the high tariff policy of the President. He is, however, a protectionist, and it was he who made McKinley and Dingley chairmen of the Ways and Means Committee, and favored the enactment of the laws which bear their names. His chief opposition to the President is said to be on the policy of expansion, but how far this goes it is impossible to tell. However, whatever may be said of his political principles, his departure from public life is a sincere loss to the country.

William E. Curtis, the newspaper correspondent, who has been to Panama, reports himself astonished at the progress that has been made on the canal. The successors of the De Lesseps Company, who are now at work, are working, he says, with economy and efficiency, and are making steady progress. They have not money enough to carry the work through, but they hope to go so far as to inspire the confidence of capital somewhere and get the backing they require. The work now in progress is on the ridge, 500 feet above the sea level, midway across the

isthmus. The ditches dug in De Lesseps' time, nine or ten miles long on each side of the isthmus, lie for the time being as they were left. There is far less sickness than there used to be, for the care of the workmen, who are chiefly negroes from Jamaica, is very much better than it was. The canal, as it stands, is valued at \$92,000,000, and it is estimated that it will require \$98,000,000 to finish it. When finished it will be about forty miles long and will have five locks. Although the property as it stands is valued at nearly one-half of the cost of the completed work, it is not more than one-fifth finished. Congress has sent a commission to examine it and also the Nicaragua route.

Once again last week Dreyfus broke down during the progress of his trial, and becoming completely unnerved, relieved his emotion by weeping. On the whole, the week was favorable for him and many points were scored in his favor. There are rumors of cliques in the army officers who are exerting their utmost to convict him, and should this be a fact the opposition may be seriously weakened. It is interesting to observe what one who is on the scene of action thinks and feels regarding the outcome of the trial. Julian Ralph, writing to "Harper's Weekly," under date of Ninth month 10th, writes as follows:

"A brief discussion of the probable result of the second trial of Alfred Dreyfus will not be a violation of legal etiquette. The procès may have finished by the time this reaches you. Now that it is in progress, it is the fashion of the champions of Dreyfus and of justice to admit no other possibility than that he will be acquitted. I hope they will prove correct. Still, it is a fact that for every such champion in France there are five hundred who believe he will be recondemned. Some of these argue solely upon the disclosures (the repetition of the former charges) to be made in court; and all declare that the safety and peace of France, and its position among the nations of the earth, demand his conviction. These people are not the riffraff of the French. It is the riffraff which makes up the bulk of the Dreyfusards. They include the socialists, nihilists, cranks and vagabonds of the country. This is amazing to all who do not realize the true conditions here; but how can it be otherwise when the church, the army, the aristocracy, and the bourgeoisie, believe him a traitor whose case is made use of by the Jews to break down the army and humble the nation? If the case of Dreyfus had no other or better support in the other countries of Christendom it would sink into insignificance. It would be a mere criminal trial, like any one of a thousand that are tried every day."

Secretary Chamberlain has issued the text of the Transvaal despatches of Ninth month 19th and 21st, and the reply of the Imperial Government of Ninth month 28th. The publication is accompanied by a note emphasizing the advisability of making the correct versions known, owing to the fact that an incorrect version has been published in Pretoria. There seems little to hope for in the way of peace from the communications, and, as indicating a continuance of the crisis, military activity continues in England and at Cape Colony. President Kruger is reported to have said that he expects war, and the Boers are fully armed.

The revolution in Santo Domingo has progressed to the "Provisional Government" stage, and the regular government continued by Vice President Figuero, after the assassination of President Heureaux, on Seventh month 26th, is to enjoy apparently but brief existence. It appears that Figuero has retired from a precarious office, and that the insurgents represent what government there is in the country. The revolution has been almost bloodless. The retiring President Figuero was allowed to go to his home unmolested, and the revolutionary party have been so considerate as to pay for property and supplies seized in furtherance of their movement. The soldiers who are called to his support by Figuero went over to the revolutionists. The expectant Jimenez promises the usual budget of reforms in which successful insurrectionist leaders are so affluent. The country has suffered from a depreciated currency which has much to do with present discontent. Whether Jimenez is the man for the hour is doubtful. It is expected that he desires to exploit the country for the enrichment of himself and followers. He is, from all accounts, an uncertain quantity.

SIX MILLION LETTERS ASTRAY.

"It is estimated that during the last year 6,000,000,000 pieces of mail matter, including all classes, were posted in the United States," writes Patti Lyle Collins in "The Ladies' Home Journal" for September. "Of this number, 6,312,731 were sent to the dead-letter office, making an average receipt of about 21,000 letters and parcels for each working day. During this period more than 85,000 pieces were dispatched either with insufficient postage or none at all, 32,000 bore no address whatever, 34,000 were misdirected, 200,000 were unclaimed at hotels, and something more than the last number were sent to fictitious addresses. And to these figures must be added 2,973,387 letters and circulars without inclosures of obvious value which could not be returned to the senders and were destroyed. More than 50,000 letters contained money amounting to \$38,595, while 32,422 included drafts, money orders, etc., to the value of \$945,000, to say nothing of 30,000 with photographs."

BRAINS REPAIRED,

Polished and Sharpened by an Expert.

What are brains made of?

Albumen and delicate particles of phosphate of Potash. Chemical examination of the perspiration and urine will determine the amount of recent brain work, by the amount of phosphate of potash found, for these delicate particles are thrown out from brain and nerve centers during nervous activity, and find their way back to earth through pores, kidneys, bowels, etc.

There is but one true way to repair the daily losses, and that way is to furnish the body with food containing a sufficient amount of these two elements. When the brain is not properly fed, the evidence is shown by a gradual decrease in the mental and physical powers of the body.

A food expert of the Postum Cereal Co., Lim., at Battle Creek, Mich., has prepared a crisp, dainty and delicious food for the express purpose of quickly and surely rebuilding the brain and nerve centres, and has given it the name of Grape-Nuts.

This food is made by selecting the proper parts of grains and treating them by heat, moisture and time in practically the same manner Nature does in the human body during the first part of digestion. The result is that the finished food not only contains the needed elements for brain building, but they are ready to be presented to Mother Nature in such a shape that she quickly absorbs and uses them. The good, solid, substantial results obtained every day by people who use Grape-Nuts, prove the facts.

The new food is found in all first-class grocery stores, and is one of the most toothsome and palatable novelties yet produced, in the way of food, requiring no cooking or preparation of any sort, but, on the contrary, it is ready for immediate use and suited to the athlete, brain worker, epicure, or invalid.

LOSING OR GAINING A DAY.

"Where a Day is Lost or Gained," is the title of a paper in the "Century" for September, in which Benjamin E. Smith, editor of "The Century Dictionary," tells of the difficulty of reckoning the days of the week, in traveling east or westward.

The difficulty that may lie in a matter apparently so simple is well shown in one of Poe's stories. The obdurate father of the maiden—evidently with the Greek calends in mind—promises to give her to the objectionable swain when three Sundays occur in one week. To his consternation, and the joy of the lovers, this seemingly impossible event indubitably happens when two sea-captains appear together upon the scene who have circumnavigated the globe in opposite directions.

As a matter of fact, this bit of fiction represents what is taking place every day in the year, and must continue to occur as long as our present method of reckoning time is retained. And the reason for this is simple and familiar. The civil day begins and ends at midnight, but for convenience of explanation let us assume (as is the practice of astronomers) that the day begins at noon and ends at the following noon. It is clear that the interval of time between two successive noons will be, for us, twenty-four hours (a day as measured by one complete rotation of the earth) only when we remain on the same meridian. For if at noon on the beginning of Monday we move, say, over a space of fifteen degrees toward the east, it is obvious that when the sun again stands at noon, for us, only twenty-three hours will have elapsed since we shall have accomplished one twenty-fourth of his journey for him; that is, Tuesday will begin, for us, one hour too soon. Similarly, if we repeat this eastward movement, Wednesday will begin two hours too soon; and so on until, when our starting point is reached, we shall, in count of days, be just twenty-four hours ahead in our reckoning. The result will be that, instead of ending the journey in twenty-four days (as we seem to do) and on a Wednesday, we shall actually complete it in twenty-three days and on Tuesday. On the other hand, if we move westward in this way, the reverse will happen; our days, as measured from noon to noon, will be twenty-five hours long, and we shall actually complete the trip in twenty-five days and on Thursday. For the stay-at-home, and for travelers returning thus from the east and from the west, there will, accordingly, if no correction is made in the reckoning, be for each day three distinct dates, each perfectly correct by diary or log; and each day of the week—not Sunday simply—will be repeated thrice.

How much time he gains who does not look to see what his neighbour says or does or thinks, but only at what he does himself, to make it just and holy.

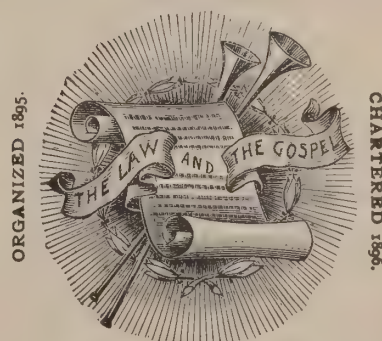
—Marcus Aurelius.

ROASTS
ARE GIVEN A MOST DELICATE
AND APPETIZING RELISH, IF
JUST TOUCHED UP A BIT WITH
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SAUCE**
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NEW YORK.

Oh, fear not in a world like this,
And thou shalt know ere long,—
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

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The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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THE SOUTHERN RAILWAY, the chief as well as the popular artery of travel between Philadelphia and Washington, and all points South and Southwest, maintains a superb service of magnificently equipped trains, which leave Philadelphia daily at 7.20 a.m., 5.34 p.m., and 6.55 p.m., reaching, without change, all the chief Southern cities.

The Washington and Southwestern Vestibule Limited, which has long been famous as one of the handsomest trains in America, now has an added feature of attraction in the form of a beautiful Library and Observation car. This will be very much appreciated by the travelling public, as it affords an opportunity of viewing, under the most favorable circumstances, the charming sub-scenery of the historic Piedmont region, as well as the uplands of North Carolina, South Carolina and Georgia. The car is for the use of all passengers holding Pullman tickets on the train, and is handsomely furnished with easy, richly-upholstered, movable chairs. It also has a wide, fully-covered extension platform at the rear, capable of accommodating quite a large number of people, who may prefer to travel in the open air and enjoy the unobstructed view of the whirling panorama. The Washington and Southwestern Limited leaves Philadelphia at 6.55 p.m., daily, and is composed of Pullman Drawing-Room

Sleeping Cars, to Asheville, N. C., Atlanta, Ga., Knoxville, Nashville, Chattanooga, and Memphis, Tenn., Montgomery, Ala., and New Orleans, La. In addition to these it carries one first-class thoroughfare coach, as well as a well-appointed Dining-Car, in which meals are served between Philadelphia and New Orleans. In this connection it is worthy of note that the Southern Railway is the only railroad in the South operating a system of dining-cars, and the menu and meals upon them are maintained at the highest standard.

The Washington and Chattanooga Limited of the Southern Railway, leaving Philadelphia daily at 5.34 p.m., is another handsome train. It carries through Pullman Drawing-Room Sleeping Cars to Memphis, Tenn., and New Orleans, La., via Lynchburg, Va., and Bristol, Tenn. Combined Café, Parlor and Observation Cars are operated between Radford, Va., and Attalla, Ala. Meals are served in the Café Compartment at all hours on the European plan. Luxurious chairs in the Parlor Compartments are available for passengers at a moderate charge, the observation portion of car affording a most comfortable location for viewing this magnificent scenery. Passengers occupying Pullman cars have use of this car without extra charge.

The New York and Florida Express, leaving Philadelphia daily at 5.34 p.m., carries Pullman Drawing-Room Sleeping Cars to Savannah, Ga., Jacksonville and Tampa, Fla., Columbia, S. C., and Augusta, Ga., via Charlotte, N. C. Connections are made at Columbia, S. C., with the Charleston Division for Charleston, S. C., and at Trenton Junction for Aiken, S. C.

The United States Fast Mail of the Southern Railway, leaving Washington, D. C., daily, at 11.15 a.m., connecting with train leaving Philadelphia at 7.20 a.m., is one of the most popular trains operated in the South. This is composed of thoroughfare coaches and Pullman Drawing-Room Sleeping Cars between Washington, D. C., and New Orleans, La., Jacksonville, Fla., Charlotte, N. C., Augusta, Ga., and Birmingham, Ala., with Pullman Sleeping Cars between Salisbury, N. C., and Memphis, Tenn., and Dining-Car between Washington, D. C., and Spartanburg, S. C. Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will be pleased to furnish rates, time-tables, and any further information.

MIDSUMMER SONG.

The amber smile of early morn
Hath flashed across the rippling corn;
And on the spider's netting frail
The dew is gleaming bright,
As if an elf had lost her veil
While fleeing from the light.

From out the wood the streamlets run
On silver feet to greet the sun;
No bramble snare their steps can bind,
Their laughter rings above,
Where balmy blossoms weight the wind
With messages of love.

Now swells the din of merchant bees
Along the meadow's flowery seas,
While music floats from every bough
In carols sweet and clear:
It is the heart of summer now,—
The noontide of the year.
—Samuel Minturn Peck, in "Rings and Love Knots."

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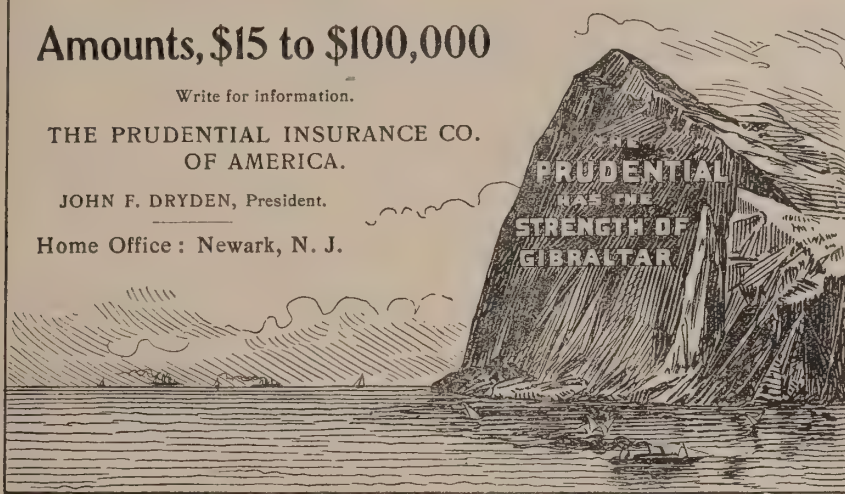
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List of Mortgages issued monthly. Will mail to
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Iowa Falls, Iowa, or
223 Chamber of Commerce Building, Chicago.
501 John Hancock Building, Boston.

A SMUGGLER'S TRICK.

If people would take as much trouble,
and show as much ingenuity, in doing an
honest business as they do in evading the
law, they might be quite as rich, and with
infinitely less danger. Some of the meth-
ods adopted to grow rich fraudulently are
as ingenious as they are dangerous and
wicked. A story is told of a certain mer-
chant of New York who for years was
suspected of smuggling precious stones into
this country.

Every time he returned from Europe he
was carefully searched, and it was even
proved that he did not swallow his dia-
monds before going ashore, but nothing
was ever found except a few inferior
stones, and these he did not try to conceal.
Traps were set for him, but without avail.

At last a detective, cleverer than the
rest, by carefully watching the doings of
the suspected man and his partners, hit
upon a clue. He found that whenever one
of the members of the suspected firm ar-
rived in New York upon a steamer, an-
other member of the firm, or an agent, al-
ways took a trip back on the same vessel,
and always engaged the same stateroom.
He invariably had the whole stateroom, so
that he was alone upon the voyage. This
clue led to the discovery of the fraud.

It was found that the importer, during
his voyage to New York, would cut a small
piece out of the flooring beneath the carpet
of his stateroom, and after concealing the
diamonds in the holes, would put back the
flooring and replace the carpet. When he
left the ship he left the diamonds behind
him, and thus none were ever found upon
him.

A few days after, when the vessel was
about to start for Europe, the other mem-
ber of the firm secured the stateroom and
went on board, accompanied by his con-
federate. The latter would then go ashore,
and take the diamonds with him. As
there are no custom officers on duty when
vessels depart, he would be allowed to pass
unmolested, and to carry in his valuable
cargo.

HENS DIDN'T HAVE TO WORK.

Thackeray's "Book of Snobs," compre-
hensive, though it is, would have been
broadened and enriched by this anecdote,
which is indefinitely credited to "an Eng-
lish newspaper":

"A young woman of Sheffield came into
a fortune and promptly hunted up a
country house, where she played the role
of chatelaine to the manner born accord-
ing to her own ideas of the part. One day
some of her old-time friends came to see
her, and she condescended to show them
all over the place.

"What beautiful chickens!" exclaimed
the visitors, when they came to the
poultry-yard.

"Yes. All prize birds!" haughtily ex-
plained the hostess.

"Do they lay every day?"

"Oh, they could, of course; but," grand-
iloquently, 'in our position it isn't neces-
sary for them to do so.'"

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OF PHILADELPHIA.

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From all quarters of the world
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Use it in the summer time
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vania Railroad.

Over the battlefield of Gettysburg, through the picturesque Blue Mountains, via Hagerstown and Antietam, and down the beautiful and historic Shenandoah Valley to the unique Caverns of Luray; thence across the rolling hills of Northern Virginia to Washington, is the route of this tour—a section of the country intensely interesting from both a historic and a scenic standpoint.

The tour will leave New York 7.00 a.m., and Philadelphia 12.20 p.m., Saturday, September 16th, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents, Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NATIONAL EXPORT EXPOSITION, PHILADELPHIA.

Reduced Rates via Pennsylvania Railroad.

The National Export Exposition, which opens at Philadelphia on September 14th, and continues until November 30th, will be the most interesting and important event occurring in Philadelphia since the Centennial Exhibition in 1876. In addition to its valuable commercial exhibits it will present many features of popular interest and amusement. The United States

Marine Band, Sousa's Band, the Banda Rossa, Innes' Band, Damrosch's Orchestra, and other celebrated bands will furnish music alternately, and a Midway Plaisance, equal if not superior to the famous World's Fair Midway at Chicago, and comprising a Chinese Village, a Chinese Theatre, acrobats, and customs; an Oriental Village, London Ghost Show, Hagenbeck's Wild Animal Show, Blarney Castle, and many other unique presentations, will furnish abundant and diversified amusement. Arrangements have also been made for Mandolin, Guitar, and Banjo Concerts, and for a grand chorus from the German Singing Societies.

For this occasion the Pennsylvania Railroad Company will sell excursion tickets from all points on its line, to Philadelphia and return, at rate of a fare and a third for the round trip plus price of admission. These tickets will be sold during the continuance of the Exposition and will be good for return passage until November 30th.

For specific rates and additional information apply to nearest Ticket Agent.

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The cost of the world's wars since the the Crimean War has been \$12,263,000,000, or enough to give a couple of sovereigns to every man, woman and child on the globe.

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In Bengal, native baboos who have attended the Calcutta Medical College for one term, and who have failed in their examination, abandon the idea of any further study of medicine, return to their homes, and hang out a sign upon which are written words to the following effect:

"Dr. Baboo —; failed first year; fee four annas,"—that is, eight cents per visit.

If he is so fortunate as to have successfully passed his first examination, he continues another term; and if he fails in the second examination, he will return home and announce himself as follows:

"Dr. Baboo —; failed second year; fee, eight annas,"—that is, sixteen cents per visit.

If he be able to get through the second examination, and pass on to the end of the third year and then fail, he will establish himself in practice with great confidence, and his sign will read:

"Dr. Baboo —; failed third year; fee, one rupee,"—about thirty-three cents per visit.

Thus is a physician's professional fee graded according to his qualifications.

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CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

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For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

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To Relieve Lassitude
Take Horsford's Acid Phosphate.

A few drops added to half a glass of water, relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

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by its fruit, and we are willing that the

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This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

STUDENTS, Teachers and others wishing employment in agency work for the summer should address the UNION BOOK AND BIBLE HOUSE,
M. Z. KIRK, Manager, Denver, Colo.**FRIENDS' LIBRARY**—142 North Sixteenth Street, Philadelphia. On and after Ninth Month 1st, 1899, Friends' Library will be open on week-days from 11.30 a.m. to 2 p.m., and from 8 to 6 p.m.**A FEW** Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.**ALL THINGS**—Monthly, 16 pages. New Theory of Prophecy that involves doctrine, experience, government, science and history. Illustrated by charts. One year 50c. First four months 12c. in stamps.

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Improved
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The most careful investigation courted.
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Put up in convenient sized key-opening cans.

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The kind which taste even better than those mother used to bake. Our Booklet, "How to Make Good Things to Eat" yours for a postal.

Libby, McNeill & Libby, Chicago.

JAPAN IS NOT A COUNTRY OF FLOWERS.

In spite of the fact that flowers are so inseparably associated with everything Japanese, it would be a mistake to assume that Japan is a land of flowers; for wild as well as garden flowers are far more profuse in many sections of this country. Japan is, however, rich in cultivated flowers that are grown in great profusion in garden and nursery in the suburbs of all the cities.

Flower sellers, carrying their fragrant burdens in huge baskets, are met with everywhere, and they are patronized by the poor as well as by the rich, for the prices are low enough to bring them within the reach of all. Although there are many varieties of flowers, few, comparatively, are used in flower arrangement; for the Japanese limit their choice to those with which they are most familiar, and such as are most closely associated with the different months or seasons, seldom or never using rare or unknown flowers.—From "Japanese Flower Arrangement," by Theodore Wores, in the August, Fiction Number of "Scribner's."

Good To Eat

Swift's perfect food products are made with care and under U.S. Government supervision, and handled in cleanliness—Guaranteed of highest grade and of positive purity.

Swift's Premium Hams
Swift's Premium Breakfast Bacon
Swift's Silver Leaf Lard
Swift's Beef Extract
Swift's Jersey Butterine
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Sold everywhere

Swift and Company, Chicago
Kansas City, Omaha, St. Louis, St. Joseph, St. Paul

CAPITAL. \$1,000,000

SURPLUS, \$2,000,000

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CHARTERED 1836

Acts as Executor, Administrator, Trustee, Assignee and Receiver. Financial Agent for Individuals or Corporations. Interest allowed on Individual and Corporation Accounts.

Acts as Trustee of Corporation Mortgages. Depositary under plans of Reorganization. Registrar and Transfer Agent. Assumes entire charge of Real Estate. Safes to rent in Burglar Proof Vaults.

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Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold), on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

1878

Capital
Half a Million
Dollars



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Investors
never had a
loss

Each series is secured by \$50,000 of loans, deposited with the Atlantic Trust Company, N. Y., or Wm. and Arthur McGeorge, Bullitt Building, Philadelphia, as collateral. These Debentures are in denominations of \$100 and upward. Send for Booklet and List of Loans and look them over.

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Address General Officers, or **C. S. Hutchinson, Syracuse, N. Y.**

Zebulon Rudd, Poughkeepsie, N. Y.

M. S. Way, West Chester, Pa.

LITERARY NOTE.

Professor Hugo Münsterberg, in the September "Atlantic," in his article on "The Germans and the Americans," discusses the national and personal differences between the two great nations, showing how comparatively slight misunderstandings, which might easily be cured or corrected, have created strong but unnecessary prejudices. He believes that "there can be no nobler end than to help remove the foolish, narrow-minded prejudices on both sides and with them the mood of petty quarrels and unnecessary frictions."

MONEY FOUND IN THE MAIL BAGS.

"It seems almost incredible that in the neighborhood of \$40,000 in actual cash should have been confined to letters during the last year, and harder still to credit that the most exhaustive efforts failed to find the owners of one-fourth of that amount," writes Patti Lyle Collins in "The Ladies' Home Journal" for September. "The envelopes which are addressed are kept on file for four years, blank ones not so long, but in either case a liberal margin of time is allowed for claimants to appear before the money is finally turned into the Treasury to the credit of the Post-Office Department. In addition to the money contained in letters during the same period, something like \$10,000 was found loose in the mails. It is officially styled 'loose money.'"

MASON'S CREAM OF OLIVES OINTMENT
CURES CATARRH ASTHMA HAY FEVER
" " MUMPS CROUP CAKED BREAST
" " FIRE & SUN BURN CHAFING.
" " BUNIONS & TIRED FEET.
" " CHAPPED FACE LIPS & HANDS
" " SAFE REMEDY FOR PILES.
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BROOKLYN	New York.
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UNION	New York.
SOUTHERN	
SHIPMAN	Chicago.
COLLIER	
MISSOURI	
RED SEAL	St. Louis.
SOUTHERN	
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

HE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to **paint**.

National Lead Co., 100 William St., New York.

A BIG UMBRELLA.

One of the novel attractions of the forthcoming Parisian World's Fair is to be a gigantic umbrella which will shelter thirty thousand people. So many people have met with the unpleasantness incident to a sudden fall of rain when attending an exhibition, and have tried to crowd into the already overcrowded refuges from the storm, that the idea can hardly fail to meet with approval.

It is to a Frenchwoman, Madame Percha-Giverne, well known in the gay capital for her inventions in parasols and walking-sticks, that Paris is to owe this gigantic umbrella. It will be more than three hundred feet in height, and will be supported by a metal column, the base of which will be more than one hundred and twenty feet in diameter. The covering will be four hundred and fifty feet across, and will be decorated with designs in colored glass, which will serve at night to illumine the exterior and interior with electric light.

The inside of what may be termed the handle will be divided into four stories, three of which will be under cover, and the fourth above. In each of the covered stories there is to be a cafe. Concerts and theatrical performances will also be given in these buildings. On the fourth floor a restaurant, sheltered by a movable cupola, will be under the management of one of the principal firms of Paris. It has already been engaged by this firm. Comfortable elevators will convey visitors to the top.

A QUAKER INTERVIEW.

Goethe, like many other celebrated men, was somewhat annoyed by the visits of strangers. A student once called at his house and requested to see him. Goethe, contrary to his usual custom, consented to be seen.

After the student had waited some time in the ante-chamber, the poet appeared, and, without speaking, took a chair and seated himself in the middle of the room. The student, far from being embarrassed by his unexpected proceeding, took a lighted wax candle in his hand and walked round the poet, deliberately viewing him on all sides. Then, setting down the candle, he drew out his purse, took from it a small piece of coin, put it on the table, and left the room without saying a word.

 An advertisement in the column of 'Subscribers' Wants' will be read by Friends all over the United States. Five lines, one time cost only 25 cents, cash with order.

The Jones Umbrella "Roof"

Put on in
One minute.
No Sewing

Fits any
Frame.

COVER YOUR OWN UMBRELLA

Don't throw away your old one—make it new for \$1.00. Recovering only takes a minute. No sewing. A clumsy man can

\$1.00
for a new
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TWILLED
SILK
"Adjustable Roof"

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TEN DAYS' FREE TRIAL.

get your money back by return mail—no questions asked.

WHAT TO DO.—Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the center rod is of steel or wood. Full instructions for putting on the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request.

Send for our free book "Umbrella Economy" anyway. Your umbrella will wear out some day and you will be glad that you know about it.

THE JONES-MULLEN CO., 396-398 Broadway, New York.

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

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MASONS HEALTH DEFENDERS
 ARE EQUAL TO THE EMERGENCY
 FREE FROM CALOMEL OPIUM & ALOES
YELLOW TABLETS CURE DYSPEPSIA
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40 TABLETS 10 CENTS
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Made from pure
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Safeguards the food
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Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

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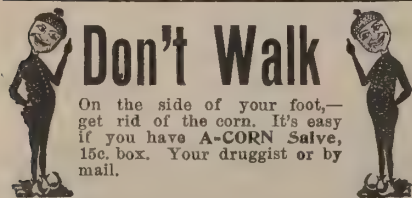
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OF PHILADELPHIA. Office, 409 Chestnut Street.

CAPITAL, \$1,000,000.

Incorporated Third month 22, 1865.

ASSETS, \$48,993 945.47

Charter Perpetual.

Insures Lives, Grants, Annuities, Receives Money on Deposit, returnable on demand, for which interest is allowed, and is empowered by law to act as Executor, Administrator, Trustee, Assignee, Committee, Receiver, Agent, etc., for the faithful performance of which its Capital and Surplus Fund furnish ample security.

All Trust Funds and Investments are kept Separate and Apart from the Assets of the Company. Owners of Real Estate are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

The income of parties residing abroad carefully collected and duly remitted.

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The New Safe Deposit Vaults of the Company, with the latest devices for security and convenience, have been completed and are open for inspection. Boxes rented at \$5 and upwards.

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The Union

Trust Co. invites conferences
with parties having
business which may require the employ-
ment of a

Financial Agent or
Appointment of Trustee or Assignee.

All such conferences are
strictly confidential.

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715, 717 and 719 Chestnut Street.

Any of our subscribers who have
anything to advertise are invited to
use our advertising columns. A want
advertisement costs only 5 cents per line.

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ESTABLISHED 1860 TELEPHONE 5807
Local and Long Distance
1313 Vine Street, Philadelphia
Calls outside of City answered promptly



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20 S. TWELFTH ST., PHILADELPHIA,
has for sale and gratuitous distribution, on
approval of Committee, several books—and
a good assortment of tracts. For catalogues
apply as above.

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"Accidents will happen in the best regulated families."

PROTECT THE HOME

Stempel Fire Extinguishers

UNEQUALED FOR SIMPLICITY, CERTAINTY,
QUICKNESS, POWER IN ACTION.

Tested to 400 pounds and fully warranted. Approved by Philadelphia Fire Underwriters' Association
USED BY

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The American Friend

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GOD'S REMEMBRANCE.

"When the spring comes, the oak tree, with its thousands upon thousands of leaves, blossoms all over. The great heart of the oak tree remembers every remotest tip of every farthest branch, and sends to each the message and the power of new life. And yet we do not think of the heart of the oak tree as if it were burdened with such multitudinous remembrance. It is simply the thrill of the common life translated into these million forms . . . Somewhat in that way it seems to me that we may think of God's remembrance of his million children. . . . That patient sufferer, that toilsome worker, are far-off leaves on the great tree of His life; far off, and yet as near to the beating of His heart as any leaf on all the tree. He remembers them as the heart remembers the finger tips to which it sends the blood. . . . If any doubt about Him, issuing from them, stops up the channel so that He cannot get to them, He waits behind the hindrance, behind the doubt, and tries to get it away, and feels the withering of the unbelieving, unfed leaf as if a true part of Himself were dying. And when the obstacle gives way, and the doubt is broken and the path is once more open, it is almost with a shout which we can hear that the life blood leaps to its work again."

—PHILLIPS BROOKS.

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Surplus, belonging to Insurance Account..... over \$1,250,000.00

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The new importations of all kinds of Household Linens are now being placed on the counters—Table Cloths, Napkins, etc., in handsome designs, made exclusively for us, all marked at lowest prices:

Bleached Damask Table Linen—68 inches wide—at \$1.00 a yard. 72 inches wide—at \$1.10 a yard.

$\frac{5}{8}$ Breakfast Napkins to match—at \$2.00 a dozen.

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$\frac{3}{4}$ Napkins to match—at \$3.50 a dozen.

Superior extra heavy Damask Bleached Table Linen—72 inches wide—at \$1.35 a yard.

$\frac{5}{8}$ Napkins to match—at \$2.75 a dozen.

$\frac{3}{4}$ Napkins to match—at \$4.00 a dozen.

Extra heavy Double Damask Bleached Table Linen—72 inches wide—at \$1.75 and \$2.00 a yard.

$\frac{5}{8}$ Napkins to match—at \$3.50 and \$3.75 a dozen.

$\frac{3}{4}$ Napkins to match—at \$5.50 and \$6.00 a dozen.

Superior Double Damask Bleached Table Linen—72 inches wide—at \$2.50 a yard.

$\frac{5}{8}$ Napkins to match—at \$5.50 a dozen.

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Address orders to "Department C. C."

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. VI.

PHILADELPHIA, NINTH MONTH 14, 1899.

No. 37.

PUBLISHED WEEKLY BY

THE AMERICAN FRIEND PUBLISHING COMPANY,

718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

WHY IT SHOULD MEAN MUCH TO BE A FRIEND.

THE days of harsh, strict sectarianism have gone by, we hope, forever. There is no place in the Christian Church for party spirit or for party cries, and the denomination which draws apart and tries to live to itself, and rejoices not to see the truth advance unless it advances under its own banners, is spiritually sick, and that, too, seriously. There is something better to do in this world than to glorify and exalt a particular denomination as though God had chosen it as His peculiar people, and had passed the others by with less favor or no favor at all. What we have to say at present is not in the interests of sectarianism, nor shall we ever encourage such a tendency. But we do want to say a few plain words about the branch of the Church which this paper represents.

Friends have no Gospel of their own different from the old, old Gospel. They simply give an *interpretation* of the Gospel of Jesus Christ, and the value of their mission depends directly upon the correctness of this interpretation. We often talk of "views as held by Friends," or "Christian doctrine as held by Friends," but this does not mean that Friends set up another Gospel over against the generally accepted Gospel. Not at all. It only means that those who compose this branch of the Church understand Christ's Gospel somewhat differently from many—indeed, most—other Christians.

Everybody who approaches the Gospel of Christ must in some sense interpret it before he can tell it to anybody else. He must decide what it means. This is, of course, precisely what the apostle Paul did, and in his interpretation he saw somewhat differently from Peter. The Greek Fathers of the Church interpreted it very differently from the Latin Fathers,

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

but they both worked from the same Gospel and they both worshiped the same Lord. In the course of time Friends arose and gave their special interpretation, and they are God's peculiar people in so far, and only in so far, as their interpretation is the true and essentially correct one.

Those who belong to this branch of the Church naturally believe, as they ought to do, that their interpretation is the correct one, otherwise they would put their membership elsewhere, and so long as they stay in this branch of the Church it is their duty to know why they are there, and to magnify their profession. It is a joy to us, certainly, to see the advance of truth anywhere, and we rejoice when we see an increase of spirituality in any religious denomination, but it is our business to go steadily on with the proclamation of the message which seems to us to be the true one, antagonizing no one, attacking no one, exalting ourselves above no one, yet giving a ringing message of what seems to us the true conception of the religion of Jesus Christ.

The thing which surprises and discourages us is that so many of our members do not realize that we have any distinctive message, and do not throb with love for the branch of the Church to which they belong. It is impossible to make a branch of the Church a mighty power in the world unless its members believe in every fibre of themselves that they have a truth worth living and dying for, if need be, unless they stand for this truth as soldiers stand for their country, and unless they feel impelled by a power above themselves to make others see it. Our main weakness now comes from too loose a grip on our central truths, too little of the throb, too little devotion. We need to see, and to see clearly, that we have an interpretation of the Gospel of Jesus Christ which this

present age needs,—an interpretation which goes back of forms and dead systems, back of rituals and ceremonies, back of theories about Christ, to Christ Himself, the Life, the Truth, the Way. May we be a “peculiar people,” because we make this message so clear and plain that we shall reach the hungry heart of the multitude about us with this Bread of Life.

THE WORK OF THE WINTER.

WE are beginning to realize in all our widely separated communities that we Christians have solemn duties and responsibilities, and at length we understand that we cannot live unto ourselves. We see, or are beginning to see, that the weak and undeveloped Christians in our meetings must be fed and strengthened, and that the unconverted and non-religious persons just outside our gates must have the Gospel of salvation presented to them. It is something to have awakened to this fact.

The best thing about the Christianity of our day is its care for others, its desire to reach and help others, its feeling that all persons, high or low, rich or poor, ignorant or cultured, have a claim on us to hear the Gospel. There never has been in Christian history a time when so many persons were unselfishly giving out what they have received and undergoing hardship, privation and suffering to bear comfort and life to the hearts of men. This is seen not only in the mission stations around the globe, but also in the earnest, devoted, faithful work which goes on in thousands of our communities to make the Gospel effective in the lives of our citizens.

We have been hearing all summer of successful meetings in different parts of the country, and while the hosts of tourists from our hot cities have been seeking change and rest, there have not been wanting those who have gone steadily on through the heat with their work of seeking to bring men to the Saviour; but the winter is the time when such work can be done to best advantage, as the hindrances are then less and the opportunities greater. It has already been felt by some who have carefully studied the situation that a great wave of religious awakening is about to sweep over the country this winter. Such a result will certainly follow if Christians fulfill their duties and are as alive as they should be to the needs of the time.

Those who have been struggling along without the comfort of religious faith and without the strength and peace and assurance for which all serious hearts yearn can be found in every community and can be reached by a clear and simple presentation of the Gospel.

The healthiest religious awakening can come only when individual Christians become aroused to a sense of their own duties and responsibilities toward their neighbors, and hear the silent Macedonian cries which go out of every home where Christ does not dwell. We must depend largely, to be sure, upon the work of chosen and gifted evangelists, but their success in turn depends in great measure upon the faithfulness of the individual Christians in life, in word and in power. It is well nigh impossible to get the tide of religious power to rise higher in a community than the spiritual level of the church members. An evangelist may come and he may labor with all the zeal and earnestness of which he is possessed, but he cannot reach and convict sinners over the heads of careless and lifeless and spiritless “professors” of religion. The Christians of a community set the standard for the place, and they determine very largely the attitude of the rest of the community toward the religious life. Let the right kind of evangelistic work be carried on in a community where the Christians themselves are full of vitality and power, and we believe the work will prove almost irresistible; but where the church is dead and the conception of Christianity is low, the work of the evangelist is likely to be followed by meagre results unless he can first kindle the inactive members to a new life and a new power. We believe the time is ripe for a great awakening, a powerful religious movement, and we look for it to begin this winter; but it means, does it not, that a new zeal and earnestness and love for other souls shall possess all our membership first? May it be so.

THE SOUTH AFRICAN WAR CRISIS.

QUEEN VICTORIA has hoped and prayed that her reign might close in peace, and though England has in recent years been on the very verge of war several times her statesmen have in each case succeeded in finding a peaceful solution. For the last few days it has seemed almost impossible to hope for a peaceable settlement of the South African complication, but we can hardly believe it will end in war. However, before this reaches our readers the issue will be known.

It is not easy to put the situation clearly, since there is much disagreement regarding the real issue; but perhaps the following view will help our readers to understand the difficult complication a little better. The Dutch settled in South Africa and founded the South African Republic. English capitalists discovered that it was rich in gold and great mining companies were formed to extract the gold. The natural result was that hordes of foreigners flocked to this

Transvaal country, as it is called, to work in the mines and to make sudden fortunes,—a condition of things which we have seen going on in Alaska. The city of Johannesburg sprang up and rapidly grew to the size of a hundred thousand inhabitants. The Boers, as the Dutch colonists are called, are very shrewd and very jealous of foreign influence. They have found themselves overrun with foreigners ("Outlanders," as they are called), who do not become citizens of the Republic, who do not add to the material strength of the government, and who yet demand the privileges and the local suffrage which the Boers enjoy. The Boers claim that these "Outlanders" plot against the Republic in the interests of the British, and the "Outlanders" themselves claim that they are subjected to unendurable treatment from the Boers, whose President is the shrewd, able Paul Krüger, popularly known as "Oom Paul." Then, too, the British Government claims that the South African Republic is not strictly independent, but is subject to the overlordship of Great Britain, and even the Boers have admitted Great Britain's right of supervision in matters of foreign relation. But in recent years the Boers have suspected that England intends eventually to absorb them in its chain of conquests, and they have as a consequence made life as difficult as possible for all English subjects in the Transvaal. The present crisis grows out of the determination of the British Cabinet, especially of Joseph Chamberlain, Colonial Secretary, to force the Boers to give local franchise and specified privileges to British subjects and other "Outlanders." The Boers, on their side, are determined not to yield this point unless England will formally renounce its claim of right to supervise and direct the affairs of the Republic. Neither party has a superabundance of the grace of yielding, and the diplomatic contest has been a stubborn one. Now, unless there is a yielding on one side or the other war must come, and it will be no play day affair, even though the Boers are few in number. They defeated the British troops in two hard-fought battles in 1881, and if they fight at all they will fight hard. But we hope better counsels will prevail.

The great amount of property belonging to the Roman Catholic Church is held in the names of the bishops and clergy. The Supreme Court of Wisconsin has recently decided that property thus held by Archbishop Katzer, of Milwaukee, is subject to taxation. As a result, the Consultors of the Diocese have become incorporated, and the Archbishop has transferred all his church property to them. The same course is to be taken in Michigan.

FOR THE AMERICAN FRIEND.

PROHIBITION IN MAINE.

BY JOSHUA L. BAILY.

In a recent visit which I made in Maine, one of my chief objects was to observe the working of the prohibitory law of that State. While I found many persons who considered the law in a large measure successful, I was somewhat surprised at the number of those who condemned it as a failure. I found the latter were of two classes—those who were opposed to the law, and would like to have it repealed, because of some interest which they had in the liquor business, or because it interfered with or restricted the indulgence of their appetite. The other class was made up chiefly of those who professed to be Prohibitionists, but who pronounced the law a failure because it did not fully suppress the traffic.

I resolved to make an investigation for myself, and availed myself of every opportunity that offered for obtaining information. I spent three days in Portland. At one of the principal hotels where I dined I noticed the menu contained no wine list, and I asked the waiter the reason for it. He told me the law would not allow it. Had I dined at any prominent hotel in almost any other city—New York, Philadelphia or Boston—I would have been confronted with a wine list covering a whole page. At a prominent hotel where I dined recently in another city, there were seventy-three kinds of wine named on the wine list—seventy-three invitations to drink. All of these were wanting at the Portland Hotel. Methought the law certainly doesn't fail in this. I noticed there were no wines or other alcoholic liquors on the table. The popping of corks, so observable at other hotels, was wanting here. I asked the waiter if one could not have a bottle of wine; he looked very much surprised and told me about the Maine law, no doubt thinking I was very ignorant. Again, I thought, the law doesn't fail in this.

I took up two of the principal newspapers of Portland, "The Argus" and "The Express." I looked through them, column after column, and nowhere found any liquors advertised for sale or any information as to where they could be had. There was beef, but no beer; bread, but no brandy; corn and oats and wheat, but no whisky; dry goods and clothing and groceries, but no liquors of any kind. In almost any paper in any other city outside of Maine I would have no difficulty in finding where any sort of liquor could be had, either in the smallest or the largest quantities.

I walked up and down the streets of Portland—not the principal streets only, but the narrow streets and out-of-the-way places, and I nowhere read on any sign the word "liquors" or "saloon," nor was there in any window on any street any bottles or decanters of wine or other liquors, nor were there any beer or whisky barrels, full or empty, to be seen on any pavement. I found out what corresponded in Portland as nearly as there could be any resemblance to what is familiarly known as the "slum district" in other cities. From 9 o'clock until midnight I walked through the streets which had been named to me as most nearly deserving

that appellation. I didn't see any store or building which gave any outward indication of its being a place where liquors were sold. I didn't meet a drunken person, and only one upon whom I discovered the odor of liquor, and he was a policeman. I was surprised at the loneliness and quiet of the streets, and concluded that the Portland people either spent their evenings at home, or went to bed early. A policeman kindly gave me the information that a theatre had opened that evening on Peak's Island, a few miles out in the harbor, and that a steamboat load of people had gone out there to attend the entertainment, and he said that the boat would be due on its return trip at twenty minutes after 11 o'clock. I concluded that this rendezvous in the Portland harbor was probably another Coney Island, and that the denizens of the district I had been visiting had gone out there to have a frolic; and so, taking a position in the shadow of an electric light, I stood waiting their return. As they came in and passed by me I could see every countenance distinctly. They were men, women and children. I looked at them with surprise, as I failed to discover any evidence that a single one of them had been drinking. There was no alcoholic odor on the breath of any of them. They were a quiet, orderly, respectable company—just such as any one would expect to meet coming home from a Methodist meeting. I took the liberty of asking an explanation of a gentleman who was walking alone, and he told me that neither love nor money would buy a drop of any alcoholic liquor on Peak's Island. He kindly told me what he might have supposed I did not know, that the island was a part of the territory of the prohibition State of Maine. Surely, I thought to myself, some of those people who so flipantly told me prohibition was a dead failure were not in the habit of visiting Peak's island.

The tramp which I made through the streets of Portland that night was made alone. I felt a sense of security which I would have felt in few other cities. I have been through what is known as the "slum districts" in my own native city of Philadelphia, and in New York, but I was always accompanied by one or more police officers. I have been in nearly all of our Atlantic cities, and in many in the West, but never in any city at the hours named, have I witnessed the same degree of order and decorum which I saw in Portland.

Notwithstanding these conditions which I have described, I do not mean to give the impression that there is no liquor selling or drunkenness in Portland—quite otherwise. The omission of wine lists at the hotels, and the absence of liquors from hotel tables, no advertising of liquors for sale, no saloon signboards on the streets, are certainly so many outward indications of an observance of the law, an observance which in a very large degree removes temptation. To guests at the hotels, readers of newspapers, and to those who walk the streets of Portland, whether strangers or residents, the temptation is not, as in other cities, constantly presented. It is certainly a much safer place for young men to live and grow up than in other places where the temptation is ever before them. But

the sale and use of intoxicants in Portland, as in many other places in Maine, is carried on clandestinely under such conditions as are very unattractive. In the very hotel where I dined, as before described, I found in an out-of-the-way place in the basement an apartment which answered the purpose of a bar-room. There was an unpainted pine counter, and a number of bottles displayed containing ginger ale, sarsaparilla, and other such drinks as are commonly called "soft," and there was a bartender, and either under the counter or in some other hiding place, or in a refrigerator, there were stronger drinks which could be had when called for. There were no stools, nor chairs, nor tables in the room, no pictures on the walls, nor any of the ordinary paraphernalia of a bar-room to induce any one to tarry longer than necessary. I was in this apartment several times, and usually found the bartender alone, and found him obligingly willing to be interviewed. He told me the public authorities knew perfectly well that liquors were being sold there; that the officers usually came there every six months and made them pay a fine of \$100 and costs, and then so long as they kept certain city regulations not to sell liquors on Sunday or to minors or drunkards, or were complained of by no one, they were not molested until another six months came around. I found similar apartments under like conditions in some other hotels in Portland, and I found interior or back rooms in a number of fruit and grocery stores where liquors were for sale under very similar conditions; but these were not, however, the most reputable stores, and they were usually in out-of-the-way places, not likely to be found by strangers, and not likely to be frequented by citizens who had a care for their reputation.

I have been a not infrequent visitor in Portland in recent years, and what I have last witnessed may be taken as the prevailing conditions for a number of years past; but my familiarity with Portland extends far back in this recent period. Portland, its streets, its commerce, its wharves, were familiar to me more than forty years ago. There were then liquor saloons on nearly all the business streets, and there were blocks of buildings on the streets near the wharves where liquor selling seemed to be the chief business. Jamaica rum was one of the principal commodities dealt in, as evidenced by the barrels which crowded the wharves. There were then some half a dozen breweries in Portland, and at least two distilleries. Where are these saloons now, and the barrels of Jamaica rum? What has become of the breweries and the distilleries? They are not there now. What caused their removal? If it was not the prohibitory law which closed the saloons and stopped the importation of rum, and silenced the breweries and distilleries, what was it? Tell me, ye whose traffic has been destroyed, and who yet denounce the law as a failure. Tell me, ye professed friends of prohibition, who denounce the law as a failure because it doesn't work miracles—tell me, what has brought about this marvelous change.

It is said that the blessings which are nearest us, and which are everywhere about us, are those of which we take least note, and I am afraid it is so with many

of the good people in Portland, and elsewhere in Maine, and I don't know but what some of them have short memories. Those who can remember far enough back have only to recall the circumstances of forty years ago, and compare them with the prevailing conditions of to-day.

I made a visit to Bangor, but found affairs there so similar to what I saw in Portland that it is not necessary to describe them, and there are other cities and towns, some of which I visited, and others of which I have reliable knowledge of, where the conditions are much the same; but in many of the smaller towns, and generally throughout the rural sections of the State, where I have not only had the opportunity for personal observation, but opportunity also for collecting reliable information, I feel warranted in asserting that prohibition is in a good measure successful. In very many places drinking and drunkenness are unknown. Young people have grown up to manhood and womanhood without having known the sight or taste or presence of intoxicating liquors, and I have been assured by men and women of mature years that they have never seen that sight to us so sadly common—a drunken person.

I have spoken of two classes of persons in Maine who denounce the prohibitory law as a failure—one class, those who do so from selfish motives, and demand the repeal of the law; but this is not a very formidable class. The cry of repeal has been many times raised, but never made much headway. It is only a few years since one of the political parties of the State made repeal a plank of its platform and on that plank they were able to elect less than half a dozen members in a House having a membership of more than one hundred, and the repeal scheme was an ignominious failure.

That prohibition is the settled policy of Maine is very generally admitted, and it would be suicidal on the part of any party to make its repeal an issue.

The other class is made up, as I have already stated, chiefly of prohibitionists. By this, I do not mean members of the prohibition party, but professed friends of prohibition without respect to any party affiliations. They condemn prohibition as a failure, because it does not everywhere stop the sale of liquor, close all the saloons, and make sobriety universal throughout the State. It seems to me that such are very unreasonable, as well as inconsistent and unwise. They don't condemn the law against stealing as a failure, although thieving may be committed in different parts of the State on every day in the year.

The worst foes of prohibition—those who are really doing the most mischief—are not those who openly denounce the law because they hate it and would have it repealed. Little do the professed prohibitionists think of the harm they are doing, unwittingly it may be, when they put themselves in the way of being quoted, as they are quoted throughout the country by the enemies of prohibition, who say, "Why, even the prohibitionists of Maine admit that prohibition is a failure."

There is no failure on the part of the law. It is

everything that could be asked for to attain the end in view—the suppression of the drink traffic, and the punishment of those who are law-defiant. Many of those who are elected or appointed to administer the law are failures, because they do not enforce it, and many of the prohibitionists themselves are failures also (I dislike to say it, but the truth must be told) because they do not give to the officers of the law the aid and support which as good citizens it is their duty to give.

A case in point let me narrate. A lady in Portland, a widow, lived in a house which she owned, having a family of several children, among whom was a grown up daughter and two young sons just coming into manhood. A party purchased the adjoining property, opened a store, and in a back room he established a bar for the sale of liquors. The apartment where this illegal business was carried on was in full view of the windows of the lady's house. The lady was indignant at the scenes which were daily enacted before the eyes of her daughter and her sons, and she resolved, if possible, to have the nuisance suppressed. She was diffident about going to the public authorities, but resolved to lay the whole matter before a friend of hers, a prohibitionist of some prominence, and get him to intercede for her. She put the whole case before him. He assured her of his sympathy, how very greatly he regretted the unpleasant circumstances under which she was placed, but that the party who had purchased the property and of whom she complained was one with whom he had business relations and whom he would not like to offend, and that any interference on his part would be a loss to him in his own business; therefore he would have to be excused from doing anything for her. This man was a coward, the meanest kind of a coward. All his professed interest in the cause of prohibition was nothing to him when his own selfish interests lay in the other scale. I do not know how many such prohibitionists there may be in Maine; I would not like to think that there are many. But I must be candid, and the truth must be told, even if somebody is offended. I have great reason to believe, from the testimony presented, that the cause of prohibition in Maine is greatly injured and its enforcement hindered and retarded by the apathy and indifference of many of its professed friends, and their unwillingness, as in the Portland case already cited, to do the simple duty which devolves upon every good citizen to aid to the extent of his ability in the enforcement of the law.

The people of Maine have upon their statute books the best laws enacted by any State for the suppression of the drink traffic, and the encouragement and education of the people in habits of sobriety. In very few of the other States have the friends and advocates of temperance any such backing. The laws in many of the States serve the protection rather than the suppression of the traffic. Whatever advance is made along temperance lines elsewhere, is made against fearful odds, against a strongly entrenched and powerful foe. We do not mean to say that the people of Maine have no foe to encounter. The liquor traffic is every-

where a relentless, law-defiant and unscrupulous foe to the highest and best interests of the community, and the drinking passion will always and everywhere resist restrictive legislation, and be fruitful in expedients to avoid and evade it. But in the prohibitory law, and in the public sentiment of the people which sustains it, the prohibitionists of Maine, and the whole people of Maine, have everything to encourage and stimulate them—not only on account of the advance so far made, but because of the rare opportunities which they enjoy of keeping their State not simply abreast, but in harmony with the motto of the coat-of-arms of Maine (*Dirigo*) in the very forefront of this great reform.

HOW WE MAY BE GREAT IN THE EYES OF GOD AND MAN.

BY IDA BELLE BALDWIN.

And as they departed from Jericho, a great multitude followed Him.—Matthew 20: 29.

"A great multitude followed Him." Was it because He was a king? Was it because He was a great ruler? Christ was neither from a worldly point of view. Why, then, did the people follow Him? Because He served them. "Whosoever will be great among you, let him be your minister; whosoever will be chief among you, let him be your servant," were the words of Jesus. If we wish to be great we must serve others. We find this true in Christ's time; yes, and long before His life on earth, and up to the present age, we find this rule the same, that if we wish to be great we must serve others.

Why was Paul considered great? Why was he so loved by the people? Was it because of his wealth? Was it for his education, his beautiful word pictures? No; but because he served them. He spent his life for the good of others; he was willing to lose and did lose his life that he might serve Christ and help humanity.

Paul had as much human power; he had as much authority while persecuting the churches and putting the Christians to death; but did they love him? did he have a great multitude follow him? Why do we consider him one of the greatest men of Bible times or modern? To us Paul is one of the grandest characters the world has ever known, and why? Because he served us. In what way has he served us? we may ask. We answer, in living the life of sacrifice that he lived; in writing the books he wrote, by which we get much of our faith and religious belief that we now have.

Would we be great, then let us serve others. Ask a boy why he loves his mother so, and he will invariably say, "Oh, she was so good to me; she has done so much for me"; and in his great heart of love he crowns her queen and thinks her the greatest and best woman that ever lived. And why? Because she served him; because she spent her life for his happiness.

Would we be called great? Would we have others feel that we are needed—that their lives would not be what they are were it not for us? Then we must min-

ister unto them; we must serve them—be self-sacrificing; work for them.

In our revival work, if a great good has been done in our church by a man of God; if we are greatly benefited by his labor, we praise him and hold him up as a great man, and rightly we should. But is it because he is a great man? Is it that he is far above us? He may be these, and yet is it not rather that he has served us; that he has done us good? It is this that makes him great in our eyes. Have these three or four weeks that the minister has been amongst us been weeks of leisure to him? Has he sought alone his own pleasure and ease? Far from it. To him they have been weeks of hard work. It has been a strain on both mind and body. It has been a wearing away of his whole physical being. He returns to his home and perhaps suffers as many more weeks through illness as a result of his labors among us. But what the result? What the great reward? A harvest of souls; and he has the blessed assurance that he has done the Master's will. We call him great, and why? Because he has served us. And the text might well be applied to him—"And a great multitude followed him," for indeed we did follow him. We followed him with our love and prayers, and with the high tribute of calling him "great." And we think he will have great joy in heaven on account of the souls that have been brought to Christ through his work.

Is this greatness to be desired? Should we wish to be called great? "Let no man despise thee" are Paul's words. It is our duty to live a life of love and sacrifice for others, so that "no man will despise us." We should live so that people will love us; so that they can love us. We sometimes hear it said that we should not have this desire to be great—that it is worldly. But did Christ condemn it? When the mother brought her two boys to the Master, desiring that they might sit one on either side of Him in His kingdom, did He condemn her? Those who heard her did, but did Christ? He did not grant the mother her request, but He gave her and the sons a lesson—a receipt whereby they might become great. It was not in the way the mother had planned, not in the way she had asked. Christ does not always answer our prayer in our way, but He did not condemn the mother. He told how her boys might be great; that "whosoever will be chief or great among you, let him be your servant." Then if Christ does not condemn this desire, why should we? Surely in Christ's way, in the way He has laid down, it is not wrong to wish to be great and good. His way—that of serving others.

The text, "And a great multitude followed Him," is the result of His teaching and of His life. All through His life he carried out His own teaching.

He has set the example of serving others. He has served the people, and behold, "a great multitude followed Him," and they follow Him to-day and call Him "great." He was great; He is great to-day, and it is through His beautiful life of serving others. "Whosoever will be great let him serve." Then it will be as the text says, "A great multitude followed him."

FOR THE AMERICAN FRIEND.

THE GRACE OF LIBERALITY.

BY LEWIS E. STOUT.

Perhaps there is no stronger teaching in all Scripture to encourage the grace of liberality than 2 Cor. 8: 7-9: "Therefore, as ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

I think it would be well for our church to examine herself closely to see whether she is showing forth this grace in a way that satisfies our Lord. If Jesus were to send the Friends a special message on this subject, would He not say, as He said on another occasion: "These things ought ye to have done and not to leave this other undone"? Do we really act as though we believe that all we have, or hope to have, is God's? But no matter how we act or what we believe, the written Word plainly tells us that we are but stewards. "The earth is the Lord's." "Every beast of the forest is Mine, and the cattle upon a thousand hills, saith the Lord."

My soul was deeply stirred recently by listening to an address on education by Bishop Fowler, of the M. E. church. The great financial cry of that church at present is, "A Twentieth Century Fund of Twenty Millions." One branch of the Presbyterians in Canada alone is asking for one million. Why should not Friends have a Twentieth Century Fund? I believe Indiana and Western Yearly Meetings could not inaugurate a greater movement than to raise the cry, "Fifty thousand for Earlham College!" with which to pay off the indebtedness and add a few thousand to the endowment fund. Who will be the herald, Spirit-anointed, to lead in a movement like this?

When I think of the many ministers among Friends who have given not only their time and talent, but all the money they had, in service for Christ and the Church, and when I think that little more than a quarter of a century ago many Friends were conscientiously opposed to foreign missions, on the grounds that supporting a mission enterprise was encouraging a hireling ministry; and when I see the many missionaries we now have in the field, and the many servants whom the Church has found "worthy of their hire," I am made to praise God that we have abounded so much in the grace of liberality. But our abounding is not yet in its fullness. The demand for us to move forward is as imperative as it was a quarter of a century ago.

The membership of a certain church has this harvest garnered in twelve thousands bushels of wheat. This should mean twelve hundred bushels, or about eight hundred dollars, for the Lord's work. This probably represents less than one-half of the annual material increase of this church. I think I am safe in saying the annual givings of this meeting amounts to about five hundred dollars. This leaves eleven hundred dol-

lars withheld from the Lord's treasury. And yet this same church has a yearly meeting reputation for liberality! What, then, must be said of the churches which have abounded less liberally? "There is that withholdeth more than is meet, but it tendeth to poverty." Perhaps we do not ask largely enough of the Lord. Perhaps we do not preach the grace of liberality with as strong faith as we should. Let us have a Twentieth Century Fund. We have yet sixteen months in which to act.

Azalia, Ind.

EXTRACTS FROM DR. WAYLAND HOYT'S TRACT, ENTITLED, "THE PASTOR'S TRACT WORK."

"A sacramental moment came to me the other day, whose strong, sweet shining I cannot cease to thank God for to life's latest day—and yet through a channel, how strangely long and winding, did it come to me! Humanly speaking, it was because in the year 1784 Isaac Milner, a Cambridge Senior Wrangler, and his companion on a journey to the continent declared to William Wilberforce that Doddridge's "Rise and Progress of Religion in the Soul" was one of the best books ever written, and saw to it that the book was taken and read together on the journey. The reading of that book changed, under God's hand, the wealthy, witty, worldly William Wilberforce into the Christian and the philanthropist, and it was his son, Canon Wilberforce, who brought me that vision-moment, as I met him in Philadelphia the other day.

"Think a little of what has sprung out of the giving of that book by Isaac Milner more than a hundred years ago—the Christian William Wilberforce, the mighty movement for the freedom of the oppressed of which he was the leader, a line of Christian sons and all their work, all the other outraying influences, and we may trace such results in all directions from books and tracts which have been blessed of God.

"William Wilberforce writes his "Practical Christianity" and that leads Thomas Chalmers into the clear shining—and what has not Thomas Chalmers done?

"Luther's preface to his "Commentary on the Galatians" thrusts a beam into the darkness of John Bunyan, and in the path of that beam Bunyan begins to see the Progress of the Pilgrim.

"Surely the pastor has a duty to do in the direction of tracts. If he can, let a pastor write some. Also, the pastor should see to it that his church is a far larger centre of tract distribution."

Evil always relaxes the fiber of character. It weakens and disintegrates wherever it touches. There is no strength, no manliness in evil, though some foolish novices think so. In the individual, in society, in the nation, wrongdoing is weakness, and righteousness is strength. This is a rule with no exceptions, and with no possible evasion.

The International Lesson.

THIRD QUARTER.

Lesson XIII

Ninth Month 24, 1899

REVIEW.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him and delivereth them.—Psa. 34: 7.

DAILY READINGS.

Second-day, Ninth mo. 18.—Gracious invitations. Hos. 14: 1-9.

Third-day, Ninth mo. 19.—Daniel in Babylon. Dan. 1: 8-21.

Fourth-day, Ninth mo. 20.—The handwriting on the wall. Dan. 5: 17-31.

Fifth-day, Ninth mo. 21.—Daniel in the den of lions. Dan. 6: 10-23.

Sixth-day, Ninth mo. 22.—The new heart. Ezek. 36: 25-36.

Seventh-day, Ninth mo. 23.—Returning from captivity. Ezra 1: 1-11.

First-day, Ninth mo. 24.—Encouraging the builders. Hag. 2: 1-9.

The lessons of the past quarter have been a practical illustration of the words of the apostle Paul: "Whosoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." (Rom. 15: 4.) And again: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, Revised Version.) Under circumstances greatly varying in character—lessons of God's purposes for man; of His support in times of trial; of His faithfulness in performing His promises; of the universality of His invitation—have been presented. Should not all these nerve us to work, encourage us to patience, and inspire us with hope?

If the first lesson, which is an invitation extended to an earlier generation, be omitted, the historical period covered by the lessons of the quarter occupies about ninety years (605-515 B. C.). Judea and Jerusalem came under the control of Nebuchadnezzar about the year 605 B. C. (Jer. 25: 1; 46: 2), and at this time the captivity is generally reckoned to have begun. At this time also it is thought that Daniel and his companions were carried into captivity in Babylon (Dan. 1: 1-4).

The last lesson described the earnest words of Zechariah shortly before the completion of the Temple, declaring that it would be finished. This was accomplished in 516 or 515 B. C.

In the introductory lesson from the prophet Hosea there is the "gracious invitation" given to a rebellious and self-willed people—an invitation rejected, and the rejection followed by a permanent captivity. Israel never came back as a people.

"Daniel in Babylon" purposed in his heart that he would not defile himself, and it is shown that "when God reigns in the heart He will rule the life."

"The Hebrews in the fiery furnace" illustrates the comforting and encouraging truth that "our God whom we serve is able to deliver us,"—deliver *in* the trial, as well as *from* the trial.

The fear-inspiring picture of "the handwriting on the wall" teaches that, though men may flatter themselves to the contrary, sin and disobedience inevitably bring about their legitimate results, and that "God is the judge."

"Daniel in the den of lions" illustrates the truth of the words of the Psalmist: "The Lord is thy keeper."

The prophet of the Exile saw the necessity of repentance, and through Him came the promise, "I will put my Spirit within you."

The invitation comes to all—the "River of Salvation" is broad and deep. "Whosoever will let him take the water of life freely."

In the "Returning from Captivity" we see that "God sends deliverance when His people are ready for it: those who accept the invitation can say, The Lord hath done great things for us, whereof we are glad."

In the "Rebuilding the Temple" we are taught, by an object lesson, that the spiritual temple, which each one should build, must be holy. "The temple of God is holy, which temple ye are."

The prophets "Encouraging the Builders" is intended to cheer all workers for God. God will keep His promises, and though human strength may be small, God's strength is mighty.

"Be strong, all ye people of the land, saith the Lord, and work, for I am with you." "Despise not the day of small things," saith the prophet. God's work is not limited by human limitations. He will give "Power through the Spirit." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." These words were true in the days of Zechariah; they are true to-day. Is their truth attested by personal experience?

BOOK REVIEW.

"The Praise Hymnary." A collection of Sacred Songs. Compiled and arranged by Thomas J. Morgan, D.D., LL.D., William A. May and Phoebe M. Haynes. Silver, Burdette & Co., New York, Boston and Chicago. A good collection of hymns for use in schools, Sabbath schools, or families. It contains about five hundred selections and a large proportion of these are old and tried hymns, such as have been found to express most perfectly the longings and the adoration of the human soul. There are also many of the newer hymns which seem to have been selected with care. Among numerous patriotic hymns Rudyard Kipling's *Recessional* is given, set to an air by Sir Arthur S. Sullivan. The music is arranged in a compact form, and the printing, both of the music and the words, is clear and easily read.

FOR THE AMERICAN FRIEND.

TO A YOUNG FRIEND.

God in His goodness, guard from ill,
Thy waking and Thy resting hours,
Edith, as thou to Him thy will
Dost yield, with all thy nascent powers;
So may He rain celestial showers,
And cause the heavenly dew to dwell
Upon the consecrated flowers
Of thy heart's garden. Fare the well.

THOMSON SHARP.

Leighton House, Marlow, Bucks, England, 1899.

Christian Endeavor Department.

All communication intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR NINTH MONTH TWENTY-FOURTH, 1899.

GIDEON'S BAND.

Judg. 7: 1-23.

Second-day, Ninth mo. 18.—Saul's band. 1 Sam 10: 17-27.

Third-day, Ninth mo. 19.—David's band. 1 Chron. 11: 10-19.

Fourth-day, Ninth mo. 20.—Christ's band. Mark 3: 14-19; John 15: 16.

Fifth-day, Ninth mo. 21.—Working in God's way. Josh 6: 1-20.

Sixth-day, Ninth mo. 22.—Not by might nor power. Zech. 4: 1-10.

Seventh-day, Ninth mo. 23.—Whatsoever he saith, do. John 2: 1-11.

This topic comes up for consideration just at the time when thousands of churches and Endeavor Societies are starting in for the work of another year. Committees are being appointed, workers called together, plans laid, assignments made, and all other arrangements necessary to get the Lord's army on the march. But it will turn out as it always has: that only a few will really press forward and do the work. The fearful and trembling, the ease-loving, will turn back, and the men of Ephraim will come up by and by and quarrel because they were not consulted. Now, Which class are you going to join? is the practical question of this lesson.

The first practical point is that we must learn to depend on God. "The people are too many for me,"—not because He does not have need of a host for His service, but because they had not learned the lesson of absolute dependence on Him. We can do nothing simply because we are the largest Endeavor Society, or have the most brains or social position. We must have God or all is in vain, and what is more He must have us absolutely in His hand, under His control, both for constraint and restraint. Not even the "truth" will save us. We must be true ourselves, which is infinitely more than having the truth. If you are fearful and unbelieving you not only injure yourself, but you hinder the man next to you. It takes his time to wait for you or to get you in line when he ought to be at the front.

The second test at the brook reveals the men who are habitually considerate of their own ease. They sprawled down in a most unsoldierly way for a drink of water, while three hundred men never slackened their march, but caught up the water in their hands as they went.

What little things reveal character! Now, there are many Endeavorers who really mean to do good work the coming year, but they are habitual ease lovers. An interesting book, a rocking chair, a chimney corner, a few choice friends, some special entertainments, a stormy evening, and they go sprawling down as ingloriously as Gideon's men. A few will go on through all difficulties and accomplish some work while such as these "take it easy." O shame and sorrow that the followers of Him whose life was a passion of devotion to the will of His Father have learned to take it easy.

Nobody is of any account for God who is not eager for the fight. Christians who have to be driven or

coaxed to their work will never accomplish anything. However, it is true that many of us have engaged in the Master's service with fear and trembling as to our ability to do anything, but with service has come strength and courage and eagerness for further service. It is not to discourage such as these, but if possible to awaken the careless that the strongest words need to be spoken as to the sin of indifference. "Cursed is he that doeth the work of God negligently," is the word of the Lord in Jeremiah. "Cursed be the deceiver that hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing." The world gives its best to its pursuits, pleasures and ambitions. The Christianity that does less for its Lord can never conquer the world. Only a more absorbing passion can move it.

These men of Gideon went into the fray with a shout, and with shining lights. They broke their pitchers that the lights might shine. It is with a possible reference to this that Paul says: "We have this treasure in earthen vessels," and it is only in the continual sacrifice of the ease and comfort of life that the light is made to shine forth. Let us go to our work with the shout of triumph. No battle was ever won by the wailings of the discouraged or the murmurs of the discontented.

Who will join in the vow unto the Lord that I will give myself unreservedly unto Him for His service; that I will relinquish my own love of ease and find my delights in his service and fellowship; that I will be among the number, whether few or many, that can be depended upon; that I will bear with the failures or shortcomings of others in a Christlike spirit; that I will seek to help them—not so much by reproof as by heartily serving the Lord myself; that if possible I will be in that inner circle that the Lord can depend upon; that I will not murmur under reproof or misunderstanding.

THE SCULPTOR.

Thought is a sculptor. Lo! his hand
Graves lasting grooves on round, soft face,
With lines of cunning and command,
Of lust, of laughter, grief or grace.

He from the marble of the flesh
Evokes the angel of the Man;
"Canst make this foul block fair and fresh?"
We plead; he promptly cries, "I can."

Yet of that waiting marble know,
Oh, soul, 'the sculptor, bidden by thee,
Can shape a thing of shame and woe
Whereat hell laughs, "'Twas carved for me."

It is the chisel of thy will
Wherewith his fadeless art is wrought.
Consummate, deathless is his skill;
Oh, soul, beware the sculptor, Thought.

—"Christian Endeavor World."

Joy is a Christian requirement. Christ has given us His joy, and we are expected to dwell in its atmosphere. A melancholy disciple is always one who has strayed, somehow, from the joy of his Lord.

OHIO YEARLY MEETING.

In Mt. Pleasant and in the old yearly meeting house, places hallowed by the marked and oft-repeated manifestations of the Divine presence, the yearly meeting convened on the 24th of Eighth month.

The business meeting at 10.30, which had been preceded by an informal prayer meeting to invoke the Divine blessing on the services this year, began with thanksgiving and testimony. Rejoicing in the Lord, abiding in Him, walking in His will, daring to obey regardless of circumstances, expecting the supply of all our needs if faithful, yielding at once to Him, and entertaining no doubts, were the subjects of brief, impressive exhortations. Among those engaged in vocal services were J. Pennington, J. S. Kimber, Ezra G. Pearson, Emma Coffin, Isaac L. Kinsey and J. Walter Malone. It was a time of heartfelt worship, in which Jesus was exalted.

Business was taken up at 11.20. Delegates were present from each quarterly meeting, though many of those appointed were absent.

The visiting ministers this year are Joseph Stanley and Charles D. W. Hiatt from Indiana Yearly Meeting; William P. Pinkham and J. S. Kimber from New England; Ezra G. Pearson and Emma Coffin from Iowa; Flora Holiday from Western; Maud Milner (Christian Worker) from Wilmington Yearly Meeting, all of whom were cordially welcomed. The reading of the epistles from London Yearly Meeting, and a small amount of routine business, completed the work of this session.

At 3.30 the Meeting on Ministry and Oversight opened with a precious season of prayer, the entire meeting uniting in this service upon their knees. J. S. Kimber spoke instructively from Hosea 14: 5-8, emphasizing the quiet waiting upon the Lord. The visible part of our life may be small, like the lily; the hidden part—the quiet communion—should be a root like Lebanon. By this genuine, even, triumphant, godly life, the children will be attracted and will return; the sinner will be led to cry out, "What have I to do any more with idols?" Saved from idols and "seeing Him" and "observing Him," they will bring forth fruit, "finding their fruit in Him."

Reports were received from the quarterly meetings. These were followed by earnest exhortations to abstain from unfavorable criticisms of one another, or of the exercise of a meeting.

8 p.m. Devotional meeting. Byron Rees preached an earnest and pointed sermon from Luke 3: 16, showing that the baptism with the Holy Ghost is an experience subsequent to conversion, and the work which it is designed to accomplish. This service was used by the Spirit in bringing several to seek the baptism thus clearly proclaimed.

Sixth-day morning, 8.30. A quiet season of prayer, in which the Holy Spirit's presence was distinctly manifest, was followed by an impressive and searching sermon from J. Pennington, based on the text, "If ye love me, keep my commandments." Progress, guidance, faith, peace, holiness, abiding and fruitfulness are all conditioned on prompt, faithful, habitual obedience. Many claiming sanctification are not living in perfect obedience, and are therefore not justified. Questions which they desire God's children to settle, God himself would settle if they were but obedient.

The season of consecration and prayer which followed was definitely blessed to many souls.

10.30. A short time of prayer, testimony and exhortation seemed a sweet preparation for the business. The delegates reported in favor of W. M. Perry for presiding clerk of the yearly meeting, Asa Pim for recording clerk, Emma B. Malone for reading clerk, and Charles H. Hall for announcing clerk. William J. Harrison had acted as clerk for some twenty years, but had requested to be released from further service in that position. The clerks were instructed to prepare a minute expressing the meeting's high appreciation of his faithful and devoted service.

Epistles from Ireland, New England, New York, Baltimore and North Carolina were read, and elicited an interesting discussion, especially on the freedom of ministry among the members. The statistical report showed the number of meetings, 45; male members, 2,357; female, 2,841; total membership, 5,198; ministers, 105; elders, 188; meetings without ministers, none.

The state of society, as shown by the summary answers, was freely considered. Integrity in conversation and in business was strongly urged, and faithfulness in laboring with, and, if need be, in testifying against those who walk contrary to the plain teachings of the moral law.

8 p.m. The devotional meeting, as usual, opened with song. Lena Stanley, who expected to start on the morrow for China, spoke a few parting words. "In view of going there is no sorrow, and I do not wish for pity; all is glory." She wished all to remember the words of Jesus, "By their fruits ye shall know them," and earnestly exhorted all to a clean, holy life. Four young men feelingly sang the hymn, "There is Honey in the Rock." Vocal prayer followed. Emma Coffin preached earnestly and plainly from the text, "Your Iniquities have Separated Between You and Your God." An altar service followed, and a brief time was spent in testimony, many participating.

Seventh-day, 8.30. In the meeting on Ministry and Oversight Emma B. Malone was engaged in earnest exhortation to faithfulness. Much of the criticism of the ministry is sadly true. Watchfulness, self-denial and self-sacrifice become us. We need to be so conformed to the image of Christ as to have the same sympathy, tenderness and charity. We must also be willing to suffer, that we may reign with Him.

Joseph Stanley spoke on "Not Handling the Word of God Deceitfully." There must be such cleanness of heart as to make deceitfulness impossible. Let us undergo the examination. Believe. Do not modify God's word nor ask Him to modify it. A blind man may say, "I see nothing in my way," but how much better to be able to say, "I see my way clearly."

Frederick Ryan asked a question respecting certain mistaken teachings on Sonship. An interesting discussion followed, which was continued on Third-day morning following, in a way to be very helpful to all present.

The devotional meeting at 8.30 was again led by J. Pennington, and was greatly blessed to many.

10.30. A song by R. E. Hudson vividly presented Jesus as our sin-bearer. Vocal prayer was followed by words of assurance from Ezra G. Pearson. "We can, as individual Christians, live the Christianity which God demands of us. All you have to do is to do now what God demands now."

Epistles were read from Indiana, Western, Iowa, Canada, Kansas and California.

An interesting and highly satisfactory report of the evangelistic work was read by the superintendent, J. W. Malone. The summary showed: Series of meetings held, 65; meetings in these series, 1,199; professed conversions in these meetings, 610; in missions, 150; professing to be reclaimed, 280; to be wholly sanctified, 201; applying for membership, 275. The treasurer's report showed \$875 expended in this work by the committee.

Belle Gates gave an interesting account of her call and effort to establish a home for aged and disabled workers. The report of the committee was heartily approved, and a liberal subscription taken for the work the coming year.

The report of the Yearly Meeting's Committee on Indian Affairs, and that of the Associated Executive Committee, were deeply interesting. Frederick Ryan gave an encouraging report of the work of himself and wife as evangelists among the Indians.

8 p.m. The meeting was in the interest of the Christian Endeavor Societies. The time was occupied chiefly by Alfred T. Ware, of Mt. Pleasant, in an earnest plea for thorough education.

First-day. The four successive meetings for worship were large and the Gospel was preached with clearness and power, many souls finding rest in Christ.

Second-day, 8.30. The devotional meeting was addressed by J. W. Webb, of Portsmouth, Va., formerly a Methodist minister, but now a Friend. His clear, strong ministry on the general apostasy, the coming of the Lord, the preparation of the bride, the obligation to preach the gospel to every creature, met a warm response, many seeing and feeling their obligations as never before. There was a general prostration before the Lord, and many renewed their covenant of consecration, or accepted its wider obligations as now revealed.

A voluntary offering of \$67 was made for the work of evangelization in Southeastern Virginia.

10.30. A period of fervent devotion was followed by the reading of a letter of loving greeting from John Henry Douglas, and this by the reading, at his request, of 1 Cor. 13. The loving message awakened many precious memories of this dear servant of the Lord, and of the grace which has made him such.

A communication respecting the Ecumenical Council of Missionary Boards was referred to the Missionary Board. Frederick Ryan continued his account of mission work in the Indian Territory, and a collection of \$33 was taken for that work.

The Committee on Education and Bible Schools made an interesting report. Addresses were made by William P. Pinkham, Byron Rees and William G. Hubbard. Confidence was expressed that the academies of Friends in Ohio Yearly Meeting are free from the misleading doctrinal influences found in so many institutions. Emma B. Malone proposed that the work of Education and that of Bible Schools be placed under the care of separate committees and superintendents. The suggestion led to recommendations intended to give to each subject the separate consideration by the yearly meeting which its importance demands.

A communication from Cleveland Monthly Meeting, containing a report of the work of the Bible Training School for the past two years, and requesting the yearly meeting to authorize the transfer of the property occupied by the school to a Board of Trustees, who shall have the management of the institution, was read, and the transfer approved.

8 p.m. An interesting temperance meeting, opened with Bible reading, prayer and song, was addressed by Dr. J. C. Jackson, State Chairman of the Anti-Saloon League, who presented forcibly the objects, work and claims of that organization as an instrument for the suppression of the liquor traffic.

Third-day, 8.30. The devotional meeting was conducted chiefly by J. Pennington, and was a time of blessing to many.

10.30. The minutes of the Representative Meeting, and reports of the Committees on the Mosher Fund, and on books and tracts, were read and approved. A short time was given to a loving memorial service respecting David J. Lewis, whose beautiful, saintly life, whose passion for souls, and whose faithful service of Christ leave such a blessed memory with his friends and acquaintances. The remainder of the session was given to missions, and the deep Christian fervor which had characterized the yearly meeting from its opening seemed to culminate at this time. Reports of the various forms of work under the care of the Board, and of the yearly meeting's missions at Nanking, China, and Nowgong, India, were heard with marked attention. The work of the Board had evidently been owned and blessed by the Head of the Church, and had been thorough, painstaking, intensely earnest and eminently prudent.

Very short, touching appeals were made by Willis Hotchkiss, just returned from his work in Africa, and by Esther Baird and Martha Barber, formerly connected with the work in India. The committee stated that, in addition to the \$1,200 pledged by the Endeavor Society, \$2,200 should be raised at this time. Cards were distributed, and in a most quiet and orderly manner a subscription was taken amounting to about \$2,342.

8 p.m. This was a meeting on missions, and was addressed in a most clear and impressive manner by Willis Hotchkiss, who based his appeal on 1 John 5: 19, 20: "We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding."

Wilbur A. and Julia B. Estes were introduced by J. S. Kimber, who spoke of their excellent religious influence in Oak Grove Seminary, their call to the work in China, and of this call as a marked answer to the prayers of the Ohio Board. Each of these dear friends and Dr. De Vol, of Glens Falls, N. Y., briefly addressed the meeting. These three are expecting to start soon for China.

J. Pennington, on behalf of the meeting, gave them a solemn charge; Emma Coffin addressed the meeting on its obligations to them, and E. B. Malone offered prayer in their behalf.

A call was extended to those wishing now to set themselves apart for any work to which the Lord was clearly calling them,

and to those who would now consecrate themselves wholly to the Lord. Slowly, thoughtfully, and apparently without excitement, some twenty-five came forward, at least four of these thus publicly dedicating themselves to the work in Africa. This meeting will long be remembered by many.

Fourth-day, 8 a.m. The devotional meeting was largely given to testimony. The latter part was occupied by W. P. Pinkham in practical teaching on the abiding life.

9.30. This session was occupied chiefly in the usual routine business. The interest of the Endeavor Societies was shown in their having raised \$1,200 for missions the past year, and pledging to do the same the coming year, and all this without resort to any questionable methods for raising the money.

Pertinent words of counsel, exhortation and thanksgiving were spoken by many, and under a deep sense of gratitude and joy and hope in the Lord the meeting concluded.

GENERAL CHURCH NOTES.

The Greek Patriarch of Alexandria is dead at the age of 103.

It is stated that the temples of India are to be lighted by electricity, the example having been set by the great shrine of Siva, at Kochicaddie, near Mutwal, in Ceylon.

With its proposed Twentieth Century Fund of \$1,000,000, the Methodist Church is planning to build in the next three years 2,000 churches—i.e., one for each year of the era.

Dwight L. Moody's School for Boys, at Mt. Hermon, which opened recently, has an enrollment of nearly five hundred students. Hereafter the school will be in session practically the entire year, the total vacation period being only one month.

The proposed installation of electric lights at St. Paul's Cathedral, London, the expense of which an American volunteered to bear, has been abandoned on the plea that this kind of illumination would not harmonize with the new decorations.

The Convocation of the Church of England has carried a resolution to the House of Bishops asking that a revised burial service, or a new form, be provided for cremations. There has been a rapid growth of public opinion in England in favor of cremation as against burial, particularly among people whose opinion has especial weight in the church.

Archbishop Ireland, of St. Paul, who has just returned from an extended trip abroad, says in regard to Leo XIII: "His mind is as vigorous as ever, and altogether he is a wonderful old man, who will probably live in the full possession of his faculties for years to come. He is still much interested in public affairs, and has a high regard for the United States."

The commonly accepted belief in Jewish circles that no Israelite becomes a Christian, except for sordid reasons, appears to be refuted completely by statistics. The summary of the accessions made to the Christian

Church from Jews since the beginning of the present century shows a total of 204,540, while the present average additions per year are 5,250. The average, furthermore, is increasing each year.

The election of Professor Hadley to the Presidency of Yale marks a departure in the management of that institution. Hitherto every Yale president has been a Congregationalist minister, who accordingly had charge of the religious exercises of the students. The new president is a "layman," and hence has delegated the duty of preaching and conducting the devotional exercises to certain members of the faculty.

According to statistics given in the Jewish Year Book, compiled by Prof. Cyrus Adler, there are in the world to-day 10,728,491 Jews, distributed as follows: Russia, 5,700,000; Austria Hungary, 1,860,106; United States, 1,043,800; Germany, 567,884; Turkey, 350,000; Roumania, 300,000; Morocco, 150,000; British Empire, 148,130; Abyssinia, 120,000; Netherlands, 97,324; France, 72,000; Tripoli, 60,000; Tunis, 45,000; Algiers, 43,500; Italy, 38,000; Egypt, 25,200; Persia, 25,000, etc.

What is said to be the "only Christian daily newspaper in the world" is to be found in Montreal, where it was established over half a century before the author of "In His Steps" painted the imaginary difficulties of such a journal. The paper, the "Montreal Witness," has been in existence fifty-four years, and has a constituency of 200,000 readers. It has from the first refused advertisements of strong drink, tobacco, theatres, and quack medicines, and thus sacrifices at least \$50,000 a year. And yet it is a splendid success.

There will be no Parliament of Religions at the Paris Exposition, but instead a Congress for the scientific study of religion. It is said that the Congress will treat religion purely from a social and historic point of view. The program has been outlined as follows: (1) Religions of the uncivilized races of America before Columbus; (2) Religions of the extreme Orient; (3) Religions of India, and (4) of Persia; (5) Semitic religions, including Egypt; (6) Religions of Greece and Rome; (7) Germanic, Scandinavian and Slavic religions; (8) Christian religions. The Congress will meet the first week of September, 1900. The opening and closing sessions will be in the Exposition Building; the rest in the Sorbonne.

Much depends upon the personal bearing of the believer. It is an argument to look upon some faces. Doubt is unrest; faith is repose. Doubt is trouble; faith is peace. All natures in real repose are restful, so Christ said to men, with an infinite meaning, "Come unto me." It was enough to touch His life, for He lived among the eternal realities. He thought in one world and spoke in another. He made men feel the presence of the things of which He testified.—William J. Tucker.

News from the Field.

IOWA YEARLY MEETING.

CORRECTION.—In THE AMERICAN FRIEND of Eighth month 31st, the report from Motor should have been twenty souls were blessed and helped of the Lord, instead of thirty; also, that three united with the Friends there. EDWIN LOFT.

The ten days' Tabernacle Meeting, held at Milo, Iowa, by Edwin Loft and wife, closed Eighth month 27th. Eighteen souls were saved, renewed and sanctified, and some came forward in the last meeting and promised to live Christian lives. Although the work was strongly opposed by the churches there, yet a good work was done, and we hope some day the few Friends that live at Milo will have a meeting of their own.

EDWIN LOFT.

NEW ENGLAND YEARLY MEETING.

Emeline H. Tuttle, of Dover, N. H., has removed to Woonsocket, R. I., and was present at Smithfield Monthly Meeting, held in that city, Eighth month 31st. She will attend Woonsocket Meeting in the future when not engaged in Gospel work elsewhere.

OREGON YEARLY MEETING.

Salem Quarterly Meeting was held at Scott's Mills, Eighth month 18th, 19th and 20th. There was a large attendance from all the monthly meetings. President Newlin, Herbert and Sadie Cash, Evangeline Martin and Amanda Woodward, from Newberg, were in attendance. It was a time of great spiritual uplift. Thomas Newlin and Herbert Cash were very much favored in preaching the Gospel. I am glad to be able to say that Salem Quarterly Meeting has a growing experience. Sadie Cash, our Yearly Meeting Superintendent of Christian Endeavor, was at Rosedale on Sabbath, Eighth month 27th, in the morning. She preached from the text, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," and in the evening she gave a very inspiring talk to a large company.

KANSAS YEARLY MEETING.

The sessions of Kansas Yearly Meeting for 1899 will be held at the Friends' University, Wichita, Kansas, beginning Fifth-day, Tenth month 5th, and continuing until Tenth month 12th. Members of the Reception Committee will meet passenger trains and direct Friends to the University, where boarding places will be assigned. Direct street car connections to Friends' University Place. Excellent boarding and lodging, very reasonable, at places convenient to the University. Those desiring to attend and wishing to secure entertainment, please write at once to Mattie E. Stanley, Friends' University, Wichita, Kansas.

WESTERN YEARLY MEETING.

Indianapolis, Ind.—At the coming session of Western Yearly Meeting it has been decided to set apart considerable time for the consideration of the work of the Home Mission and Temperance Committee. The temperance phase of the work will be taken up at the meeting on Second-day night, 18th inst., when an address will be delivered by a worker in the temperance cause of National fame, at which time also a report of the work during the past year will be submitted by the yearly meeting's superintendent, Frank H. King.

The Home Mission phase of the work will be considered at the session of Third-day morning, 19th inst., when the yearly meeting's superintendent, Frank H. King, will preside, and the following topics will be discussed by workers selected from different portions of the yearly meeting:

- First. "Home Mission Work; What it Is; its Scope and its Relation to the Church."
- Second. "The Proper Organization of Home Mission Boards."
- Third. "Home Mission Work in Cities."
- Fourth. "Home Mission Work in Rural Districts."
- Fifth. "Home Mission Work in its Relation to Temperance."

Sixth. "What we have Done and what we have Failed to do."

Seventh. Open discussion on the quarterly meeting reports.

It is earnestly hoped that there will be a large gathering at the two sessions named above of those who are interested in the work of Home Missions and Temperance, both from Western as well as from other yearly meetings.

NEW YORK YEARLY MEETING.

Glens Falls Quarterly Meeting was held at Glens Falls, Eighth month 26th and 27th, and proved a season of refreshing to those privileged to attend. M. M. Binford, of Brooklyn, spoke at the meeting held on Seventh-day from 1 Corinthians 15: 58. His message was one of encouragement to the church, with admonitions to stability and fidelity in the work of the Lord, with the assurance that such service would be owned and blessed of God.

Elmer D. Gildersleeve, of Poughkeepsie, emphasized the various points brought out in Micajah M. Binford's address, and assured us that God is faithful to His promise, and if we labored in His cause it would not be in vain, but it must be "in the Lord."

Our pastor, H. R. Keates, who had been away for a short rest, returned in time to take part in the service, and his words were cheering to all our hearts.

On Sabbath there was a full attendance at morning meeting. Elmer D. Gildersleeve spoke on the "Love of God," prefacing his remarks by singing as a solo, "Jesus Loves Me." He was followed by Joseph G. Alexander, of London Yearly Meeting, who took up the same theme. Both spoke in a very tender spirit, and the presence of the Lord was graciously realized.

At the close of the meeting there was a public reception of members. Our pastor briefly referred to the distinguishing views of our Society, urging fidelity to the doctrines which bind us together as a people. After prayer all came forward to welcome into our fellowship those just received into membership.

In the evening a Young People's Meeting was held, many taking part, amongst them our friend, Joseph G. Alexander, who was on his way to Buffalo to attend a Conference on Arbitration. We were glad to greet him in the love of Christ and wish him God speed.

On Fourth-day, 30th ult., Glens Falls Monthly Meeting was held at Hudson Hill. There was a good attendance, and the spirit of the Lord rested upon us richly. H. R. Keates spoke in the morning meeting from 1 Corinthians 5: 21, showing that the scheme of man's redemption by vicarious atonement was to the end that we might be delivered from sin and made holy. That this was not a matter of personal choice, but without exception every believer must submit himself to God for the infilling and abiding of the Holy Spirit, without which there can be no maintenance of the true Christian life.

At the afternoon session nearly all present bore testimony to the saving power of Christ, some whose voices have been long time silent in meeting coming out into the liberty of joy and thanksgiving. To God be all the glory. J. L. H.

INDIANA YEARLY MEETING.

Elwood Scott has been taking baths at the Spiceland Sanitarium for several weeks, and his health has been steadily improving from the first and now seems almost as well as before his serious illness nearly three years ago. His many friends will be glad to know of his improved condition, and that he is able to enter the open door for Gospel service again.

Ella J. Davis visited Long Lake Quarter in the interest of Bible School work in Seventh month. Very helpful institutes were held, which were gladly attended by many besides Friends.

Phariba Stevens, of the Women's Foreign Missionary Society, and Fannie Elliott, of the Young People's Society of Christian Endeavor, are now making a tour through the yearly meeting, holding conferences with workers, strengthening weak and organizing new societies. This plan is proving a good one.

Lewisville Meeting, of Dublin Quarter, has been specially favored during the past year. A series of meetings held in Fourth

month by Daisy Barr was one which many will long remember—an occasion for the mighty shout of victory and wonderful rejoicings among the faithful. The interest has been steadily maintained up to the present time. The way opened to secure our dear young friend named above to come among us as our pastor, and our work is moving grandly. The women Friends met at the parsonage Ninth month 2d, the twenty-fifth anniversary of the minister's birth, and enjoyed a pleasant time of Christian sociability. Substantial tokens of good will were left behind them. The Lord opened the heart of a Friend to donate an elegant set of pulpit chairs recently, and a large sum has been subscribed and paid to repair the church. We have a flourishing Christian Endeavor and Bible School, and—not the least thing—THE AMERICAN FRIEND is read and loved by our membership, for all of which we return thanks to the Giver of all good. Friends with a message for us are always welcome.

Dublin Quarterly Meeting was held at Rich Square the 26th and 27th of Eighth month. Several ministers were present. Those chiefly engaged in the ministry at the quarterly meeting were Elwood Scott and Amos Kenworthy. The Gospel was faithfully preached by these servants of the Lord to the edification of the large gathering of Friends who met from all the meetings of the quarter. Many faithful testimonies were borne to Christ's power to save.

During the business part of the meeting reports upon the yearly meeting debt were read, which showed some \$300 yet behind, only \$400 having been raised. Many thought they could do no more. Elwood Scott volunteered his services to assist in a new subscription. The Lord blessed the effort and the people had a mind to give. In a few minutes the entire sum was raised and quite a little amount besides their portion to assist in liquidating the yearly meeting debt. Then the whole church sung the doxology and praised God from full hearts.

On Sabbath morning Brother Elwood Scott, who remained with us, preached the word of life with great power again, the text being, "What are these which are arrayed in white robes and whence came they?" (Rev. 7: 13.) Many witnesses for Christ told of the presence and power of the Holy Spirit.

In the evening Brother Elwood Scott went to Darieth and gave a temperance address at the monthly union services of the temperance organization at that place. E.

Gurney and Elizabeth Schneider Binford started on their trip to Japan on the 30th ult., expecting to visit three weeks at Haviland, Kansas, where Gurney Binford's parents reside. They will then proceed to San Francisco and sail for Tokio, where they expect to remain five years as missionaries, their immediate field of service being some distance from that city.

Verling W. Helm, whose maternal ancestry is sturdy Quaker blood, his grandfather, Nathan Coggeshall, living at Marion, Ind., has recently married, and, with his wife, will go at once to Tokio, Japan, to remain for a period of seven years as Y. M. C. A. secretary for that field. Both he and his wife have prepared themselves for foreign missionary service, and are both graduates of De Pauw University.

Earle J. Harold, graduate of Earlham in 1899, has gone to Haviland, Kansas, to assume principalship of Haviland Academy.

Lucy Francisco, an alumnus of Earlham, has gone to Wichita, Kansas, to serve as instructor in music in Friends' University, her sister Edith accompanying her to attend school.

Lulu Moorman has gone to West Branch, Iowa, for the purpose of teaching the coming year.

Mabel, daughter of Samuel A. and Lydia Ann Stubbs, the former deceased, has been united in marriage with Clarence R. Weinland, and will live at West Elkton, Ohio, where the latter serves as principal of the public school.

Anna, wife of Constantine L. Shugart, he being a minister of Marion Quarterly Meeting, has been laid away to rest, after a lingering and painful affliction. Her sweet spirit had made friends of all who knew her, and her testimony of salvation through the blood of Christ has the universal confidence of her friends. She was in the forty-eighth year of her age.

President J. J. Mills has returned home, accompanied by his family, after an absence of about four months. He is much im-

proved in health, and is starting into his college duties with his usual vigor.

Ella Winslow, who has spent nearly six months among the mission fields of Mexico, has returned to her home at Fairmount, Ind.

As yearly meeting approaches increasing interest attaches to the question of wholly discharging the yearly meeting debt. The reports continue encouraging, and confidence increases in the belief that this burden of long-continued standing will be removed.

FOR THE AMERICAN FRIEND.

A CAMDEN QUAKER MEETING.

There were only two or three of us
Who came to that place of prayer—
Came in a driving snow-storm,
But for that we did not care,
Since in that silence our hearts had risen,
And prayers for His Spirit said,
The Master himself was present there
And gave the "living bread."

We knew his promise to meet "the few";
The thought made us glad and free,
We felt His touch when our heads we bowed;
We heard His "Wait on me."
Nobody saw Him lift the latch,
And none unbarred the door;
But peace was His token to every heart,
And why need we ask for more?

And yet to the open-hearted
He gives food to be handed on,
And there came to our midst ere we parted
A stranger to the house of prayer;
And softly the Spirit whispered,
Into the ears of the three,
A message for the wayward brother,
'Twas the Master's "Come to me."

Oh, how warmed were our hearts that morning,
In that quiet house of prayer,
Outside were cold and sin and mourning,
But the Lord himself was there;
He came to redeem the pledge He gave,
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

A. ELLEN WOODY.

Bird.

HACKNEY.—At her home, near Amboy, Jasper County, Iowa, Eighth month 5th, 1899, of consumption, Ruth Elmira, youngest daughter of Aaron and Jane Hinshaw Hackney (the latter deceased), aged 25 years, 2 months and 21 days. She was a member of Center Monthly and Lynnville Quarterly Meetings, Iowa.

News and Events.

The whole world, outside of France, sympathizes with Captain Alfred Dreyfus in the sentence which has been imposed upon him by the court-martial at Rennes. On the 9th instant the judges of the accused brought in a verdict of guilty, condemning him to ten years' imprisonment. The vote stood five to two. Had it been unanimous he would have been sentenced to twenty years. Application has already been made for a revision of the trial, and an opportunity still exists for President Loubet to pardon the condemned man. Then, too, it is thought by some, among them being Dreyfus himself, that his term of five years on Devil's Island will count for the ten imposed by the present court-martial. In any event, however, there will remain the unsupported

stigma which has been inflicted upon the innocent. The iniquity of it all is well expressed by one of the leading American dailies: "After days and weeks of trial, after the exposures and cynical confession of forgeries, perjuries and all manner of wickedness on the part of the prosecution, after the wretched fiasco of the creatures Mercier and Csernuzky, after the straightforward and convincing testimony of Colonel Picquart, Captain Freystaetter, M. Trarieux and others, after the repeated personal assurance of the German Emperor that not one of his agents had ever any dealings with the accused officer, after the unblushing partiality of the judges for the prosecution and their refusal to admit testimony of the highest importance in behalf of the accused; after the resourceful strategy of M. Labori and the impressive eloquence of M. Demange, after a thousand incidents and circumstances indicating the innocence of Captain Dreyfus and the malignant falsity of the charges against him—after all these, the court, by the narrow margin of a single vote, has found a verdict of guilty, with some "extenuating circumstances" of wondrous incomprehensibility, and has condemned the accused to a renewal of his former sentence for at least five years. It is condemnation, but it is not conviction."

The Peary-Harmsworth steamer, *Windward*, arrived at Brigus, Newfoundland, on the 10th, from her cruise in Arctic waters, reporting all well on board. She will be followed soon by the Peary Arctic Club's steamer *Diana*. The *Windward* was ice-bound in Allman Bay, on the west side of Kane basin, about fifty miles north of Cape Sabine, from Eighth month 18th, 1898, to Eighth month 2d, 1899, being in a sort of eddy, undisturbed by wind or current. The season was one of continuous calm, with very little snow, the minimum temperature at the ship being 70 degrees below zero. Lieutenant Peary and the sledges were in the field almost continuously from Tenth month, 1898, to Eighth month of this year, accomplishing much good work in the way of exploration, and gaining important information which will be of value to him for the future of his own expedition. Among other places reached was Fort Couger, the headquarters of the Greely expedition. Here he found the table standing from the last meal and all the other appointments which had remained undisturbed for sixteen years. The buildings were in fair condition, though some of them would not be serviceable much longer. He took possession of all the property, real and personal, in the name of the United States Government, and posted notices to that effect.

The plague continues to increase in Portugal at Oporto, Lisbon, and some smaller places, but not to any such degree as implies as yet a serious epidemic. Strict quarantine and sanitary regulations are being enforced. It is now admitted that genuine cases of the bubonic plague have occurred in Astrakhan, Russia, and the Roumanian Government has in consequence put a quarantine guard on its Russian frontier. In China, also, the plague has some foothold, seventy-three deaths in four days being reported from Newchwang from the disease. Nowhere has the plague been so fatal as at Bombay and Mauritius, where the proportion of deaths to cases has been five out of six, while the epidemic continues this year to ravage whole streets in the lower quarters.

Notes.—The North Atlantic Squadron visited Philadelphia last week in honor of the Grand Army Encampment. Between thirty and forty thousand veterans were in the city to be present at the exercises.—John Y. McKane, the notorious political boss, died last week. He recently served a sentence in Sing Sing prison.—A temporary cession is to be made to Canada by the United States of a part of the Lynn Canal in Alaska.—An apparently credible report has been given out that the employment of women in our government service is to cease.—The *Olympia*, with Admiral Dewey, sailed from Gibraltar for New York on the 10th.—Yellow fever, which broke out recently in New Orleans, does not threaten to become general in that city. One case has appeared in Jackson, Mississippi.

Men every day measure the Christ by themselves. How much better if we measured ourselves by the Christ.—Lew Wallace.

THE STATION-MASTER'S TROUBLES.

The local agents of railroads complain that the questions asked them every day are of such a nature that they cannot keep their patience on all occasions; and any one who has remained long in the neighborhood of a ticket window may find it easy to believe it.

An exchange describes a portly lady with a great many bundles, who looked as if she had been buying out the stores, in front of the window at a station.

"Has the train for Jungleville gone yet?" she asked.

"No, ma'am," responded the ticket-seller.

"How far is it there?"

"About seventy miles, ma'am."

"What's the price of a ticket?"

"One ninety-eight."

"One ninety-eight!" she repeated. "How does it happen to be that?"

"I don't know, ma'am," answered the ticket-seller, referentially, and with a glance at the bundles, "unless it's marked down from two dollars!"

A TRUE BRAIN

Can be Built by the Right Materials.

The statement is made and is susceptible of proof that brains are built somewhat as a wall or house is built—of certain defined and well understood things.

Wood may be the principal and largest article in a house, but it cannot be formed into a house without the nails, bolts or screws to hold it in shape.

We know that albumen is the bulkiest thing used by Nature in building a human brain; but albumen alone does not make a brain. It requires the small particles of phosphate of potash (like the nails in the house) to form the albumen into what is known as gray matter in brain and nerve tissue.

The albumen exists in large quantities in a variety of food.

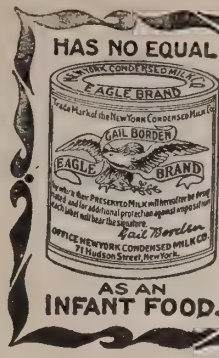
The phosphate of potash is found in its truest form in certain parts of field grains. When a man shows brain fag, or a woman shows nervous symptoms, it is prima facie evidence that the phosphate of potash is used up faster than the food supplies it. Therefore either quit the worrying work or get food strong in the natural phosphate of potash, to more quickly and surely replace the daily loss.

That is the especial errand of the famous food, Grape-Nuts.

Good sturdy nerves and a healthy active tireless brain will make a man rich where he is sure to fail when the brain is unable to carry out the behests of the mind.

Remember that Phosphate of Potash as a drug will not do, for Nature takes kindly only to such body builders when presented in food as prepared in Dame Nature's own laboratory.

Grape-Nuts are to be found in all first-class groceries, and once tried the delicious flavor will never be forgotten, while the feeling of increased strength and vigor of brain and nerves will tell its own tale.



GAIL BORDEN EAGLE BRAND CONDENSED MILK.

"SEND FOR 'BABIES' A BOOK FOR MOTHERS."
Borden's Condensed Milk Co., New York

AS AN
INFANT FOOD.

SHELTERED.

One bitter cold, stormy day a kind-hearted New York woman who was hurrying home noticed two girls cowering in a doorway. She stopped and spoke to them.

"We are sisters," they said. "Our people are poor, and we came here from Connecticut to get work. We can't find any, and we are homeless and starving."

The woman, we are told by "Leslie's Weekly," took the two girls home, and kept them till she found employment for them. That was more than twenty years ago. From this chance meeting has grown the Night Refuge for Friendless Women, the aims and spirit of which are stated by a placard which hangs on the wall of every police station in New York City:

"Open all night for the reception of those who need succor. No questions asked, no cards or letters necessary to secure shelter and food."

"Sometimes on a bitter winter night more than a dozen women come here for shelter," said a sergeant of one of the police stations recently. "We just point to that placard. They read it and go out, and we know they'll find a bed."

"There was one woman came here during a bitter storm last winter—no coat, nothing but a thin cotton dress and a battered old hat, face all fallen in, looked as if she hadn't eaten anything for days.

"She was going to ask me something, when she caught sight of that pasteboard. She clutched hold of the rail, brushed the hair out of her eyes, and began to read, with her hand at her forehead, stupid-like. Then she turned to me and said:

"Say, is there such places as that?"

"Yes," said I.

"Where they give food and a bed just because yer need it?"

"Yes," I said again.

"And don't ask yer no questions?"

"No."

"Don't want a certificate of character or references from yer last place? Don't want ter know who yer are or what yer've been, so long as yer hungry and poor?"

"I told her that was about the size of it. Then she turned and said, 'I'm glad I saw that sign. I aint got any hope, but I'll try it. I've been turned down everywhere I went, and I was just going to see if the North River was any kinder.'

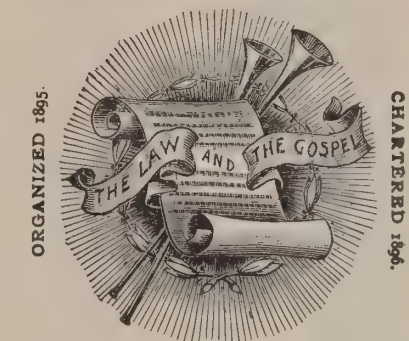
"She went out," the sergeant added, "and I saw no more of her. But I heard afterward that they took her in, and found work for her somewhere."

The same woman who found the two girls cowering in the doorway, and who established the Refuge, still presides over it.

"It's all as simple as the alphabet," she modestly says of her noble work. "We keep the latch-string always out. We never ask the poor creature who needs help what her errors and blindnesses may have been. The fact that she is out in the snow, knocking at the door, shows that she has paid for her folly. To us she is just a sister-woman in need of a woman's sympathy and help and love."

Yes, it is simple—another form of expression of the love described with such marvellous power by the great Apostle and philosopher—the love that "vaunteth not itself, is not puffed up, . . . seeketh not her own, . . . thinketh no evil, . . . never faileth."—"Youth's Companion."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelists' CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention.

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CHARLES H. BOND,
General Secretary

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.,

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting 7.45
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north.
Meeting for Worship:
First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.
First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m
Fourth-day, Prayer Meeting, ... 7.30 p. m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:
First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:
First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.
Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

"O where shall rest be found,
Rest for the weary soul?
'Twere in vain the ocean's depths to sound,
Or pierce to either pole."

THE SOUTHERN RAILWAY'S EXCELLENT SERVICE TO POINTS SOUTH AND SOUTHWEST.

THE SOUTHERN RAILWAY, the chief as well as the popular artery of travel between Philadelphia and Washington, and all points South and Southwest, maintains a superb service of magnificently equipped trains, which leave Philadelphia daily at 7.20 a.m., 5.34 p.m., and 6.55 p.m., reaching, without change, all the chief Southern cities.

The Washington and Southwestern Vestibule Limited, which has long been famous as one of the handsomest trains in America, now has an added feature of attraction in the form of a beautiful Library and Observation car. This will be very much appreciated by the travelling public, as it affords an opportunity of viewing, under the most favorable circumstances, the charming sub-scenery of the historic Piedmont region, as well as the uplands of North Carolina, South Carolina and Georgia. The car is for the use of all passengers holding Pullman tickets on the train, and is handsomely furnished with easy, richly-upholstered, movable chairs. It also has a wide, fully-covered extension platform at the rear, capable of accommodating quite a large number of people, who may prefer to travel in the open air and enjoy the unobstructed view of the whirling panorama.

The Washington and Southwestern Limited leaves Philadelphia at 6.55 p.m., daily, and is composed of Pullman Drawing-Room

"HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

Sleeping Cars, to Asheville, N. C., Atlanta, Ga., Knoxville, Nashville, Chattanooga, and Memphis, Tenn., Montgomery, Ala., and New Orleans, La. In addition to these it carries one first-class thoroughfare coach, as well as a well-appointed Dining-Car, in which meals are served between Philadelphia and New Orleans. In this connection it is worthy of note that the Southern Railway is the only railroad in the South operating a system of dining-cars, and the menu and meals upon them are maintained at the highest standard.

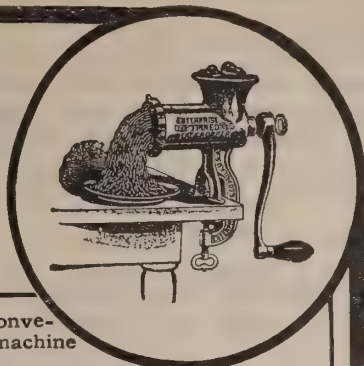
The Washington and Chattanooga Limited of the Southern Railway, leaving Philadelphia daily at 5.34 p.m., is another handsome train. It carries through Pullman Drawing-Room Sleeping Cars to Memphis, Tenn., and New Orleans, La., via Lynchburg, Va., and Bristol, Tenn. Combined Café, Parlor and Observation Cars are operated between Radford, Va., and Attalla, Ala. Meals are served in the Café Compartment at all hours on the European plan. Luxurious chairs in the Parlor Compartments are available for passengers at a moderate charge, the observation portion of car affording a most comfortable location for viewing this magnificent scenery. Passengers occupying Pullman cars have use of this car without extra charge.

The New York and Florida Express, leaving Philadelphia daily at 5.34 p.m., carries Pullman Drawing-Room Sleeping Cars to Savannah, Ga., Jacksonville and Tampa, Fla., Columbia, S. C., and Augusta, Ga., via Charlotte, N. C. Connections are made at Columbia, S. C., with the Charleston Division for Charleston, S. C., and at Trenton Junction for Aiken, S. C.

The United States Fast Mail of the Southern Railway, leaving Washington, D. C., daily, at 11.15 a.m., connecting with train leaving Philadelphia at 7.20 a.m., is one of the most popular trains operated in the South. This is composed of thoroughfare coaches and Pullman Drawing-Room Sleeping Cars between Washington, D. C., and New Orleans, La., Jacksonville, Fla., Charlotte, N. C., Augusta, Ga., and Birmingham, Ala., with Pullman Sleeping Cars between Salisbury, N. C., and Memphis, Tenn., and Dining-Car between Washington, D. C., and Spartanburg, S. C. Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will be pleased to furnish rates, time-tables, and any further information.

ENTERPRISE

Meat and Food CHOPPER



Unquestionably the most perfect, most convenient, most durable and most economical machine that has ever been made for chopping—

Sausage and Mince Meat, Tripe, Suet, Hash, Hamburg Steak, Clams, Chicken and Lobster for Salad, Codfish, Coconut, Corn for Fritters, Scrap Meat for Poultry, etc.

Does not grind or shred the food, but *chops* finely, evenly, rapidly. Our trademark **ENTERPRISE** is on every machine. Prices: No. 5, \$2.00; No. 10, \$3.00; No. 20, \$5.00. Twenty-three other sizes and styles, for hand and power. Sold by all hardware dealers. Descriptive catalogue mailed free.

Send 4c in stamps for the "ENTERPRISING HOUSEKEEPER"—200 recipes.

THE ENTERPRISE MFG. CO. OF PA., 3d & Dauphin Sts., Philadelphia, Pa.

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The American Friend is a weekly paper, containing twenty-four pages. The subscription price is one dollar and a half a year, payable in advance.

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Letters should be addressed:

THE AMERICAN FRIEND,

718 Arch Street Philadelphia

LITERARY NOTE.

Walter H. Page has resigned the editorship of "The Atlantic Monthly," and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Brothers and the Doubleday & McClure Company. His successor in the editorship of the "Atlantic" is Bliss Perry, known in literature as the author of two novels and a number of essays and stories. Since his graduation from Williams College, in 1881, Bliss Perry has been in the department of English, first at Williams, and afterwards at Princeton University, where he was lately appointed to the Holmes Professorship of English Literature.

A CONVERT FROM INFIDELITY.

Over against Mr. Ingersoll's sad career may be put such a remarkable conversion as has recently taken place in Toledo, O. On Sunday, July 23d, a lawyer named M. O. Waggoner joined the United Brethren Church, and the "Daily Blade" of the following day gives these interesting facts:

The circumstances surrounding his change of heart are interesting, and, in some respects, novel. Mr. Waggoner had for some time previous been struggling with the conviction of the fallacy of the position which he had taken in regard to religious matters. This conviction had so preyed upon his mind that he was on the verge of prostration. At the solemn hour of midnight, and all alone in his room, he arranged a complete religious service for a gramophone, of which he happened to be the possessor. The numbers which he successively placed in the machine consisted of hymns and Scriptural selections, including Praise God From Whom All Blessings Flow, the Twenty-third Psalm, and Rock of Ages, Cleft for Me.

"It was during the production of the last-named hymn," says Mr. Waggoner, "that light came into my soul, and I felt the consciousness that my sins had been forgiven."

Mr. Waggoner is known as one of Toledo's brainiest lawyers and most forceful writers, and in the field of infidelity he has had a considerable following. His conversion to Christianity is expected to have a wide influence on those who have followed his teachings in the past. Although about seventy-four years of age, he is a remarkably well-preserved man, which is due in part, no doubt, to the fact that he has never used tobacco, liquor or coffee, and that he has followed strictly the laws of nature.

Mr. Waggoner has a complete library of works on infidelity. He says his books are the devil's works, and he proposes to

place the entire library in front of the United Brethren Church and there reduce it to ashes. This is to be an event of the near future. Mr. Waggoner will not go into evangelistic work, as many converted infidels have done, but will labor quietly among his neighbors and associates to the end that all may see the light as he sees it.

CONTENT.

I never saw a sea-mew flit wet-breasted
o'er the main;
But home birds skim the daisy fields and
splash upon the grain.

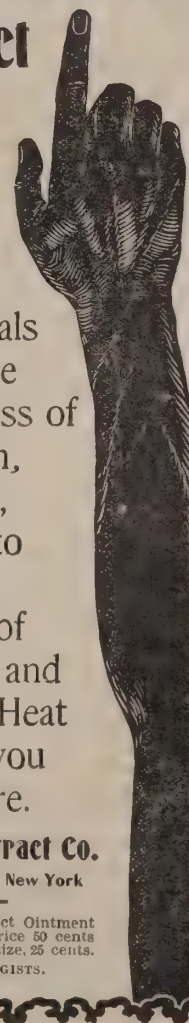
I never sailed the Arctic seas where frozen
perils lie;
My icebergs are but thunder heads piled in
an August sky.

I never saw the phosphorus gleam where
midnight vessels pass;
My ocean is a meadow green with fire-flies
in the grass.

—Martha Gilbert Dickinson.

POND'S Extract

has a
mild
and
healing
action
that steals
away the
sharpness of
Sunburn,
Chafing,
Mosquito
Bites,
Stings of
Insects and
Prickly Heat
before you
are aware.



Pond's Extract Co.

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Pond's Extract Ointment
cures Piles. Price 50 cents
per Jar. Trial size, 25 cents.
ALL DRUGGISTS.

The Standard of Excellence.



The average woman cannot discriminate justly between sewing-machines, so far as mechanical construction is concerned; but she can wisely judge their work.

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IS ALWAYS GOOD WORK.**

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THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

GETTYSBURG, LURAY, WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

Over the battlefield of Gettysburg, through the picturesque Blue Mountains, via Hagerstown and Antietam, and down the beautiful and historic Shenandoah Valley to the unique Caverns of Luray; thence across the rolling hills of Northern Virginia to Washington, is the route of this tour—a section of the country intensely interesting from both a historic and a scenic standpoint.

The tour will leave New York 7.00 a.m., and Philadelphia 12.20 p.m., Saturday, September 16th, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents, Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NATIONAL EXPORT EXPOSITION,
PHILADELPHIA.

Reduced Rates via Pennsylvania Railroad.

The National Export Exposition, which opens at Philadelphia on September 14th, and continues until November 30th, will be the most interesting and important event occurring in Philadelphia since the Centennial Exhibition in 1876. In addition to its valuable commercial exhibits it will present many features of popular interest and amusement. The United States Marine Band, Sousa's Band, the Banda Rossa, Innes' Band, Damrosch's Orchestra, and other celebrated bands will furnish music alternately, and a Midway Plaisance, equal if not superior to the famous World's Fair Midway at Chicago, and comprising a

Chinese Village, a Chinese Theatre, acrobats, and customs; an Oriental Village, London Ghost Show, Hagenbeck's Wild Animal Show, Blarney Castle, and many other unique presentations, will furnish abundant and diversified amusement. Arrangements have also been made for Mandolin, Guitar, and Banjo Concerts, and for a grand chorus from the German Singing Societies.

For this occasion the Pennsylvania Railroad Company will sell excursion ticket from all points on its line, to Philadelphia and return, at rate of a fare and a third for the round trip plus price of admission. These tickets will be sold during the continuance of the Exposition and will be good for return passage until November 30th.

For specific rates and additional information apply to nearest Ticket Agent.

"A QUAKER EXPERIMENT IN GOVERNMENT."

President Sharpless, of Haverford College, will issue early in September the second and concluding volume of his History of Quaker Government in Pennsylvania, on which he has been actively at work for some years. The first volume was issued in the spring of 1898 under the title of "A Quaker Experiment in Government," and reviewed the first seventy-five years of the government of Penn's commonwealth. In the present volume, which is entitled, "The Quakers in the Revolution," the story is carried into the more stirring and better-known scenes of the Revolutionary War, and crosses the track of several of the most popular of recent historical romances. The Quakers, under stress of a stormy trial of their principles, became distinctly interesting and not unheroic figures, and their history in this period is well worthy the further attention of the novel-writers. It is also true that the plain, unvarnished truth about them is not only highly instructive, but far more entertaining than most novels. Those who have become interested in them through the pages of romances will be glad to follow them into actual history in President Sharpless's interesting volume.

T. S. Leach & Co., Publishers, 29 North Seventh Street, Philadelphia.

"EVERYBODY'S MAGAZINE."

A new two-cent magazine illustrated periodical, to be known as "Everybody's Magazine," has been launched by John Wanamaker. The magazine for September, the first issue, presents a very creditable appearance, and promises good things for future numbers. The publishers in their announcement take occasion to say:

"We enter the magazine field with a certain modest, but (as we believe) worthy mission. It is nothing more and nothing less than an effort to furnish interest and amusement to a certain very large class of readers who desire their interest quickly and their amusement easily. 'Everybody's' is not to be a medium for the exploitation of anything heavy, and readers who desire ponderous essay or acrid argument must look elsewhere. But we shall try to put it at the very head of publications that have frankly no other motive than to satisfactorily fill a leisure hour."

"Everybody's Magazine" is published in New York city, at 74 East Ninth St. The subscription price is \$1.00 per year.

Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

For particulars address

BIBLE TRAINING SCHOOL,

257 Cedar Ave. Cleveland, Ohio.

SUMMER RESORTS.

HOTEL DENNIS.

DIRECTLY ON THE OCEAN FRONT.
OPEN EVERY DAY IN THE YEAR.
Modern in every detail.
Purest artesian water from private well.
ooms single and en suite, with bath.

The Archdale, 136 South
Maryland Avenue,
ATLANTIC CITY, N. J.

An elegant house near the beach; Ocean view;
cheerful rooms; just newly furnished; very desir-
able for Friends. MARY J. BUNDY.

The Bible Student and Friends' Evangelist.

A sixteen-page Monthly, edited and published by the Cleveland Bible Training School, has the following distinct departments:

Consecutive Bible Study, or helps to understand and appropriate the teaching of successive books of the Bible.

Topical Bible Study, or helps to a clear knowledge of Bible doctrines.

The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

The Mission Field, or helps to appreciate and carry out the Great Commission.

The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

Single subscription, per year, in advance, 50 cents.

Any one sending four names, beside his own, and \$2.00 in money, will receive the paper for one year free. Address

BIBLE TRAINING SCHOOL,

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UNCLE SAM'S HOT BATHS.

The Hot Springs of Arkansas, via Southern Railway.

Will eradicate from your system the lingering effects of grip and other ailments caused by the severe winter, and malaria, rheumatism, neuralgia, catarrh, stomach, kidney, liver and nervous disorders, paralysis, blood and skin diseases, and chronic and functional derangements. The mountain climate of Hot Springs is cool and adelinful in summer. 100 Hotels open the year round.

For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

For General Debility Use Horsford's Acid Phosphate.

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

EDUCATIONAL.

MISS BALDWIN'S SCHOOL FOR GIRLS.
BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

Oakwood Seminary.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th, 1899. For catalogues address
HENRY A. WHITE, S.B., Supt.,
Union Springs, New York.

GUILFORD COLLEGE.

Five large buildings. Total expenses for year \$133.; can be easily reduced to \$90.
L. L. HOBBS, President.

For catalogue address,
GEO. W. WHITE, Treasurer,
GUILFORD COLLEGE, N. C.

THE WOOD-THRUSH AT EVE.

At the wood-edge, what time the sun sank low,

We lingered speechless, being loath to leave

The cool, the calm, the quiet touch of eve,

And all the glamor of the afterglow.

We watched the purple shadows lengthen slow,

Saw the swift swallows through the clear air cleave,

And the bats begin their wayward flight to weave,

Then rose reluctantly, and turned to go.

But, ere we won beyond the warder trees,
From out the dim deep copse that hid the swale

Welled of a sudden flute-like harmonies
Flooding the twilight, scale on silvery scale,

As though we heard, far o'er the sundering seas,

The pain and passion of the nightingale.

For Sale.

Eleven-room house at Union Springs, N. Y. Five minutes' walk from Oakwood Seminary. Very pleasantly situated on a hill-top, affording a beautiful view of Cayuga Lake.

Abundance of fruit—Pears, Plums, Peaches, Currants, Raspberries and Grapes, several varieties of each. A very pleasant home for parents wishing to educate their children at New York Yearly Meeting School.

Address

CAROLINE O'HARROW.

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

FOR RENT.—To a small family, a well furnished twelve-room house, centrally located, in exchange for gentleman's board. Address, E. M. M., office of THE AMERICAN FRIEND.

BOARDING.—Three or four Friends can find a pleasant home with good board, in small adult family of Friends, at 2026 Mervine St., Philadelphia. A quiet, pleasant part of the city, convenient to several trolley lines.

I HAVE a very desirable property of twenty acres in the east-side of Wilmington. Splendid orchard. Thirteen inch wall brick house, slate roof, stone foundation, seven rooms, large doors and windows, large rooms, most excellent well of water, cistern, new barn, good land. Fine for poultry farm, fruit garden, or home for family who want the advantages of a location near a Friends' College, and to live near the great center of Friends in Ohio. W. S. Irvin, Wilmington, Ohio.

STUDENTS, Teachers and others wishing employment in agency work for the summer should address the UNION BOOK AND BIBLE HOUSE, M. Z. KIRK, Manager, Denver, Colo.

FRIENDS' LIBRARY—142 North Sixteenth Street, Philadelphia. On and after Ninth Month 1st, 1899, Friends' library will be open on week-days from 11.30 a.m. to 2 p.m., and from 3 to 6 p.m.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

ALL THINGS—Monthly, 16 pages. New Theory of Prophecy that involves doctrine, experience, government, science and history. Illustrated by charts. One year 50c. First four months 12c. in stamps.

VINCENT WOOD, Tecumseh, Mich.

WANTED.—Situation as waiterman, good house-servant, where faithful services would be appreciated; will go anywhere; English, single; moderate salary; undeniable references; also an honorable discharge from U. S. Army Hospital Corps as nurse attendant during the late War. Henry Colpus, 1346 South Thirteenth Street, Philadelphia.

WANTED.—Every one to have Peonies in great clusters of 5 to 9; all colors, double and single. They are deservedly the most popular flower grown. The largest, hardy as an oak, free from disease, with no insect enemy. You will have these if you send me fifteen cents for twenty seeds, by mail, and plant this fall. When established they will outlive you. Seeds of double and single Hollyhocks, Cinnamons, Shirley Poppies and Sweet Williams added for twenty cents. Sarah A. Pleas, Dunreith, Indiana.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid.

THE AMERICAN FRIEND, 718 Arch St., Phila.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination.

THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application.

THE AMERICAN FRIEND, 718 Arch St., Phila.

Please mention THE AMERICAN FRIEND when answering our advertisements.

7% FIRST MORTGAGES GUARANTEED.
IMPROVED
FARMS ONLY. Personal examination of Securities.
Thirteen Years' Experience.
The most careful investigation courted.
W. L. WILLIAMSON, LISBON, NORTH DAKOTA.

"What you want when you want it"

Libby's Luncheons

Delicious, delightful, delectable meat dainties—always all ready—no fire, no bother—all you have to do is to serve—for home, for picnics, for everywhere.

Veal Loaf **Ox Tongue (whole)**

Potted Ham, Beef and Tongue

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Smoked Beef**

Deviled Ham

Brisket Beef

Put up in convenient sized key-opening cans.

Libby's Home-Baked Pork and Beans.

The kind which taste even better than those mother used to bake. Our Booklet, "How to Make Good Things to Eat" yours for a postal.

Libby, McNeill & Libby, Chicago.

THE SOUTH.

Thousands of Visitors in North Carolina Mountains.—Crowd Increases Yearly.

The mountains of Western North Carolina have indeed been a refuge this summer. From every State south of Maryland and east of Ohio the tourists have poured by the thousands, and to-day the counties west of the Blue Ridge in North Carolina are thronged with visitors who have fled from the torrid rays of the sun in the home land to the shades of these great mountains.

The cooling waters of the French Broad, Swannanoa, Davidson and Mills Rivers, the Pigeon, the Tuckasee, the Tennessee, Hiwassee, Nantahala, Toe, Cane and other rivers and creeks have been sought by the invalid, the pleasure-seeker and the sportsman, and from the Blue Ridge to Smoky Mountains every mountain glen, and gorge, and valley, and country side, has been filled with those looking for a cooler spot, a deeper shadow.

And none have been disappointed. There has not been a night this summer, between Mitchell's Peak and Chunky Gal, when sleep was not comfortable under more or less covering.

It seems safe to say that between 15,000 and 25,000 people are now in our mountains, and still they come. And this throng increases as the years go by. What formerly was confined to Asheville has now spread until it covers every one of the twelve counties lying west of the Ridge, to say nothing of the half dozen or more on the eastern side of the mountain.—"Asheville Citizen," Asheville, N. C.

NEW YORK UNDER TAMMANY RULE.

"New York Under Tammany Rule" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for "The Saturday Evening Post," of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the city of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a means for the overthrow of the Croker regime. This article is one of a series dealing with the municipal affairs of great American cities. It appeared in "The Saturday Evening Post" of September 9th.

NIAGARA FALLS EXCURSION.

Low-rate Vacation Trips via Pennsylvania Railroad.

September 21st and October 5th and 19th are the dates of the remaining Pennsylvania Railroad popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Al-

The Purest Soap Afloat

Wool Soap

The soap for the every-day soap tray

Swift and Company, Makers, Chicago

toona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

An experienced tourist agent and chaperon will accompany each excursion.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursion of September 21st, good to return to Rochester or to Canandaigua via Syracuse within five days at the rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23d. In connection with excursion of September 7th, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

THE BUNNELL & ENO INVESTMENT COMPANY

Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold), on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

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Half a Million
Dollars



1898

Investors
never had a
loss

Each series is secured by \$50,000 of loans, deposited with the Atlantic Trust Company, N. Y., or Wm. and Arthur McGeorge, Bullitt Building, Philadelphia, as collateral. These Debentures are in denominations of \$100 and upward. Send for Booklet and List of Loans and look them over.

WILLIAM S. ENO, President, (Home Office) Bullitt Bldg, Philadelphia

SIDNEY E. MORSE, First Vice-Pres., 140 Nassau Street, New York

Address General Officers, or **C. S. Hutchinson, Syracuse, N. Y.**

Zebulon Rudd, Poughkeepsie, N. Y.

M. S. Way, West Chester, Pa.

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CURES CATARRH ASTHMA HAY FEVER
" " MUMPS CROUP CAKED BREAST
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" " BUNIONS & TIRED FEET.
" " CHAPPED FACE LIPS & HANDS
" " SAFE REMEDY FOR PILES.
ALL DRUGGISTS OR MAILED FOR 25¢
H.T. MASON CHEMICAL CO. 515 ARCH ST. PHILA. PA.

SAFE · SPEEDY · SURE

CRIPPLE CREEK.

Before investing in gold stocks write us. We are on the ground; have had 20 years' experience; are familiar with all the camps, and have inside information on some high-class gold stocks, which will make big money quick; also one copper stock. A free market letter on application. **THE KENDRICK PROMOTION CO., Denver Colo.** \$50,000 capital paid in. References: Bradstreet's and Dun's Agencies, and leading Colorado Banks.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
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FAINESTOCK	Pittsburgh.
ANCHOR	} Cincinnati.
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ATLANTIC	} New York.
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HE brands of White Lead named in the margin are old friends, tried by many generations of use and proven the best. They are made by the "old Dutch process" of slow corrosion, and, with pure Linseed Oil, there is no other paint as good.

There are other brands made by quick or patent process and numerous mixtures of Barytes, Zinc, Whiting, etc., which are branded and sold as Pure White Lead. Make sure that the brand is right.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

The Jones Umbrella "Roof"

Put on in
One minute.
No Sewing

**Fits any
Frame.**

COVER YOUR OWN UMBRELLA

Don't throw away your old one—make it new for \$1.00. Recovering only takes a minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL.

get your money back by return mail—no questions asked.

Send us \$1 and we will mail you, **PREPAID**, a Union Twilled Silk, 26-inch "Adjustable Roof" (28-inch, \$1.25; 30-inch, \$1.50.) If the "Roof" is not all you expected, orphored for, return **AT OUR EXPENSE** and ions asked.

WHAT TO DO.—Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the center rod is of steel or wood. Full instructions for putting on the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request.

Send for our free book "Umbrella Economy" anyway. Your umbrella will wear out some day and you will be glad that you know about

THE JONES-MULLEN CO., 396-398 Broadway, New York.

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

REUBEN H. UNDERHILL
Attorney and Counsellor-at-Law

Washington Life Building

141 BROADWAY, NEW YORK

ANYONE desiring to reach the Friends with an advertisement can cover the ground thoroughly with "THE AMERICAN FRIEND." Our circulation is excellent and our rates are moderate; our service has been found satisfactory by many of the most prominent and successful advertisers in the country. Write for booklet on advertising in "THE AMERICAN FRIEND."

THE AMERICAN FRIEND.

718 Arch St., Phila.

NOTICE.

I have secured rates for all those wishing to attend the Indiana Yearly Meeting, commencing Ninth month 27th. Tickets will be on sale Ninth month 25th, 26th and 27th, at one first-class fare for the round trip, good only upon the date of sale, and good returning from Richmond until and including Tenth month 6th. These tickets will be on sale at all points on different roads within the limits of the Indiana Yearly Meeting, and all necessary information can be procured of the local agents at the different points. B. Johnson, Railroad Secretary Indiana Yearly Meeting.

THE TALLEST OFFICE BUILDING IN
THE WORLD.

Towering high above the other "sky scrapers" in New York city is the Park Row Building, which lifts its twin towers 390 feet into mid-air, and unfurls its two flags over the city at a height of 447 feet above the sidewalk:

This monster structure, of twenty-nine stories, contains 950 offices, has 2,095 windows, and cost \$2,400,000. It weighs 20,000 tons, and has a foundation the depth of which is 54 feet. The estimated number of occupants is 4,000.

The Park Row Building is considerably the tallest commercial building in the world; and it may surprise many of our readers to know that it stands upon a foundation of sand.

The territory of Alaska cost \$7,200,000. Up to date the fur companies have taken more than \$33,000,000 worth of sealskins. They have paid into the Treasury more than \$6,000,000 as royalties, with \$1,340,533 in dispute, says the "Saturday Evening Post." No estimate of the whale fisheries is accessible, but the value of the product is roughly placed at \$2,000,000 a year, and the total of \$20,000,000 since Alaska was ceded to the United States. The salmon fisheries yielded \$2,977,019 in 1897, and nearly \$4,000,000 in 1898. The exact figures are not yet known. Since annexation, the total output of the salmon fisheries has exceeded \$30,000,000. In a letter to Congress the United States Commissioner of Fish and Fisheries estimated the value of the Alaskan fisheries, excluding whales and seals, at \$67,890,000. The gold output up to 1897 exceeded \$15,000,000. The total for 1898 is estimated at \$6,000,000, although the exact figures are not obtainable.

DON'T NEGLECT YOUR LITTLE ILLS
MASONS HEALTH DEFENDERS
 ARE EQUAL TO THE EMERGENCY
 FREE FROM CALOMEL OPIUM & ALOES
YELLOW TABLETS CURE DYSPENSIA
 BROWN " " " " " " " " " " " "
 RED " " " " " " " " " " " "
 WHITE " " " " " " " " " " " "
40 TABLETS 10 CENTS
 FOR SALE BY DRUGGISTS OR MAILED FOR PRICE.
 H.T. MASON CHEMICAL CO. 515 ARDUST PHILADELPHIA

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

"Highest Grade at Lowest Cost."

ACKER'S

Dutch Soluble Cocoa

Finest Drinking Cocoa in the world.
Made instantly.

25c. per $\frac{1}{2}$ lb. Tin.

Send for Complete Priced Catalogue.
Mail orders promptly filled.

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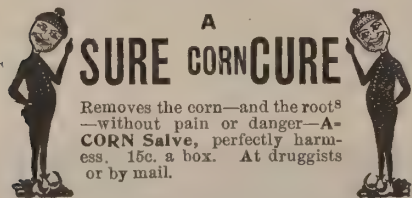
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The American Friend

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NINTH MONTH 21, 1899

No. 38

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ON AN UNJUST JUDGMENT.

The grand question still remains. Was the judgment just? If unjust, it will not and cannot get harbor for itself, or continue to have footing in this universe, which was made by other than One Unjust. Enforce it by never such statuting, three readings, royal assents; blow it to the four winds with all manner of quilted trumpeters and pursuivants, in the rear of them never so many gibbets and hangmen, it will not stand, it cannot stand. From all souls of men, from all ends of Nature, from the Throne of God above, there are voices bidding it: Away, away! Does it take no warning; does it stand, strong in its three readings, in its gibbets and artillery parks? The more woe is to it, the frightfuller woe. It will continue standing for its day, for its year, for its century, doing evil all the while; but it has One enemy who is Almighty; dissolution, explosion, and the everlasting Laws of Nature incessantly advance toward it, and the deeper its rooting, more obstinate its continuing, the deeper also and huger will its ruin and overturn be.

In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, "In God's name, No!"

—THOMAS CARLYLE, "Past and Present," Chapter II., written in 1843.

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The American Friend

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"That they all may be one."*

VOL. VI.

PHILADELPHIA, NINTH MONTH 21, 1899.

No. 38.

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RUFUS M. JONES, EDITOR.

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THE FOOL'S PRAYER.

BY EDWARD ROWLAND SILL.

The royal feast was done; the king
Sought out some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!"

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"The faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame,
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool."

THE GOOD FIGHT OF FAITH.

AN old man—"Paul the aged,"—who was "ever a fighter," is writing to a young man who is just learning what it means to be a Christian soldier in the Ro-

man Empire in the first century. His message has the nature of a battle call—"Fight the good fight of Faith,"—and for himself he says, "I have fought the good fight, I have kept the Faith." "The fight of Faith," what does that mean? What is this exultant cry, "I have kept the Faith?" It means, of course, that "the Faith" is not something which can be kept as one keeps a jewel or a money bag, or as one keeps a pressed flower between the leaves of a book. It is something which must be struggled for, fought for and won to the very end of life.

The easier way is to have the church decide what "the Faith" is, and to have it fixed once for all, so that there shall be no necessity for struggling for it or fighting for it. The individual has then only to take it and hold it. This course the historic church took. But it paid a tremendous price for the peace and ease. It kept the Faith as the mummy tombs kept the Egyptian wheat. Its members had no necessity to fight the good fight of Faith, and their religion became a dead, nerveless, unproductive thing, a something put on from the outside like a coat, instead of something vital, springing out of the heart and permeating the whole personality.

Paul's battle call embodies a fundamental law of the spiritual life. Settle down to a life of slippered ease, with no fight for Faith, no struggle for Truth, no course to run, no goal to press toward, no reach beyond the grasp, and the soul's religion loses its color and its sap as the pressed flower does. What is more pitiable than the Christian who has no onward life, who knows that he is a Christian only because he remembers the date of his conversion, and who has no clearer evidence than his signature to the creed of his church? Paul would certainly not call this "keeping the Faith." "Keeping the Faith" for him is always

bound up with ACTION. It cannot be separated from fighting the good fight and running the course to the finish.

What should we think of a mother who should discover a method of keeping her baby always a baby—who should hold up the poor dwarfed and stunted thing and should say, "See, I have kept my child!" No, the way to "keep" a child is to let it take its true life-course, to let it battle with the obstacles which beset us all in this world, and so let it win an ever-increasing power. It is a course which has its dangers. The child may tumble, it may get bruises, it must have its bitter cries and its pains; but it can be a man with a man's strength in no other way.

The whole question turns upon this point: Is Faith to be something passive or something active? Is it something done once for all or a never-ending action like breathing or heart-throbbing? Is it the medal won by a single victory and kept in a case, or is the unconquerable spirit of the fighter who never lays down his weapons, but goes from victory to victory. Paul takes the second view. It is the throb of the heart, it is the act of the soul, it is the spirit which wrings victory after victory from the enemy—in fact, faith itself is the victory.

A SACRIFICE TO THE HONOR OF THE ARMY.

It is a mistake to suppose that Captain Alfred Dreyfus was condemned as guilty (in spite of the lack of evidence of guilt) by the military court at Rennes because he was a Jew. There is, to be sure, a very strong anti-Jew party in France, and the race feeling is bitter; but it was not this which condemned the captain whose name is now a familiar one around the globe, and those who explain the situation on a basis of race hatred lose the real significance of this criminal and barbaric decision of a court which had decided its case before it began to hear testimony.

He has been offered up as a living sacrifice to the "Honor of the Army," that monstrous god who has altars in every country, and who must be appeased—not by gold and slain beasts, but who, like Moloch, demands living human victims.

Five years ago Dreyfus was made a scapegoat to bear away the rottenness and corruption of the army chiefs. They believed that they could cover up the evil that existed if a victim were found, and so, through jealousy and malice, this unpopular Alsatian Jew was selected and the web of forgery and falsehood woven about him. His story is only too well-known

until he came before the military court at Rennes, where the whole world has followed his trial—one of the most celebrated in all history.

If the court had found him innocent it would have meant that the army chiefs were guilty. It had to brand one man or the whole military system of France. It had to choose whether it would make a monstrous sacrifice of one victim, or let the world see that the French army had its rotten spots which could no longer be covered up. The honor of the army was at stake. It was a head-on collision between the honor of the army and justice to an individual, and justice was for the moment ground under the wheels. The indignation of the world has followed the decision, as it ought, but the indignant editors and ministers and general public do not seem to see that standing armies and military systems cannot exist without victims. Individual justice has never had more than scant recognition in any country when the alleged honor of the army was at stake. Let any poor, innocent, unfriended man get in the way of those red chariot wheels and what hope is there for him? If a country is to worship such a god at all, it must expect to give victims when they are asked, and this is only one glaring instance which has at length shocked the moral sense of the world.

The menace of a standing army and of an imperial military system is infinitely greater, more subtle and far-reaching than most persons realize or dream of. It is not simply a drain on the country's revenue; it is not merely a call and conscription of its young manhood; it not only compels each workingman to carry a soldier on his back, but it gives the nation a brutal fetish to worship—a monstrous god—and it paralyzes the healthy moral sense of a people and substitutes false "glory" and "honor" for truth and justice and righteousness.

A NATIONAL CONSCIENCE.

A SOUND, safe, enlightened individual conscience is not the creation of a moment, but it is the mature fruit of right thought, right emotions, right volitions and right actions. Many a man with a "good ordinary conscience" finds his inward compass needle swung from its true polar bearing and veering to an unsafe point because of a sudden passion, or a warping habit, or a fixed prejudice. Such a conscience cannot be called either "sound" or "safe."

But if the creation of a thoroughly reliable individual conscience is so slow and difficult, much more so is the formation of an enlightened public, or national,

conscience. Strangely enough, a nation will take a course and execute acts amid general applause which would shame and shock nearly every individual of the nation if they should be asked to do the same sort of a thing as men. It is hard to explain this "depravity of a crowd," but it is surely a fact. The mass of the French people seem entirely unmoved over the injustice which has been wrought upon Dreyfus, and there is no long, loud protest from the heart of the people against the injustice, since there is apparently no sensitive conscience formed in the hearts of these people.

The Colonial Secretary of Great Britain has for weeks been following a course which, if pursued to the bitter end, as it is likely to be, will destroy the Boer Republic, in South Africa, will drive these honest, simple-minded, liberty-loving peasant people to the wall and give their lands to selfish, ambitious and money-grasping adventurers. Of course the English people have argued themselves into believing that they have a "case," but it is a much clearer case of dull conscience. For did the English nation have as clear a sense of moral right and fairness as Frederic Harrison—a distinguished Englishman—shows in his noble protest to Lord Salisbury, the Boers would not have need to fear being crowded to the wall.

We do not need to go far from home for our examples. We have been busily engaged for more than six months in the work of killing Filipinos and burning their towns. When the story is told with all "the extenuating circumstances" and all possible allowances it is an awful tale. We may say that "these wretches began it," and "we have clear rights to their islands," and all that, and yet it is a most pitiable affair—a dreadful piece of work which never ought to have been!

But how much has it stirred our national conscience? A little group of men have carried on a more or less unwise method of agitation against the war, and some democrat leaders have tried to make political capital out of an opposition to the policy of the present administration, but the mass of our people has given no sign of an uneasy conscience, and there is no great heart of sympathy for these poor, misguided mortals who are suffering so much at our hands.

The case is still worse when the public conscience is examined on the subject of the work of the American saloon. It sometimes seems as though there were no conscience at all. No statistics appall it, no tale of woe moves it, no total of horrors drives it to action. If there were an adequate public conscience the liquor traffic could not exist one month!

EDITORIAL NOTE.

THE world has seldom seen a greater prophet of righteousness than Thomas Carlyle. He sometimes spoiled his great message with dyspeptic wailings, but in the main his heart was sound and his vision clear. The passage from his "Past and Present," written in 1843, which appears on our cover this week, is the voice of a true prophet, and it is well to read it in connection with recent events in France, and to remember it *always* in our own acts and the acts of our own country.

GENERAL CHURCH NOTES.

George Adam Smith, Professor of Hebrew and Old Testament Exegesis in Free Church College, Glasgow, Scotland, has been called to the pastorate of the Second Presbyterian Church, of Chicago. His decision is not yet given.

The eighty-third annual report of the American Bible Society shows that the total receipts during the past year were \$352,617, of which \$100,268 came from private donations. The total issues for the year amount to 1,380,892 copies, of which 719,622 were distributed in foreign lands.

The Japanese government is taking steps to discourage religious teaching in the schools of Japan. By a recent regulation of the Educational Department of the government provision is made that the youth in schools where religion is taught may be drafted as conscripts for the army. This will seriously affect, if it is carried out, all the schools of Mission Boards.

The "Independent" continues its attacks on A. B. Simpson's methods of raising money and carrying on mission work. The "Christian Advocate" (Methodist) has also taken a similar position, and its last issue contains a vigorous editorial on the whole movement led by Dr. Simpson.

The latest enterprise of D. L. Moody is the proposed reproduction of the largest Northfield Conference in Chicago next month. The August Bible Conference at Northfield this year, as conceded by all who attended, was the best ever held there. It had the greatest attendance and the most deep and scriptural teaching; especially is it said that the number of ministers present exceeded that of any previous season. D. L. Moody's plan is now, as far as possible, to hold a similar Convention in Chicago during the first part of Tenth month, beginning with the first Sabbath in the month. The principal speakers announced are G. Campbell Morgan, of London, whose preaching and teaching at Northfield has increased in power and popularity; J. Wilbur Chapman, D.D., of New York, a leader in the Winona movement and prominent elsewhere in evangelistic work; R. A. Torrey, Superintendent of the Bible Institute; Prof. W. W. White, of international renown as a Bible teacher, and W. R. Newell, the leader of the Moody Bible classes held in Chicago for the past two winters. D. L. Moody, of course, will be present also.

IOWA YEARLY MEETING.

Large numbers of Endeavorers and others came on Second-day to attend the opening praise meeting and reception of the Christian Endeavorers, which is regularly held Second-day evening of yearly meeting week. It was a time of rejoicing and blessing. The regular business meeting of the Endeavor Unions followed the next morning.

At the devotional meeting, Third-day, Ninth month 5th, at one o'clock, Isom P. Wooton, Allen Jay, Charles W. Sweet and others gave short messages of cheer and counsel, with song and praise intermingling. Among others, Aunt Mary Marshall, 94 years old, praised God for the privilege of coming to yearly meeting.

Yearly meeting for business met at two o'clock. Larger numbers of delegates and members were present than is usual at the opening day. The Printing Committee, in reporting the past year's business, announced that arrangements have been made to have the minutes of this year printed and ready to ship within seven days after the close of yearly meeting. Their promptness was commended.

A request from Mt. Vernon concerning the suppression of the liquor traffic was referred to the Representative Meeting, and a question of interpreting the discipline bearing upon secret societies, presented by Lynn Grove Quarter, was referred to a committee. Also a request from Pleasant Plain concerning provision being made for the aged and needy among our ministers was referred to a committee.

John F. Hanson sends a message of greeting and encouragement from his present field of service—Stavanger, Norway. The meeting directed a reply.

Fourth-day morning.—Leanah Hobson and Allen Jay preached able sermons, the former from the text, "He that dwelleth in love dwelleth in God, and God in him."

Afternoon.—From the delegates' report the clerks were reappointed as follows: Stephen M. Hadley, presiding clerk; William Jasper Hadley, recording clerk; Mary T. Thomas, reading clerk; John Fry having been appointed announcing clerk at the opening session.

Those present at this session and arriving later with credentials were Miriam Johnson, Elisha H. Janeway, Susie B. Sisson, Kansas; Leanah Hobson, Lydia Reynolds, Martilia N. Cox, Western; Allen Jay, Franklin Meredith, Mary Moon Meredith, Charles L. Jessup, Indiana; George A. Lupton, William J. Thornbury, Jesse Lloyd, Arthur B. Chilson, Willis R. Hotchkiss and Clinton Reynolds, Ohio.

James Wood and Emily H. Wood, from New York Yearly Meeting, were present without credentials.

The London General Epistle was read and listened to with much interest. At the request of a Friend, James Wood explained the great carefulness with which English Friends prepare their epistles, showing also incidentally how this care and thought, which is given to all their public documents, has given them such great influence upon the English government, and also with the governments of Europe. At the recent Conference at The Hague greater consideration was shown the delegation of English Friends than to any similar body. He also called the attention of Iowa Friends to the fact that they are the nearest meeting to the persecuted and peace-loving Doukoborts, who have recently settled in Manitoba, and constitute a most interesting field for Quaker missionary effort.

Fifth-day morning.—The Book and Tract Committee report the distribution of several hundred bound volumes during the year, and also a considerable number of tracts and papers.

A large part of the forenoon was devoted to the pastoral and evangelistic interests of the church. Zenas L. Martin, general superintendent, has visited within all the quarterly meetings but one. The secretary's report included the following statistics: Number of meetings, 117; number of pastors, 71; number of series of meetings held, 101; number of reported conversions, 673; number of reported renewals, 434; number of reported sanctifications, 376; number added to the church, 492; number of young people who show evidences of a call to the ministry—males, 22; females, 14.

A number of meeting houses have been repaired during the year, and five new ones have been built at a cost of \$8,300. An

indebtedness of nearly \$200 was reported beyond the appropriation allowed the committee the past year. A subscription was taken in cash and pledges amounting to \$229.

Z. L. Martin referred to the devotion and sacrifice shown by the pastors and workers in the yearly meeting. During the past year he had been in some of the richest homes in the world—the homes of some pastors whose support furnished by their churches hardly allowed them the bare necessities of life. Yet they go forward uncomplainingly in their labor of love and devotion.

I. P. Wooton referred to the need felt years ago in the yearly meeting for an adequate supervision on the part of the church of its own work, and to the steps which were taken to secure this end. He had watched the progress of this work with the greatest interest, and is encouraged by the growth and blessing that has attended the pastoral and evangelistic work of Iowa Yearly Meeting.

John Fry called attention to the needs in some of the remote quarterly meetings, especially to the three monthly meetings in Wisconsin.

William J. Hadley urged that quarterly meetings pay their apportionments to the yearly meeting early in order that the work of the committee need not be hindered.

Charles W. Sweet and others referred to the hearty co-operation and sympathy that exists between the pastors and workers and the general superintendent.

Friends in Nebraska sent a communication to the yearly meeting, setting forth the origin and purpose of the recently formed "Nebraska Church and Educational Association."

Of the twenty-two monthly meetings in Nebraska belonging to six quarterly meetings and two yearly meetings, nineteen are the outgrowth of church extension work. Ninety per cent. of the members are such by conviction, and ninety-five per cent. of them never attended a yearly meeting.

Central City College property, recently acquired by the Association, is free from debt. It is the purpose of the managers this year to provide instruction as far as through the freshman year, and add to the course after the first year. About three-fourths of the Nebraska work belongs to Iowa Yearly Meeting.

Herbert J. Mott explained that the Nebraska Association of Friends did not ask to be adopted or endorsed by the yearly meeting, but the report was sent as a matter of information. The new organization in no wise interferes with the regular relations of the monthly, quarterly and yearly meetings.

The public meeting of the Endeavor Society on Fifth-day evening was an occasion of intense interest and blessing. Arthur Chilson gave the opening address. Willis R. Hotchkiss, who has recently returned from four years' service in east Central Africa, spoke with deep feeling of the field, its needs, and God's care and blessing. The meeting was moved in an unusual manner. Charles Sweet followed in a brief, earnest exhortation.

Sixth-day morning.—The various Standing Committees reported by the General Nominating Committee were appointed.

The Committee on Suppression of the Liquor Traffic made a satisfactory report, which was followed by a discussion, showing great interest in this work.

In considering the report of the committee concerning the question of interpreting the paragraph of discipline referring to secret oath-bound societies, the decision was reached that the discipline is sufficiently clear and needs no further interpretation.

Higher education was considered the latter part of the session. Reports were read from Ackworth, New Providence, Le Grand, Pleasant Plain, Earlham and Chapel (Missouri) Academies. The reports from Penn College show a constantly increasing patronage and support, with the former high standing of the institution maintained. The financial condition is still very embarrassing, and further and extensive help is greatly needed. Of the 401 students the past year, Iowa furnished 365; Kansas, 12; Nebraska, 6; Indiana, 5; Missouri, 5; South Dakota, 4; Illinois, 2; Montana, 1; Indian Territory, 1.

The reports show higher intellectual attainments and deeper spiritual life in the College than ever before. President Rosenberger referred to the following additional subjects offered the ensuing year: The English Bible, Comparative Religions, History of Missions. These subjects, together with the missionary and

evangelistic work carried on by the students in Oskaloosa and vicinity, will prove of especial interest to those preparing as Christian workers in the home or foreign field.

Irving C. Johnson, M. Stalker, Cyrus Beede, Enoch Lewis and B. F. Andrews were appointed as the Yearly Meeting Directors of Penn College.

President Rosenberger gave an interesting report of the educational conference at Providence, R. I.

James Wood spoke on "The Importance of Education in the Society of Friends." Other things being equal, an educated man or woman can do everything better than one who is not educated. Man's entire nature—physical, mental and spiritual—must receive due attention.

"Friends of the Truth" was the first name applied to our Society. Friends have furnished three times their proportionate number of members of Parliament as compared to any other denomination. George Fox believed in an educated ministry of both sexes. Besides a school for boys, he established a girls' boarding school, the first one in the world, outside of the Catholic nunneries.

Allen Jay referred to a conversation in which John Bright had stated it as his conviction that it was as much his duty to take part in politics and in the affairs of the government as for Allen Jay to preach the Gospel. God loves this nation. Friends must advance and take a more prominent part in the matters of state, as well as in matters of a strictly religious character. Thirty-one years ago he had done his first work as a "beggar, and had been begging ever since." At that time he had taken up \$1,000 in fifteen minutes in the men's meeting for aid in North Carolina Yearly Meeting, and in a few minutes in the women's meeting upstairs he had received \$400 for that same work. "Friends, I don't know as you give as well as your fathers did!"

Friends often do not love and appreciate and work for their home academies as they should. Keep up a school of high standard; give the children a taste of education in the home academy and then they will want to go to college. "Education will not make a preacher, but it will make a better preacher of one whom God has made."

The committee from last year to consider the subject proposed a new plan for raising funds for yearly meeting stock, the leading features of the proposed plan being, (1) a uniform assessment of 50 cents for all members over 21 years old, and 10 cents for members under 21 years; (2) a special treasurer in each monthly meeting to receive such funds and receipt for them, using blanks furnished by the yearly meeting; (3) each quarterly meeting to be responsible for an amount equal to its present apportionment. After some discussion the subject was referred back to the committee.

Charles L. Jessup, of Indiana, addressed the temperance meeting in the evening. Subject: "The Quakers, Slavery and Temperance." Many of those present regard it as the most able and convincing address within their knowledge. After the address a Friend arose in the audience and said he would give \$50 to have that address given in his home meeting. A lecture tour was subsequently arranged for Charles L. Jessup in Iowa, in care of D. B. Cook, whom meetings wishing to secure him should address, at Earlham, Iowa.

The officers appointed for the Sabbath school work are Anna Draper, general superintendent; Lewis T. Hill, president; Mary H. Lewis, secretary and treasurer; O. E. Dixon, member executive committee.

The reports show but a little over half of our members in the Sabbath school. Special attention has been given to three subjects the past year: (1) Bible Training Classes; (2) Graded School Work; (3) The Home Department.

Charles S. White spoke on the need of studying God's word. L. Maria Deane emphasized the fact that the Bible is the word of God.

William Marshall returned a minute given him three years ago with a report of his work in South America. He showed the great need of a pure Gospel in South America, priest-ridden as it has been for centuries. The doors of Bolivia, heretofore absolutely closed to Protestant teachers, seem just now able to be forced open a little, and one or two workers have possibly just entered that country. H. E. McGrew and T. C. Kenworthy were

appointed to send a letter of greeting to Rufus Garratt, who has recently deemed it right for him to take up work under another denomination.

The report of the American Friends' Board of Foreign Missions was listened to with great interest, largely taken up as it is with matters pertaining to mission work in the West Indies.

Superintendent Arthur H. Swift sent his annual report of the work in Jamaica. There are now three monthly meetings in Jamaica, with a membership of 332. The net increase the past year is 51. The three monthly meetings have raised the past year about \$540. There are six day schools, with 348 pupils. Glen Haven School has a total enrollment of 111, and Seaside, 100. Fourteen Sabbath schools are reported having 760 scholars.

The Penn Peru Board report that they have closed up their work in South America for the present, and urge that all contributions go now through the Foreign Board toward work in Jamaica and other of the West Indies.

The treasurer's report shows about \$3,900 contributed the past year by Iowa Yearly Meeting toward the Jamaica work, besides the amounts raised on the island and amounts contributed outside the yearly meeting. An indebtedness of nearly \$400 reported last year has been paid, and the new year is begun free from debt. Special success appears in the new Girls' Training School. Twenty-one girls are in the school, conducted by Alsina M. Andrews as matron. Most of these girls—Creoles and East Indians—have been converted since entering the school. The reputation of the school is already well-established, and applications of students have been refused for lack of room. How Miss Andrews has carried on this work up to this time, with no assistant and with such signal success, is a marvel to many.

The yearly meeting authorized the Joint Mission Board (made up of the officers of the Foreign Board and the Women's Board) to take up work in Cuba and elsewhere in the West Indies, in conjunction with other yearly meetings, as soon as in their judgment it is practicable to do so, the thought being that the urgency of the matter demands immediate action by the several yearly meetings interested, and that a temporary arrangement should be effected at once for opening and maintaining the work until such time as the American Board may be authorized by the various yearly meetings for carrying on work in the field, and that this work should then be placed in the hands of this board.

James Wood, in a short address, showed clearly the relation and responsibility of American Friends toward the West Indies. He referred also to the substantial aid that Captain Baker, the president of the Boston Fruit Company, has rendered to Iowa Friends in their work in Jamaica, and to his desire that Friends follow up the Boston Fruit Company in those parts of Cuba where the company will locate its operations.

At the close of a short missionary address by H. E. McGrew, in less than fifteen minutes a collection was taken in cash and pledges amounting to \$450.

The Evangelistic Committee report the same organization as that of last year, viz: Zenas L. Martin, general superintendent; William Jasper Hadley, president; Anna Draper, vice president; L. Maria Deane, secretary; Hiram Hammond, treasurer.

Seventh-day afternoon.—Anna Draper and H. E. McGrew were elected as members of the Summer Training School Board, and Gilbert Bowles was chosen to fill the unexpired term of Levi Rees. A number of Friends spoke, stating the advantages offered in the Summer School, and urging that a much larger number attend in the future.

The committee on the subject of aid for aged ministers propose a plan for accumulating a fund, subscribed to by ministers and others, the income to be disbursed by a committee of three, one of whom shall be the superintendent of pastoral and evangelistic work.

Willis Hotchkiss, of Ohio Yearly Meeting, presented a plan for opening an industrial mission in East Central Africa, near Victoria Nyanza. He also asked the meeting to appoint two members of an advisory board as contemplated in their plan. William Jasper Hadley and Susie J. Martin were reappointed as the Iowa members of the American Board of Foreign Missions, and also to serve as members of the proposed Advisory Board for Africa.

The delegates reported about the usual appropriations, amount-

ing in all to \$1,945, and urged that one-half of this amount be paid to the yearly meeting treasurer by Second month 1st, and the balance by Eighth month 1st, 1900.

William Wildman was reappointed treasurer of the yearly meeting.

The statistical report shows a little lower membership reported this year than last.

Charles S. White deplored this loss in numbers as indicating lack of life and power in the meetings. Several others accounted for the lower numbers reported from the fact that a large number of monthly meetings have this year dropped from their lists of members large numbers of those whom they have failed to locate after diligent efforts to find them.

James Wood said that he had heard much about Iowa Yearly Meeting, and had heard fears expressed that the present pastoral system would produce a domineering spirit among the ministers. Since being in the yearly meeting he had detected no indications of this domineering spirit, and was convinced that it did not exist. He was pleased to observe the spirit of humility and devotion so generally manifested—devotion to the service of the church and of Christ. "Who serves the church serves the Head. Who serves the Bride serves the Bridegroom."

On the Sabbath, meetings were held both morning and afternoon in the yearly meeting house—in the tent and at two stands in the yard, and in the evening Friends preached by invitation at nearly all the churches in the city. The crowd upon the grounds was estimated as high as 10,000 people, and the best of order prevailed. The collections taken at these meetings go toward the Church Extension work.

Second-day morning.—The closing session was mainly taken up with reports of committees and words of farewell.

John Henry Douglas sent to the meeting a message of love and greeting by Eli G. Parker.

Several spoke of the absence of certain of our aged Friends, and a minute of love and greeting was directed to be prepared for them.

The sessions of the Meeting on Ministry and Oversight were occasions of wise counsel and timely teaching.

At the opening meeting on Fourth-day morning Isom P. Wooton and Allen Jay spoke especially counseling the ministers and workers, and at a meeting appointed for the purpose Allen Jay further addressed the young preachers and workers.

At the session on Sixth-day afternoon James Wood gave a deeply spiritual and intensely practical address on "The Duties of Elders."

Devotional meetings were held, from two to four in number daily, according as the business program of the yearly meeting allowed time for them. The Christian Endeavorers conducted a six o'clock prayer meeting, except Fifth-day morning, which was observed as "Quiet Hour." All these occasions were times of great blessing.

FOR THE AMERICAN FRIEND.

MY EXPERIENCE IN THE CIVIL WAR.

BY EDWARD C. COOK.

Finding an old roll of letters addressed to my wife during the closing year of the Civil War, I felt that it might interest some readers of THE AMERICAN FRIEND, and honor Him who preserved and protected me, for me to tell some of His gracious dealing with me in that time of peculiar trial.

During the summer and autumn of 1864 I lived with my young wife on a rented farm some miles north of Coal Creek, in Keokuk County, Iowa.

The country was then new and wild. Not a neighbor's house, nor fence, nor acre of cultivated land, save that around our own dwelling, could we see.

The fear of a draft to fill Iowa's quota of troops hung as a dark cloud over the people, yet I felt little fear.

Thoroughly educated in the principles of Gospel peace and Christian non-resistance, I could not join in the strife of war. If drafted, I expected to ask, in accordance with a provision kindly made by Congress to meet such cases, to be assigned to service in caring for the Freedmen; but even if the worst should befall me, I felt that it would be blessed to join that army of sufferers for conscience' sake of whom I had read from early childhood. Afterwards I remembered a wise piece of advice once given: "Let not him that girdeth on his harness boast as he that putteth it off."

Near the first of Eleventh month I was notified that my name had been drawn. I had no trouble in proving my right to the provisions of the law for "non-combatants," and received a certificate of such proof from the provost marshal, who also placed a note to the same effect against my name on the rolls. I had to report at Grinnell, Iowa, on the 18th, to be sent to Camp McLellan, near Davenport. There I was told to await an assignment. Five days before the dreaded day our second little boy was born. Ere this we had begun to realize that we were in trouble, but tried to meet it bravely. We were poor and far from relatives or friends who could assist us. A kind family coming into the adjoining settlement seeking a home, I arranged with them to move in with and care for my wife and little ones till they were able to be taken to our relatives near Springdale.

It was a tearful parting, yet we had no fear that I would not get the position I asked. I was forced to put on the uniform, in consenting to which I afterwards felt I had made a serious mistake.

Arriving with many others at the camp, I sought the officer in charge and presented my precious certificate. He received me coldly; said all he could do was to send me to the front, and told me I must wait for my assignment till I reached a regiment; and a day or two later ordered me to take a rifle and go on guard, and on my refusal seemed greatly enraged, threatening me with severe punishment; but afterwards, hardly daring to carry out his threats, as I thought, told me he would send me South with the first squad of recruits, which he fulfilled.

I wrote at once to Brinton Darlington, of Muscatine, a prominent and energetic Friend, who was my stepfather, asking him to take steps at once for my relief, which I felt sure he would not be slow to do. But, suspecting no foul play with my letters, I put all I wrote while I remained there in the camp mail box, only to discover after I returned home that they were all retained till I was safely sent South.

For four very long and weary months to me I received not a word from my wife or friends, or saw a person I had ever seen before. Though I wrote to my wife as often as once a week, and she promptly answered, yet moving from point to point her letters did not reach me. Neither could my friends, who, through that generous and efficient friend of the suffering, Francis T. King, promptly carried my case before Secretary Stanton, reach me with the relief they secured. Dear noble man! He made several trips to Washington on my account, and afterwards

positively refused the return of his necessary expenses.

Eleventh month 25th found me with one hundred and thirty other recruits assigned to the Ninth Iowa Infantry on the cars under guard as prisoners on the way to Nashville, Tenn.

Naturally of a very sensitive and timid disposition, I did not escape intense mental suffering at times as the clouds thus settled around me. Yet often the blessed Master fulfilled His gracious promise, "As one whom his mother comforteth so will I comfort you." My bosom swells with emotion and tears come to my eyes even now as I remember one day, when overwhelmed with fears, I took my little hymn book and asked Him to cause it to open to something that would be a message to my soul from Him. Wonderful to me was the answer, as several times in succession it opened to words that seemed to have been written especially for my condition, and when at last I read,

Forward, and fear not—the billows may roll,
But the power of Jehovah their rage can control;
Thro' the sea and the desert thy pathway may tend,
But He who has saved thee, will save to the end.

I cried through my tears, "Lord, it is enough." Again, while on the cars going South, a guard, seeing my Bible in my hand, took it and returned it again, pointing to the words of the ninety-first Psalm, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." He did not know my condition, but I was sure he was directed by One who did.

Reaching Nashville just as the Ninth Iowa, under Sherman, had started on the famous "march to the sea," and General Hood, with his hungry Confederate army, was marching up on the strength of two ears of corn a day to attack Nashville, with the promise of plenty whenever they should surmount its triple line of defences and enter the city, we could go no further, and found ourselves domiciled in The Zollikoffer, an immense brick building, said to contain 365 rooms, built by General Zollikoffer for a hotel, but confiscated and used for exchange barracks. Into this were crowded between 5,000 and 6,000 men, who, from various causes were away from their commands, mostly unarmed.

Our "hotel" accommodations during the two weeks or more spent there were not the best. Much of the time we were unable to get water, except to drink, and were piled around like hogs. Filth and vermin reigned. When hungry, we would be obliged to "fall in" ranks a long way from the one dining hall, and stand an hour or more before we could reach the door and partake of our scanty meal of a slice of bread, a piece of boiled pork and bowl of coffee, or sometimes bean soup. Oh, the glories of war as I saw them! Camp life is ever a fearful school of vice.

Through those long halls could be seen hundreds of men seated on the floor around blankets on which they were playing cards, laying them down with that spiteful slap that always tells so clearly the demoralizing nature of the game, while around them lay the little piles of money, "put up just to make it interesting," while foul language of every sort seemed like a fog to

fill the air; and one could scarcely think sometimes, even in the silence of night, without such words seeming to follow you like vultures of darkness.

Soon after reaching Nashville we heard the roar of artillery at the battle of Franklin, and General Thomas fell back and occupied the defences around us, closely followed by Hood, who besieged the city; and on Twelfth month 5th we were marched out on the Capitol grounds to be armed and organized to assist in its defence.

I used every opportunity to present my case to officers in command, sometimes receiving in return abusive language, sometimes silent contempt, and sometimes they were so kind as to tell me they were sorry for me, but could not help me. But my help was alone in Him whom in my weakness I was trying to obey. The day passed away and all were armed except myself and a few others. The supply of arms was exhausted, and I was left to go back to my "hotel," now nearly empty of its boarders, and remain till the evening before the battle, when we that were left were taken to the inner line of defences ready to be used if needed.

For two days the awful storm of battle raged in front of us, but was not permitted to touch us. Almost under the shadow of Fort Negley, we could see the shells from its mortars flying with a hiss through the air, and hear the yell of the charge and awful crackling of rifles. I have never heard other sounds so terrible as the yell of the battle charge. I could easily think the bottomless pit was near, and I heard in mighty chorus the shrieks of demons and lost souls. But no! It was only the sons and brothers of a Christian (?) nation striving in desperate madness to mangle each other's bodies and destroy each other's lives.

The next day, though the rain poured down incessantly, we marched toward Murfreesboro in pursuit of the flying foe. Every thread of our heavy winter clothing was wet, and our knapsacks, canteens and haversacks, containing two days' rations, pressed us down into the mud like leaden weights, and the aching of limbs and shoulders would have seemed unendurable had there been a way to escape it. About dark, the rain ceasing and a freezing wind blowing up from the north, we stopped to spend the night in the woods as best we could. So tired and stiff was I that I felt tempted to lie down and perish rather than make any further exertion, but the thought of loved ones left behind lent renewed energy, and, succeeding in starting fires, managed to pass the night more comfortably than we expected.

However, the Lord fulfilled His promise, making this work for my good, for it caused a lameness in my ankle, so that when, five days later, I got off the cars that carried us from Murfreesboro to Huntsville, Ala., I could not walk, and was sent to convalescent camp at Chattanooga, where some weeks of rest and half rations made me ready for a long trip to Goldsboro, N. C., via Cincinnati, Annapolis and the ocean.

Now a word on the pleasures of military traveling: South from Murfreesboro we were crowded into box

cars, sitting on long seats like those in an old Friends' meeting house, and so densely packed that if the men wished to reach the door they must walk on the back of a seat, or, losing their balance with the swaying of the car, come down with full force on some one's knees. I remember sitting so conveniently near the door as to be stepped on many times. However, from Chattanooga back to Nashville I got on the roof of a car, with one arm thrown over the centerboard and feet just at the eaves. There I remember another man and I slept one night, and woke to find that one of our blankets had slipped off over the edge, where we might easily have followed.

On the steamer for Morehead City we were so closely packed in the hold that only part could lie down at once, and when at last I joyfully found myself on my way from there to New York, driven by the rain one night from the boiler deck, I found shelter in a 3 x 4 coal closet, and curled myself up to rest on a pile of coal—the hardest bed I ever tried. But to return: taking a river boat at Nashville, we slowly crept up the Cumberland and Ohio, chilled by the increasing cold, till, stopped by the ice, we found a harbor at Carlton, at the mouth of the Kentucky river.

Here occurred one of those scenes of drunken debauchery which three times during these wanderings made me almost ashamed of the human form. We had to sleep in the hold for warmth, and returning from a stolen trip up town, well filled with Kentucky whiskey, in drunken stupor, they covered the floor so we could hardly get about. After marching back from Carlton to Eminence, and taking the cars there for Cincinnati, the soldiers discovered a car-load of whiskey on the train, and when we reached Covington many were too drunk to walk, and others were worse than wild animals. Through the streets of Cincinnati they marched, yelling like savages. I saw a soldier just before me thrust the butt of his rifle through a costly window. The cost of that glass has never gone into the war statistics, neither did the retrograde movement in the temperance cause, or the increase of crime—in their aggregate costing some millions of millions—which came as legitimate results.

Passing on through Ohio and Pennsylvania, we spent most of one night standing in the streets of Pittsburg, and another in Baltimore, where Francis T. King had then in his hands an order for my release, but he did not know that I was there, and I went on to Annapolis, where we waited a week for an ocean steamer. I especially remember our stay there at Camp Parole as a time when I felt the Divine Presence so blessedly near and had the assurance that my Saviour would go with me and help me to the end. And greatly did I feel the need of Divine support. To be constantly surrounded by thousands, among whom you are as a speckled bird, carrying in your bosom views and principles that not another shares with you, condemned by most and barely pitied by the few, with not a word of cheer from one sympathizing friend in all the world, is a test of faith very severe for one young in religious experience.

A steamer ride on the grand old ocean, and then on the cars across the level pine lands of Eastern Carolina, and we were camped at Newbern.

One peculiarity of my situation was, that being with a large number of men who were away from their command, our officers were frequently changed. Finding myself at this time under a new officer—a stern, ironsided captain, who spoke to be obeyed—I sought an opportunity to present my case. He listened to my story impatiently, looked at my certificate, and turning on his heel, remarked, "All I know is you wear the uniform, and I'll arm you or I'll shoot you;" but "God disposes," and I never saw his face again. The next day our straggling command of about five thousand were reorganized. I found myself in one of two companies of unarmed men, who were assigned to what was known as pioneer duty, such as repairing military roads, building breastworks, etc. Marching forward, we found the enemy's lines at Wise's Forks.

Being ordered out to build breastworks, I refused. Our lieutenant in command, a tender hearted young man, would not punish me for my conscientious scruples, which made the lieutenant commanding the other company so angry that he declared that if Lieutenant Bennet would turn me over to him he would make me do duty or tie me down in the water till I drowned. A soldier standing by remarked, addressing me, "I know what's the matter with you: you haven't a heart bigger than that," holding up his thumb.

A few days after this, after an almost sleepless night from a feeling of impending trouble, I was called up very early to find that while most of my company were detailed to put up telegraph poles, I was left with the other company, which was ordered to repair roads in advance of the artillery, as the enemy's lines were falling back and we were to march to Kingston. Here my courage failed, and leaving my own command I went with an armed company containing some men with whom I had become well acquainted. Two days after reaching our next camping place, seeing the pioneers returning to camp from their day's work, cutting ties for the repairing of the railroad, I rejoined them. The lieutenant, seeing me, exclaimed, "Well, Cook, where have you been?" When I told him he said, "Did they drive you off?" "No," said I, "they used me very kindly." "Did you get starved out?" "No," I replied, "I've had plenty to eat." "Well, what did you come back for?" "To see what you are going to do with me."

"Well, this is what I will do with you," said he; "you must cut so many ties a day, or go back, and I will report you to the general as absent without leave." But before he left for his own quarters he turned to me again and asked why I refused to do duty. Rejoicing at the opportunity, which I could not gain before, I told my story and showed my certificate. He seemed impressed, but silently went his way. The next morning he came and asked me if I was willing to stay in camp and watch that no one stole anything while the others were at work. I told him I would be glad to do so.

From this time till I reached the regiment he was my firm, unwavering friend. Not so with some of his men. First they complained that I drew rations, and said if I would not work I should not eat, but the lieutenant told them I had a right to as good rations as any of them, and I should have them. Then one day, when the lieutenant was away, they talked of hanging me up by the thumbs, saying if the lieutenant would not punish me they would; when out of the crowd stepped a fine-looking young man, and, calling attention to himself, said, "I volunteered in the first company that was raised in my part of Ohio, and I have been in the army ever since. I claim to be as old a soldier as there is here, and I came out to fight for liberty, and liberty of conscience, too; and if you want to do anything to this man you have me to fight first." His bold speech hushed the tumult like magic.

Thus my great Protector shielded me, and not a hand was permitted to be laid in anger upon me. This proved to be the last attempt at persecution, though not the end of my sufferings. With Schofield's command we entered Goldsboro some days in advance of Sherman, whose arrival I anxiously awaited, sure that when I reached my regiment I should get letters from home, and that my friends would find a way for my relief, but when it came, though nearly every man who came with me soon received letters, there were none for me. This, added to the long suspense and threatening clouds that hung over me, nearly unbalanced my mind. I imagined my wife and little ones dead and that I should see them no more. But the darkest time was just before the dawn.

Late one evening, as I had left the campfire for the shelter of my tent, and laid down to rest, a voice called out, "Does Cook stay here? Here's a letter for Cook!" I think there was not money enough then in camp to have bought that letter. Down on my knees, by the flickering light of the campfire, I read, as best I could for my tears, the lines recently written by my wife's dear hand. I never have told, and probably never shall tell, the story of that letter without crying, and now, after the lapse of more than thirty-four years, can hardly write for emotion. Soon after this I received an order to go to the hospital at Keokuk, Iowa. A second order for my discharge was received at the regiment soon after I left, but never reached me. I have reason to believe it found the waste basket at the hospital headquarters.

Soon after reaching the hospital, my wife came to visit me. When we met neither could speak; sitting down together with clasped hands, we could but think of all the way the Lord had led us, and praise Him for deliverance.

Let me, in closing, express two thoughts that press my heart:

(1) While I feel that I was very weak in the hour of trial, I found God faithful.

(2) No tongue can tell, nor pen or pencil sketch, the awfulness of war.

Seneca, Mo.

FOR THE AMERICAN FRIEND.

THE LIQUOR TRAFFIC.

BY AARON M. BRAY.

The liquor traffic exists because there is a demand for liquor for beverage purposes, hence if you do away with the demand you stop the traffic.

Legally the liquor traffic exists because the law permits it; the law exists because of the character of our lawmakers. Therefore, the individual voter is responsible for the liquor traffic.

At the commencement of the Spanish-American war a young man, a Christian, the son of a Christian mother and an honorary member of the W. C. T. U., enlisted in the army and went forth wearing the little bow of white ribbon which is so well known to the readers of *THE AMERICAN FRIEND*. This young man determined to be true to the principles of temperance. He was detailed to attend the bar in the regimental canteen, and for two weeks he was compelled to serve intoxicating liquor. Who was responsible for this? First, the colonel of the regiment; secondly, the President of the United States, who could have abolished all the canteens by an executive order; third, the individual voters who placed him in his position of trust. How can the individual be free from responsibility? By using the ballot as a sacred trust, and asking the question, Can this man be depended upon as one who will be true to the prohibition of the liquor traffic?

No Christian can with safety vote for men who favor the gold standard or bi-metallic standard if they are also in favor of the continuance of the liquor traffic. Education in the matter of the duty of total abstinence should be pressed with all possible vigor. The substitution of coffee and tea houses for the saloon may help, but the evil will continue until the right kind of ballots are placed in the ballot boxes.

Theoretically, the church is in favor of prohibition. Practically, it is almost unanimously in favor of the liquor traffic. When the church registers her sentiments at the ballot box, as she now does by resolutions, there will sweep over this nation such a revival of religion as has not been seen in a generation. God speed the day!

Portland, Oregon.

FOR THE AMERICAN FRIEND.

GOD'S LEADINGS.

BY A. H. HUSSEY.

"I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go," Isa. 48: 17. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," Ps. 32: 8. "There are but few Christians who have not made the mistake of supposing that one direction from God to act, in a certain way, is necessarily the right way to act always under similar conditions. Whereas, God is ever guarding us against systematizing His leadings, because a system in the matter of guidance would lead us to independence of God as soon as we learned His

rules. All God's dealings with us in grace tend to get us away from rules and systems, and deal with us immediately at all times." "The Lord shall guide thee continually," Isa. 58: 11. In proof of this we only need to read the Bible, and notice the lives of God's people, to see the grievous mistakes and painful failures they have made in this way. And see the condition of the Church to-day and in days past: bigotry, intolerance and ecclesiastical rules and customs govern almost universally; so that the Spirit's leadings have but little place in any person or church.

A. T. Pearson says, "The greatest hindrance to the work of the Holy Spirit is the church organizations and plans, and all are guilty. The Holy Spirit will not work according to plan or rule of churches or men. Ecclesiastical bigotry interrupts spiritual harmony and unity." Rev. F. Chappell, of Boston, gives a suggestion as to why God should vary His leading in work and worship. He says, "In proportion as things or practices grow old, they grow away from spirituality." This may in part account for much of the cold, formal, lifeless worship and preaching and the little power manifested to draw souls to Christ for salvation. There is often a lack of ability in fighting God's battles for souls, because the enemy knows our plan of attack or mode of warfare, and is fortified against it; when if we had some new mode, given by God, as He used to do when His people fought their enemies of old, we might always be victorious. We see that at one time rams' horns were used; another time, pitchers and lamps; then singing; also, the sword; then by ambushment and going in the tops of mulberry trees. Never two battles fought the same way to be successful. Let us learn a lesson from this, and see to it that God is leading us continually in every service, and not be surprised if it is in a new and different way without a precedent.

Mount Pleasant, Ohio.

In "The Missionary Review" for August the editor-in-chief, Rev. Arthur T. Pierson, D.D., has an opening article on the "World's Missionary Conference of 1900" in which he says: "One of the grandest gatherings of the age is already convoked for the closing year of this century in the metropolis of the Western world, a notable conference of Christian workers from all parts of the earth, such as has never been seen before on a scale of like magnitude. This ecumenical council on foreign missions, which is to convene in the city of New York for twelve days, beginning Fourth month 21st, will in many respects have had no rival in all church councils, for its main features are unique. It will not only be of intense interest to every denomination of disciples and to every society of missions throughout Christendom, but it will be composed of representatives 'from every nation under heaven,' and its constituency will, therefore, span the oceans and link the continents. Protestant missions from sunrise to sunset, and from equator to poles, will send delegates. No other council of the church has had equal importance, perhaps, since that of Nice, in 325 A.D."

The International Lesson.

Lesson I.

F URTH QUARTER.

Tenth month 1, 1899.

JOY IN GOD'S HOUSE.

Psalm 122.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord. 122: 1.

DAILY READINGS.

Second-day, Ninth mo. 25.—Joy in God's house. Psa. 122.
Third-day, Ninth mo. 26.—Songs of gladness. 2 Chron. 29: 25-31.
Fourth-day, Ninth mo. 27.—Longed for. Psa. 84.
Fifth-day, Ninth mo. 28.—A good thing. Psa. 92.
Sixth-day, Ninth mo. 29.—Come ye. Isa. 2: 1-5.
Seventh-day, Ninth mo. 30.—Christ's example. Luke 4: 14-22.
First-day, Tenth mo. 1.—Heavenly worship. Rev. 7: 9-17.

The Book of Psalms or Psalter is a collection of sacred poems written at different times and under various circumstances. There is, perhaps, a thousand years between the time of the composition of the earliest Psalm and that of the latest. The authors are in some cases given, and in some cases no author is named. It should be remembered that the titles must not be considered as part of the text, and that sometimes there appears to be no doubt that the titles are incorrect.

In the Revised Version the Psalms are divided into five books, which end respectively with Psalms 41, 72, 89, 106, 150. To each of these books there is a doxology, such as "Praise ye the Lord," or "Amen and amen." The Psalms were the hymn book of the Jews, and were used very much as collections of hymns are to-day. The use of titles was also similar.

David's Psalms were spoken of just as we speak of "Ripon's Hymns," or "Moody and Sankey's Hymns," meaning David's collection of Psalms, in which some might be by David, but not necessarily all. This fact explains the title a "Psalm of David" prefixed to Psalms which internal evidence shows could not have been written by David.

Psalm 122, which constitutes the lesson, forms the third of a group of fifteen Psalms known by various names. In the authorized version they are termed "Songs of Degrees," and in the Revised Version "Songs of Ascents." They are also called "Pilgrim Psalms," "Songs of the Upgoings," "The Travelers' Hymnbook," etc. It is not known positively what the title does mean. The most widely accepted opinion is, that they were intended for pilgrims going up to Jerusalem. Others believe that some, if not all, were composed or selected, about the time of the return from the Babylonish captivity, for the use of the two hundred singers who went along with the procession. As a whole, the collection does not seem applicable to returning captives, and particularly Psalm 122; but others are remarkably appropriate. Possibly the collection contains Psalms of each character.

The Psalms appeal to all hearts, because they appeal to those emotions which are in every breast. They express the longings, the hopes, the fears, the prayers of every heart. No portion of the Old Testament is so familiar.

1. "I was glad." True religion always begets joy.

"Let us go." This is the right kind of an invitation. "Come with us" is better than "go." The true believer desires that others should share with him the blessings which are his. "House of the Lord." Here, the Temple, which was the symbol of the Lord's presence and where He was to be worshiped.

2. "Our feet shall stand." "Our feet are standing." Revised Version. The singer represents himself as already within the holy city.

3. "That is compact." The meaning is not very clear. It may be that the writer wishes to emphasize the difference between the country and the city; or it may be to declare that Jerusalem is a city well built and well fortified against an enemy.

4. "Whither the tribes go up," etc. This would seem to indicate a pilgrim-like character for the Psalms. The words could hardly have been used of the return from the captivity. Compare Deut. 16: 16. "Unto the testimony of Israel." Better as in Revised Version. "For a testimony unto Israel." "To give thanks." Thanksgiving is essential for spiritual health and joy. Recognizing the source from which all blessings flow brings the soul into a condition in which more blessings can be appropriated. Compare Phil. 4: 6, 7.

5. "For there are set thrones." Jerusalem was at once the civil and religious capital of the nation. "Judgment." Justice is part of the economy of the city of God. Righteousness is in one place applied to the gates of the city. To the Jew the ideal Jerusalem was the place where justice and righteousness should reign. Jer. 22: 2, 3. "Thrones of the house of David." David's successors.

6. "Pray for the peace of Jerusalem." That which the Psalmist desires can only come from the Lord. The Hebrew word for peace is shalom; it is the "sallem" in the name of the city, which as a whole means "city of peace." It is as much as to say "pray for peace in the city of peace—let the name be a reality. "They shall prosper that love thee." Those who truly love Jerusalem will love that for which the true Jerusalem stands, and, as a result, will know what true prosperity is.

7. "Peace be within thy walls," etc. Let all those who dwell within the walls know what this true peace is and experience the true prosperity. "Thy palaces." Here, probably, not so much the Kings's dwellings as the homes of the people.

8. "For my brethren and companions' sakes." He was not selfish in His desires and prayers.

9. "Because of the house of the Lord." Better as in Revised Version, "For the sake of the house of the Lord." The Temple, as representing the presence of the Lord—hence for the sake of the Lord in remembrance of what He has done for us, of what He is. "I will seek thy good." The good of the city—Jerusalem.

PRACTICAL THOUGHTS.

1. "Rejoice in the Lord."
2. "Be ye thankful."
3. "Bear ye one another's burdens."

Christian Endeavor Department.

All communication intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR TENTH MONTH FIRST, 1899.

OUR OWN CHURCH: WHAT CAN WE DO FOR HER?

Psalm 122: 1-9.

(A meeting to discuss denominational work.)

Second-day, Ninth mo. 25.—Christ and the Church. Eph. 5: 22-27.
Third-day, Ninth mo. 26.—The Head of the Church. Col. 1: 12-20.
Fourth-day, Ninth mo. 27.—One body, many members. 1 Cor. 12: 12-28.
Fifth-day, Ninth mo. 28.—The Church at work. Acts 2: 37-47; 13: 1-3.
Sixth-day, Ninth mo. 29.—The Church militant. Matt. 24: 3-14.
Seventh-day, Ninth mo. 30.—The Church triumphant. Isa. 60: 14-22.

It is always worth while to remember that "Christ loved the church and gave himself for it." If He could do that with His perfect knowledge of all its weaknesses, then we shall do well to love it and to give ourselves for it. It was not an ideal church that He loved; it was an actual church, just as we find it now in the world.

It is a thousand times easier to find fault, to pick flaws, than it is to set our eyes upon Christ and to press forward toward the mark of the life perfected in love. Pharisaism is natural to men. Sincere, patient, cheery, hopeful service comes only from the spirit of Christ. First of all these, we can learn to love the church. It is doubtless true that many young people do not at first learn to love all the doctrines or methods of the church to which they belong. Some of them lie beyond us as yet, and time will be required for us to come to the understanding of them. But I give it as my thorough conviction, after an experience of many years, that it is best for us to love and thoroughly give ourselves to the truth we do see and understand, and keep out of contentions about matters not yet clear to us.

We can do much for the church by a hearty co-operation with her regular methods of benevolent, educational and missionary enterprise. Something new, something independent, something originated and carried on by some one man in whom we have come to have confidence, appeals strongly to a certain class of people, and leads them to forsake regular church activities for these more striking methods. But it would not be difficult to show how one after another of these new departures have come to grief, either through the lack of ability of the leader, or the incorporation of some principle of action inconsistent with permanent success—not to say, also, sometimes through absolute fraud and dishonesty. Christian Endeavor stands always for faith in the church and loyalty to its regular work, and no Endeavor Society or Endeavorer is loyal that runs off on tangents.

We can do much for our own church by loyalty to its educational institutions. Hundreds of our young people have just chosen their colleges for the coming year. I do not hesitate to say that even at larger expense and a possible poorer equipment the denominational college is the best for them. It is best because it stands for moral and spiritual training, as

well as literary and scientific. The most receptive and character-building age of youth needs the formative influence of a Christian college to make life of highest value. A secular institution is one-sided; only the institution pledged to moral and spiritual, as well as literary and scientific culture, is truly broad. Progressive scientific thought needs co-relation to moral and spiritual truth, and a Christian college stands for that co-relation.

We can do much, very much, for the church, locally, where we attend and with which we are identified in membership by a hearty co-operation in all its work and public services. Learn to think of yourselves as a part of it. Avoid that absolutely pernicious habit of speaking of the church as "they." Speak of it always as "we." Learn to appreciate the value of regular services. No Christian life is well balanced that depends chiefly on the emotional, the specially enthusiastic or the unusual in church service. Learn to make the most of your regular service. Fifty-two prayer meetings in a year faithfully attended and rightly improved will count for more in your religious life than any ten days of special meetings. Then learn as well to faithfully co-operate with evangelistic services. It is a sign of a small mind to narrow the scope of your religious activities. Here may come opportunities for special enlargement of your own spiritual life and for winning souls to Christ. Beware of the critical attitude in any department of church life. Love may not be blind, but it is never critical or captious.

We shall love our church more as we know more of its history, of its work, of its purpose, and of its message for the world. That it may have made failures must not be allowed to blind us to the truth about its successes. Study then its history, its great men and women; learn the truth it stands for; know about the work it is doing in the world to-day. Do not use any of this knowledge as a basis for boasting over others, but only as an incentive to faithfulness in your own work.

AN OPEN LETTER.

Friends of Peace:

The war goes on. "The ear is pained, the soul is sick with every day's report." The youth of our own country are falling by thousands—falling in battle, falling through the agonizing ordeal of fevers and wounds and wasting diseases, falling through the dire demoralization always attendant upon army life; and if press reports are to be trusted a four-fold destruction is depleting the islands into which we have carried the war.

We deplore all this, but are we doing all we might do to hasten the coming of a better condition of affairs? We have the right of petition and of protest. Right implies responsibility.

Ought there not to go out from every one of our assemblies—our weekly, monthly and yearly meetings—to the President of the United States and his associated executives, an earnest plea for the cessation of

this cruel and most uncalled for war. Individual letters, also, should be sent, but sent in great quantities. Why not invite congregations to agree upon a certain day, or within a certain week, to write personal letters imploring peace. A dozen or two would perhaps be little heeded, but a dozen or two thousand might make an impression, and every one sent helps to make the thousands.

We know that our President was most reluctant to initiate this deplorable contest. Perhaps if Christian citizens had stood by him in such numbers as they should, saying, "Let us be patient; let us overcome evil with good; 'let us have peace,'" he might have been strengthened in the position he desired to hold, and not have been urged into belligerent measures.

We did not precipitate the war, but are we sure that we do not, in our silence and apathy, permit its continuance? And is not our Lord saying to us now as truly as He did to Solomon in olden time, "Ask what I shall give thee?"

And shall we not ask first of Him the wisdom and the courage that we so much need, and then ask of "the powers that be" that hasty steps be taken for the ending of this strife? It is a solemn consideration. Let us give it the attention its importance demands.

H. LAVINIA BAILY.

Knightstown, Ind.

News from the Field.

William J. Harrison, who has acted as Clerk of Ohio Yearly Meeting for nearly twenty years, was released from that service this year at his own request. W. M. Perry, of Damascus, was chosen for the place.

The bequest of \$100,000 left by John G. Lane to New York Yearly Meeting for educational purposes, is subject to a government war tax of ten per cent., which means that \$10,000 of the bequest go into the United States Treasury.

On Fifth-day, the 7th inst., when Philadelphia was full of visitors to the reunion of veterans of the Civil War, a considerable number of strangers attended the Friends' Meeting at Fourth and Arch Streets. On the afternoon of that day and on Sixth-day about one thousand, it was thought, visited the grounds attached to the meeting house.

The "Y— Almanac" for 1900 is now ready. It is edited by our Friend, Frances J. Barnes, of New York city. It is a very attractive booklet, and contains much valuable matter. It is sold for the benefit of the Clara Parrish and World's Y Fund. Price, 25 cents. To be had of Frances B. Yarnall, 1011 Park Avenue, New York city.

We clip the following item from one of our Roman Catholic exchanges: "Our esteemed contemporary, THE AMERICAN FRIEND, may not, and probably did not, have in mind a Catholic community when, in the course of an editorial upon Rev. Mr. Cooke's article on the decline of religion in Protestant circles, it said: 'Go into a community, on the other hand, where the churches have a vital message, and where their members are full of present and expectant faith, and you will find that the whole neighborhood is leavened by such churches. The most irreligious man in the place is forced to believe that there is a force in religion which he himself has not.' That is a very fair non-Catholic description, however, of the religious condition of a Catholic community."

Here is one among the many kind expressions of appreciation

which we have recently received: "I feel as though I want to give my appreciation of THE AMERICAN FRIEND. I do not see how any one that is interested in the work of the church, as he should be, can do without it. I like the paper throughout. I very much enjoy the editorials. May the Lord bless you in the work."

We have received the following letter from E. J. Rees, of Johannesburg, South Africa:

"Johannesburg, S. A. R.

"Rufus M. Jones.

"Dear Friend:—We have been greatly surprised to learn, from a clipping taken from THE AMERICAN FRIEND, that there are about fifty Friends in South Africa, and that the establishment of a meeting in this city was under contemplation. We are inclined to think there is a mistake somewhere, as we have no knowledge of any such intention. Neither do we think there are so many as fifty Friends in this part of Africa who could be relied on to walk according to the doctrines that Friends teach.

"Certainly there is not material here in the city of Johannesburg for the establishment of a meeting for worship according to the principles of Friends. When Brother Roberts, together with myself and wife, reached here in the first days of May, three months ago, we learned presently that there were two who were nominally Friends, having been brought up in homes where Friends' principles governed. Besides these, we found one, and one only, who could really with justice to Friends be called a Friend. There was then at the time mentioned, including our party, a total of six Friends of all kinds in this modern Babylon. Since that time the only active Friend here at the time of our arrival has gone home to England, seven thousand miles distant. Brother Roberts is at present at Springs, thirty-six miles away. One of the nominal Friends has also left the city. To sum up: There is at this time in this city only myself and wife and a man whose parents were Friends.

"Suppose there were fifty Friends in all South Africa. It will give you an idea of the situation if you imagine that there were only fifty Friends in America, and these were scattered over the area of the United States east of the Mississippi River. Now, if you will take out of the States mentioned about nineteen-twentieths of the railroads, you will arrive at the situation in which fifty Friends in South Africa would find themselves in the matter of establishing a meeting.

"We do not know who is responsible for this information, but we certainly think that the information is not reliable. Indeed, we have found that most of the information in America concerning this part of the world is very unreliable. Many things that we accepted without question before we left America had to be given up as unreliable when we reached this part. It is our purpose when better acquainted with the state of things here to make some effort to give information along certain lines that concern the work that lies near our hearts in leaving our homes for this distant and in many respects inhospitable land."

OHIO YEARLY MEETING.

Paris, Canada.—A meritorious work ended. The Gospel Canvas Tabernacle Meetings, which have been conducted for the past three weeks by Evangelists Noah C. McLean and wife, Cora E. McLean, who are laboring under the auspices of the National Evangelistic Association of Christian Workers or Friends of Jesus, closed a few days since. These services have been a great spiritual uplift to our town. The faithful preaching against sin, together with Cora McLean's singing, have accomplished wonders.

WESTERN YEARLY MEETING.

Danville Quarterly Meeting was held at Mill Creek, Hendricks County, Ind., the 2d and 3d of Ninth month. We were favored with the presence of John Henry Douglas, who was present during all the sessions of the quarterly meeting. His preaching at the Meeting of Ministers and Elders was peculiarly appropriate and full of deep spiritual instruction. His services again in the quarterly meeting on Seventh-day were evidently under the direction of the Holy Spirit, and the meeting was brought into much tenderness of spirit, and many testified to God's goodness and to blessings received.

On First-day morning there was a full house, notwithstanding the excessive heat and dust. Our dear Brother J. H. Douglas was again enabled to preach Christ as a complete deliverer from sin. We feel that our quarterly meeting has been greatly blessed by the coming of our brother.

A very interesting meeting, First-day afternoon, was held in the interest of home missions and temperance work.

NEREUS M. HODGIN.

CALIFORNIA YEARLY MEETING.

San Jose, California.—Last Seventh and First days were given to special meetings on the subjects of peace and missions. Although the attendance was not large, we are assured by the many kind words and expressions that much good was done.

At the peace session Prof. Augustus T. Murray gave the principal address, on "The Present Outlook for Peace." He said that, although the nations were so well equipped and though there never were such formidable guns, warships and engines of destruction, no nation, from an economic standpoint, could afford or would dare to go to war; and yet he felt that there was a higher reason—the moral sentiment was getting to be such that a great war was improbable. He believed that the Conference at The Hague not only was a great success, accomplishing more than the most sanguine might have hoped, but was a fit omen of what may be accomplished.

Levi Gregory read a paper on "Armament a Challenge for War," citing that if one man carries arms others will claim the need of self-protection and arm to meet the foe. Then on the smallest insult—perhaps all imaginary, lest the others should shoot first—quick shots are fired and one or more are hurried into eternity.

Two sessions were given the subject of missions. R. Esther Smith, of the Yearly Meeting Board of Missions and superintendent of the Silent Workers' Mission Work, in San Francisco, was the principal speaker and rendered excellent service. Her paper on "Personal Responsibilities and Missions" was full of suggestions and encouragements. She said that each one could do something for others—not only for those about us, but to those in foreign lands. If we could not go we could send. The condition of the workers and work at Kotzebue Sound was given, and subscriptions for the course were taken. An interesting letter from I. H. Cammack, president of the Board, was read. Appropriate selections were given by May Humphrey, Sylvia and Lida Gregory. The meetings for worship were seasons of blessing, R. Esther Smith being much favored in the ministry. Some present had never heard a woman preach the Gospel. We feel that much good seed was sown.

Late word from Stoney Ford, Colusa County, shows that our workers there are faithfully bearing the news of life and salvation to those around them. Alonzo Feeler recently went to a summer resort up in the mountains, sixteen miles from Stoney Ford. The Gospel had never been preached there. The only place for a public gathering was a dance platform. There he obtained privilege to preach early Seventh-day evening, although a dance was planned to follow the meeting. The Lord so blessed the service and hearts were tendered so that no dance was held that night. The service on First-day was also owned of the Lord, so that two persons claiming to be Christians asked for prayer that they might have a deeper, better experience, and another, the fiddler, asked for prayer that he might become a Christian.

There are many open doors about us, and the laborers are so few. If the Master calls to this field will you "go or send?" We feel that the Lord is blessing our work here.

LEVI GREGORY.

KANSAS YEARLY MEETING.

F. J. Harris, a worker from Indiana, has been visiting meetings and families in the limits of Kansas Yearly Meeting, and expects to attend the approaching yearly meeting.

The Friends at Hugoton, Kansas, are endeavoring to raise funds to pay for the meeting house belonging to La Fayette Monthly Meeting. Remittances should be sent to Anna L. Hockett, Cor., Hugoton, Kansas.

Leavenworth, Kansas.—About one year ago I wrote telling of our meeting here, and now I feel like calling attention to it again. The Lord has wonderfully prospered us, and under the labors of our dear pastor, Susie Fox, and through the great power of the Holy Ghost, we have increased in numbers and Christian love until it seems to me, as I look around me, we are like the disciples of old—all of one accord, in one place. We are united. Everyone is willing to do his part, each one esteeming others better than himself, in honor preferring one another. Our meeting for worship is well and regularly attended, as is also our week-day prayer meeting, the Spirit manifesting itself in songs, prayers and warm, glowing testimonies.

On the last Seventh-day in Eighth month seven of our number drove fifteen miles to attend our quarterly meeting, held at Springdale, Kansas. Although the weather was rainy and bad, there was a good attendance, and the Lord gave us a great spiritual feast. We all stayed and held services that night, and although it threatened rain the meeting was well attended and great interest manifested, the Lord richly blessing many that were there. After meeting we drove home, passing through a very severe storm, arriving home at 2 o'clock a.m.

Among the business transacted was a minute given Calvin Kesinger and his wife, Mary M. Kesinger, members of our meeting here, liberating them to visit places of biblical interest in Palestine, returning via Isle of Patmos, Smyrna and London Yearly Meeting. At our request the quarterly meeting adjourned to meet here at Leavenworth Eleventh month next, and if we are worthy we expect to have a quarterly meeting set up here.

Now, in closing, I wish to say to Friends who are looking for new locations, or a place to work in God's vineyard, that you would do well to visit us.

INDIANA YEARLY MEETING.

Tennyson Lewis, who has been faithfully engaged in pastoral work at Anderson, Indiana, is undergoing a severe trial in the prolonged illness of his wife.

Chester, Indiana.—Simpson Hinshaw, a minister of the Gospel, from Winchester, Ind., delivered a series of lectures on the Bible, Temperance, History and Astronomy, at Chester, on the evenings of Ninth month 1st and 2d. These lectures were interesting and instructive, and were made more impressive by the beautiful illustrations which he gave with the stereopticon, those on the Bible being especially fine. We cannot estimate the amount of good done by the lectures. They were given under the auspices of the Christian Endeavor Society. A small admission fee was charged, the Christian Endeavor Society receiving a share of the profits. Quite a nice sum was realized, which was used for the spread of Christ's kingdom through the Christian Endeavor work.

We would recommend Brother Hinshaw's lectures to all Endeavorers as something that will be interesting and beneficial to all classes of people.

E. K.

Anderson, Indiana.—The meeting at Anderson is doing good work, increasing in membership and interest. The First-day meetings are most blessed times with the felt presence of the dear Master. The meeting has unanimously called Tennyson Lewis, who has been laboring with them as pastor the last year, to remain another year, and great harmony and love exists between the church and pastor at that place.

MISSIONARY LITERATURE ITEMS.

Knightstown, Indiana.—A unique and interesting pamphlet, entitled "Reflex Influence of Missionary Effort," comes from the pen of Rev. J. H. Bombarger, D.D. It is well worth the price asked for it—five cents.

The reports of the Woman's Foreign Missionary Union Conference, held at Marion, Indiana, last May, are ready for distribution. Each auxiliary is entitled to one free on receipt of postage—two cents. They are for sale to individuals at seven cents each.

The Superintendents of Proportionate and Systematic Giving and Literature of the Women's Foreign Missionary Union have

prepared a new and enlarged edition of the "Catalogue of Literature on Christian Beneficence." They can be had for four cents each. The above may all be ordered of Flora P. Mills, Knightstown, Ind.

NORTH CAROLINA YEARLY MEETING.

Southern Quarter.—Marlboro Monthly Meeting was held on Eighth month 5th. We had the acceptable company of Amos Davis, of Iowa. His preaching was unto three classes—Christians, Elders and the Church as a whole, and the Church was shown its needs from the Gospel standpoint. Southern Quarterly Meeting was held at Marlboro on the 25th, 26th and 27th of Eighth month. Edward W. Hughes and wife, of Ohio, and Mary M. Hobbs, of Guilford College, were in attendance, beside a large number of our own members from the other monthly meetings. On Seventh-day E. W. Hughes preached a searching Gospel sermon to the church. Mary M. Hobbs read an excellent paper on "Education," also a paper from the Yearly Meeting on Ministry and Oversight. First-day a large crowd were on the grounds. E. W. Hughes preached from a wagon, his text being "He Saved Others; Himself He Cannot Save." The crowd drew near and were most attentive and quiet. Several hymns were sung. E. W. Hughes offered prayer first.

Elwood Cox led the meeting in the house. After a basket dinner we had a mass quarterly temperance meeting, which was entertained with home talent in recitations, etc., and addressed by Mary M. Hobbs and Edward W. Hughes, who each spoke very forcibly of this great evil and legalized sin of our nation.

LILLIAS MARRIAGE LOWE.

New Garden Quarterly Meeting was held at Greensboro, Ninth month 9th. Mead A. Kelsey, minister of Deep River Quarter, at High Point, led in prayer. A member at Greensboro sang a few lines of a hymn and expressed appropriate words along the line of the hymn. He was followed at once by Mead A. Kelsey, in a similar vein, by an excellent sermon of much power and acceptability. He was followed by Thomas E. Anderson, a minister from High Point, in a few brief remarks. Sarah W. Newlin, minister, with minute from Maine, was in acceptable attendance. Since our yearly meeting she has been some among Friends and their meetings in the mountain section. During the meeting for worship half of those present made some vocal utterance in ministry, prayer, song or testimony.

The Meeting on Ministry and Oversight convened at 10 o'clock a.m.; the meeting for worship at 11 o'clock; after that an intermission, during which Greensboro Friends furnished refreshments for all; and at 1.30 o'clock the meeting for business convened.

Aside from the usual business incident to the first meeting after yearly meeting there was nothing, except that of the committee from the yearly meeting to visit different, and, in fact, all parts of the yearly meeting, especially the newer meetings, to hold conferences or meetings with the monthly meetings to continue from day to day as seems best for the purpose of presenting the principles and practices of Friends with such other religious service as way opens for. The clerks of the monthly meetings were appointed to co-operate with the yearly meeting's committee in arranging the time of the monthly meetings, so as to meet the convenience of the committee in going from place to place.

The five ministers of the quarter, with five visiting ministers, were in attendance.

Mary E. Cartland, a minister, has had her membership transferred from High Point to Greensboro, and James R. Jones, a minister, has requested his membership transferred from Greensboro to New Garden Monthly Meeting at Guilford College. The change in both cases is in consequence of change of residence. The united testimony in the quarterly meeting and outside of it is that the meeting was an unusually favored one by the presence and power of the Spirit, the liberty in the love of the Gospel—a typical Friends' meeting.

Calvin Osborn and Eliza H., his wife, who have been superintendent and matron of Friends' Orphanage of North Carolina Yearly Meeting for the last four and a half years, have resigned. Their labors have been very much appreciated.

HELEN KELLER'S TRIUMPH.

Surely no other human being has ever encountered so many and great obstacles in acquiring an education as Helen Keller. The hardships of students combating poverty or delicate health, or compelled to receive instruction in a foreign tongue, are as nothing compared with Miss Keller's handicaps in taking her examinations preparatory to entering Radcliffe College this fall. No particle of their severity was abated for her. Indeed, on the contrary, they were made unintentionally difficult. To sit in total darkness and silence, with no idea of the time, with no touch of a friendly hand,—for neither Miss Sullivan, her constant companion, nor her master, Mr. Keith, was allowed to communicate the questions to her,—these were sufficiently difficult conditions. But her labor was unnecessarily increased by the college authorities. They had the examination papers written out in Braille characters by a man who had never seen Helen, and who, it was discovered too late, used a different system of writing for the blind from that to which she was accustomed. Helen Keller did not hesitate or draw back even at this, but puzzled out the unfamiliar, punctured points as best she could, and wrote her answers on her typewriter, passing triumphantly in every study, even "with credit" in some. Her intellectual achievement is, however, almost overshadowed by the girl's indomitable moral courage in surmounting difficulties. Does she not put to shame every slothful and easily disheartened soul?—"Congregationalist."

WELL FED, WELL BRED.

Proper Food Makes Brainy Men and Beautiful Women.

To know just what to eat is a problem for many people who find their strength and health not keeping up to a proper stage. From food we must expect our bodily nourishment and not from drugs. True, a physician's care is required at times, but the true physician will always seek to put his patient on properly selected food and drink.

A food expert has discovered Grape-Nuts by experimenting on the treatment of grains to artificially pre-digest the starches (the principal part). Grape-Nuts as now made by the Postum Cereal Co., Lim., of Battle Creek, Mich., and sold by grocers generally, is a delicious dainty, suitable particularly for the brain worker, as it quickly supplies the parts of food the body needs to supply the daily loss produced by brain work. Unless the right food be furnished and properly digested, the individual discovers a gradual failing and some form of disease sets up.

Users of Grape-Nuts discover that they assist in the digestion of cream and other food, and that a "well fed feeling" follows their use.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire.

LEA & PERRINS' IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD.-SEE SIGNATURE ON WRAPPER.
JOHN DUNCAN'S SONS, AGTS., NEW YORK.



STOOD HIS GROUND.

"Can you hollowgrind this razor?" asked a customer who had stepped into a razor-grinding establishment presided over by a hard-headed man with bristling hair and an aggressive look on his face.

"You want me to hollowground it, I suppose?" he said.

"No, sir," rejoined the other. "I want you to hollowgrind it."

"If it's ground hollow ain't it hollow-ground, sir?"

"If you grind it hollow don't you hollowgrind it, sir?"

"Do you think you can come in here and teach me anything about my business? I've been hollowgrounding razors for twenty-five years—"

"No, you haven't. You've been hollow-grinding them."

"Do you reckon I don't know what I do for a living?"

"I don't care whether you do or not. Will you hollowgrind this razor?"

"No, sir, I won't! I'll hollowground it or I won't touch it."

The customer reflected a moment.

"See here, my friend," he said. "Can I have it ground hollow here?"

"Certainly."

And they compromised on that basis, each feeling that he was a little ahead.—"Youth's Companion."

HOW KIPLING BECAME A PROHIBITIONIST.

Rudyard Kipling tells how in an American concert-hall he saw two girls made drunk by their companions. Kipling had not been a total abstainer, but of that scene he wrote:

"Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I have seen. I understand now why the preachers rage against drink. I have said, 'there is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling to God alone knows what end. It is not good that we should let liquor lie before the eyes of children, and I have been a fool in writing to the contrary."

WITH GOOD INTENTIONS.

Bernard Smith gives the following illustration of the importance of tact:

"It is of no use to us, whether Sunday school teachers or preachers, to imagine that we are thoroughly equipped if only we mean very well. Years ago I read in an Americanized Æsop of an old elephant who accidentally trod on a partridge, with fatal results. The tears came into her eyes at the sight of the motherless brood of fledgelings close by. 'Poor orphans,' quoth she, 'and I am a mother myself—I who have slain their mother. But they shall not perish. I will take the mother's place and sit on them!'"

The elephant had the best of intentions, but she displayed a deplorable want of tact.

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will.—J. G. Whittier.

Yet dreams are half deeds and the solid world

Is built on visions; wherefore let no scorn Greet those who in the midnight grope for morn,

And dream that war's red banner shall be furled,

And war's foul reek of blood and smoke be curled;

No more about an earth renewed, reborn.

THE SOUTHERN RAILWAY'S EXCELLENT SERVICE TO POINTS SOUTH AND SOUTHWEST.

THE SOUTHERN RAILWAY, the chief as well as the popular artery of travel between Philadelphia and Washington, and all points South and Southwest, maintains a superb service of magnificently equipped trains, which leave Philadelphia daily at 7.20 a.m., 5.34 p.m., and 6.55 p.m., reaching, without change, all the chief Southern cities.

The Washington and Southwestern Vestibule Limited, which has long been famous as one of the handsomest trains in America, now has an added feature of attraction in the form of a beautiful Library and Observation car. This will be very much appreciated by the travelling public, as it affords an opportunity of viewing, under the most favorable circumstances, the charming sub-scenery of the historic Piedmont region, as well as the uplands of North Carolina, South Carolina and Georgia. The car is for the use of all passengers holding Pullman tickets on the train, and is handsomely furnished with easy, richly-upholstered, movable chairs. It also has a wide, fully-covered extension platform at the rear, capable of accommodating quite a large number of people, who may prefer to travel in the open air and enjoy the unobstructed view of the whirling panorama.

The Washington and Southwestern Limited leaves Philadelphia at 6.55 p.m., daily, and is composed of Pullman Drawing-Room

Sleeping Cars, to Asheville, N. C., Atlanta, Ga., Knoxville, Nashville, Chattanooga, and Memphis, Tenn., Montgomery, Ala., and New Orleans, La. In addition to these it carries one first-class thoroughfare coach, as well as a well-appointed Dining-Car, in which meals are served between Philadelphia and New Orleans. In this connection it is worthy of note that the Southern Railway is the only railroad in the South operating a system of dining-cars, and the menu and meals upon them are maintained at the highest standard.

The Washington and Chattanooga Limited of the Southern Railway, leaving Philadelphia daily at 5.34 p.m., is another handsome train. It carries through Pullman Drawing-Room Sleeping Cars to Memphis, Tenn., and New Orleans, La., via Lynchburg, Va., and Bristol, Tenn. Combined Café, Parlor and Observation Cars are operated between Radford, Va., and Attalla, Ala. Meals are served in the Café Compartment at all hours on the European plan. Luxurious chairs in the Parlor Compartments are available for passengers at a moderate charge, the observation portion of car affording a most comfortable location for viewing this magnificent scenery. Passengers occupying Pullman cars have use of this car without extra charge.

The New York and Florida Express, leaving Philadelphia daily at 5.34 p.m., carries Pullman Drawing-Room Sleeping Cars to Savannah, Ga., Jacksonville and Tampa, Fla., Columbia, S. C., and Augusta, Ga., via Charlotte, N. C. Connections are made at Columbia, S. C., with the Charleston Division for Charleston, S. C., and at Trenton Junction for Aiken, S. C.

The United States Fast Mail of the Southern Railway, leaving Washington, D. C., daily, at 11.15 a.m., connecting with train leaving Philadelphia at 7.20 a.m., is one of the most popular trains operated in the South. This is composed of thoroughfare coaches and Pullman Drawing-Room Sleeping Cars between Washington, D. C., and New Orleans, La., Jacksonville, Fla., Charlotte, N. C., Augusta, Ga., and Birmingham, Ala., with Pullman Sleeping Cars between Salisbury, N. C., and Memphis, Tenn., and Dining-Car between Washington, D. C., and Spartanburg, S. C. Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will be pleased to furnish rates, time-tables, and any further information.

"It is not your rock that ebbs and flows," says Rutherford, "but your sea." Conditions are continually changing—these are like the sea; the Rock remains stationary, for the Rock is Christ. Faith finds its firm foundation, and hope its grandest inspiration, and immortality its surest guaranty in the changeless Christ. The thought which brings to the mind its most real restfulness and to the soul its loftiest courage is this—"Jesus Christ, the same yesterday, and to-day and forever." —"The Sailor's Magazine."

Papa: "See the spider, my boy, spinning his web. Is it not wonderful? Do you reflect that, try as he may, no man could spin that web?"

Johnny: "What of it? See me spin this top! Do you reflect that, try as he may, no spider could spin this top?"—"Household Words."

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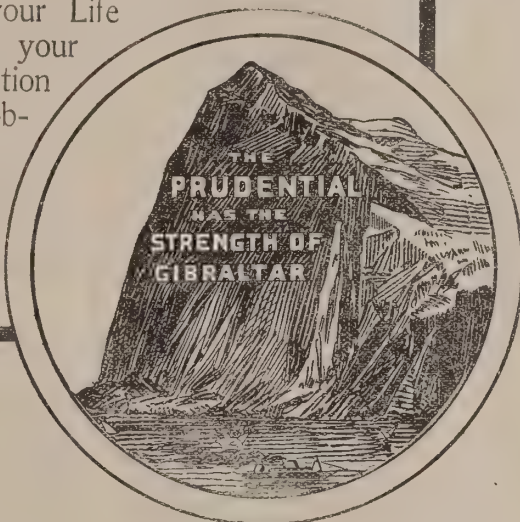
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FRENCHMEN'S LOGIC.

To illustrate the assumption that a Frenchman reasons very differently from an Anglo-Saxon, the following story of an incident in the streets of Paris is told by a contributor to the New York "Tribune":

"I was riding one day in the Bois de Boulogne, when there was a tremendous disturbance just ahead of my carriage, and I saw two thoroughly angry tourists standing in the street, rubbing their heads and denouncing somebody in language which presently proved them to be Americans. Two empty cabs were standing near, the drivers of which were hurling objurations at each other.

"My driver stopped to take his part in the excitement. I succeeded in getting him to go on after a while, but not until he had found out what it was all about. I asked him what the trouble was.

"Why, you see, monsieur," he said, "Gaspard ran into Pierre's cab and scraped some of the paint from the wheel. Pierre was angry and swore at Gaspard, whereupon Gaspard said:

"If you don't keep still I will hit your customer on the head with my whip!"

"Pierre answered:

"If you hit my customer, I'll hit your customer!"

"Then Gaspard hit Pierre's customer a sharp rap on the head, and Pierre resented the insult by hitting Gaspard's customer as hard a blow as he could!"

"And it did not strike the assembled Frenchmen that this was anything else than a fair retaliation."

QUAINT TITLES.

The following are some of the curious titles of old English books:

1. "A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at."

2. "Biscuit Baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation."

3. "A Sigh of Sorrow for the Sinners of Zion breathed out of a Hole in the Wall of an Earthly Vessel known among men by the name of Samuel Fish" (a Quaker who had been imprisoned).

4. "Eggs of Charity Layed for the Chickens of the Covenant and Boiled with the Water of Divine Love. Take ye out and eat."

5. "Seven Sobs of a Sorrowful Soul for Sin."

6. "The Spiritual Mustard-Pot to Make the Soul Sneeze with Devotion."

Most of these were published in the time of Cromwell.

POLLY AT THE TELEPHONE.

The peculiar charm of parrots is that when they do mischief it is generally amusing mischief, something that yields a good story. Probably the druggist who figures in a Chicago "News" anecdote is even prouder of his pet than he was before the pet alienated a customer.

The parrot is large and green, alert to hear, and prompt to prove that he remembers. His cage hangs near the telephone, with the result that Polly has become quite proficient in "telephone talk," and furnishes much amusement to customers who have time to stop and listen.

The other day a stylishly dressed young woman came rustling into the store and asked permission to use the 'phone. The druggist pointed to the rear of the store, and she started in that direction. The store was rather dark, and when she heard some one apparently talking into the receiver, she seated herself to wait.

"Hello, central—hello, hello—yes, give me four-double-eight express. Yes, hello; who is that? Oh, yes; what? yes; hello; I say; no, I didn't get that; is that so; well, good-by; ring off; hello, central; hello, hello; give me—" and so on, and so on, through several repetitions.

Then the young woman rose and advanced with a stately air to the clerk, and asked if he thought "that person" intended to use the telephone all day.

"Why, that's only the parrot. He—"

But the front door had slammed before he could finish his sentence.

THE OLD HOME HAUNTS.

There's a sound that rings in my ears to-day,

That echoes in vague refrain,

The ripple of water o'er smooth-washed clay,

Where the wall-eyed pike and the black bass play,

That makes me yearn, in a quiet way,

For my old fly-rod again.

I wish I could wade by the water's edge,

Where the fallen leaves drift by;

Just to see, in the shadow of the ledge,

How dark forms glide, like a woodman's wedge,

Through driftwood piles and the coarse marsh sedge,

And to hear the bittern cry.

I'm longing to paddle the boat to-day,

Through water-logged grass and reeds;

Where the musk-rat swims, and the cat tails sway;

Where the air is cool, and the mist is gray;

Where ripples dance in the same old way,

Under the tangled weeds.

Oh, it's just like this on each misty day,

It's always the same old pain

That struggles and pulls in the same old way,

To carry me off for a little stay

By the water's edge, in sticky clay,

To fish in the falling rain.

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From all quarters of the world
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Use it in the summer time
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Pond's Extract Ointment cures Piles.
Price 50 cts. per Jar. Trial size, 25 cts.
ALL DRUGGISTS

GETTYSBURG, LURAY, WASHING- TON.

Personally-Conducted Tour via Pennsyl-
vania Railroad.

Over the battlefield of Gettysburg, through the picturesque Blue Mountains, via Hagerstown and Antietam, and down the beautiful and historic Shenandoah Valley to the unique Caverns of Luray; thence across the rolling hills of Northern Virginia to Washington, is the route of this tour—a section of the country intensely interesting from both a historic and a scenic standpoint.

The tour will leave New York 7.00 a.m., and Philadelphia 12.20 p.m., Saturday, September 16th, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents, Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NATIONAL EXPORT EXPOSITION, PHILADELPHIA.

Reduced Rates via Pennsylvania Railroad.

The National Export Exposition, which opens at Philadelphia on September 14th, and continues until November 30th, will be the most interesting and important event occurring in Philadelphia since the Centennial Exhibition in 1876. In addition to its valuable commercial exhibits it will present many features of popular in-

terest and amusement. The United States Marine Band, Sousa's Band, the Banda Rossa, Innes' Band, Damrosch's Orchestra, and other celebrated bands will furnish music alternately, and a Midway Plaisance, equal if not superior to the famous World's Fair Midway at Chicago, and comprising a Chinese Village, a Chinese Theatre, acrobats, and customs; an Oriental Village, London Ghost Show, Hagenbeck's Wild Animal Show, Blarney Castle, and many other unique presentations, will furnish abundant and diversified amusement. Arrangements have also been made for Mandolin, Guitar, and Banjo Concerts, and for a grand chorus from the German Singing Societies.

For this occasion the Pennsylvania Railroad Company will sell excursion ticket from all points on its line, to Philadelphia and return, at rate of a fare and a third for the round trip plus price of admission. These tickets will be sold during the continuance of the Exposition and will be good for return passage until November 30th.

For specific rates and additional information apply to nearest Ticket Agent.

WHAT OTHERS THOUGHT.

Lewis Carroll, author of "Alice in Wonderland," told with keen relish of a rebuff given him by a little girl who knew him only as a learned mathematician.

"Have you ever read 'Through the Looking-Glass?'" he asked her, expecting an outburst of delight.

"Oh, dear, yes!" she replied. "It is even more stupid than 'Alice in Wonderland!'" Don't you think so?"

Wordsworth could not conceal his chagrin when he heard that his neighbors, the farmers, described him as "a daft, idle body, who went moaning about the hills and had not wit enough to raise a field of oats."

The following anecdote of Henry Clay was told by one of his personal friends:

While making the journey to Washington on the National Road, just after his nomination as candidate for the Presidency, he was traveling one stormy night, wrapped up in a huge cloak, on the back seat of the stage-coach, when two passengers entered. They were Kentuckians, like himself. He fell asleep, and when he awoke found them discussing his chances in the coming campaign.

"What did Henry Clay go into politics for?" said one. "He had a good bit of land; he had a keen eye for stock. If he had stuck to stock-raising he'd have been worth his fifty thousand. But now he doesn't own a dollar."

"And," the great Kentuckian used to add, "the worst of it was, every word of it was true!"

It was characteristic of the man that at the next stopping place he hurried away and took another coach, lest his critics should recognize him and be mortified at their unintentional rudeness.—"Youth's Companion."

Cleveland Bible Training School.

CONDUCTED BY

J. Walter Malone and Emma B. Malone.

This institution was not designed to be, nor does it aspire to be, a theological seminary. Such a purpose would be contrary to the spirit of Quakerism. It is intended to meet the needs of a large and increasing class of persons who are clearly called to Christian work, and who feel the need of a more thorough knowledge of the Scriptures, of acquaintance with the various forms of soul-saving effort, and of association with experienced workers.

The School has enthusiastic classes in Consecutive Bible Study and in Scripture Doctrine. It finds for its students abundant opportunities for service in connection with the Friends' Missions, the city rescue missions, visiting the sick and the needy, conducting children's meetings, mothers' meetings, Bible classes, etc.

It has classes in English and in Elocution for the cultivation of proper expression. Also, classes in Ancient History, Church History, and Bible Geography; and short courses in Psychology, Ethics, and Christian Evidences.

It keeps constantly in view, as necessary for effectual service:

I. A clean, pure, fully-justified life. II. Complete consecration to God, including both submission and dedication. III. The baptism with the Holy Spirit for perfection of character and service, and for the proper understanding of the Scriptures. IV. An ever widening and deepening knowledge of the Scriptures. V. Earnest Desire and effort for the salvation of others.

One thought pervades the entire work, viz.: That it is for God, and that His own Spirit must direct it.

The expense of attendance, including tuition, board, washing, heat, and light, is \$3.00 per week, or \$100 for the school year.

For particulars address

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MARY J. BUNDY.

The Bible Student and Friends' Evangelist.

A sixteen-page Monthly, edited and published by the Cleveland Bible Training School, has the following distinct departments:

Consecutive Bible Study, or helps to understand and appropriate the teaching of successive books of the Bible.

Topical Bible Study, or helps to a clear knowledge of Bible doctrines.

The Higher Life, or helps to a knowledge and experience of holiness, the baptism with the Holy Spirit, the victory of faith, the joyful, fruitful service of God.

The Mission Field, or helps to appreciate and carry out the Great Commission.

The Bible Training School, which keeps readers somewhat in touch with the spirit and work of this young institution, through which so many have received and are receiving blessed spiritual helps as workers for Christ.

The Miscellaneous Department, which has helpful articles on a variety of religious subjects, some of them of great value.

Single subscription, per year, in advance, 50 cents.

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Will eradicate from your system the lingering effects of grip and other ailments caused by the severe winter, and malaria, rheumatism, neuralgia, catarrh, stomach, kidney, liver and nervous disorders, paralysis, blood and skin diseases, and chronic and functional derangements. The mountain climate of Hot Springs is cool and delightful in summer. 100 Hotels open the year round.

For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

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Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

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BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

New England CONSERVATORY OF MUSIC

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. *George W. Chadwick, Musical Director.* Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

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For catalogue address,

GEO. W. WHITE, Treasurer,
GUILFORD COLLEGE, N. C.

Oakwood Seminary.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th, 1899. For catalogues address

HENRY A. WHITE, S. B., Supt.,
Union Springs, New York.

NATURAL PHILOSOPHY.

Twilight come an' de day turn red,

Whah de sunshine gone to?

Time foh de li'l boy to go to bed,

Whah de sunshine gone to?

De sunbeam happen along, he did;

In de li'l boy's eyes he's safely hid;

He creep inside an' he shet de lid—

Da's whah de sunshine gone to.

O, de hill is bright wif de mornin' glow.

Whah de sunshine come f'um?

De clock she strike an' de rooster crow.

Whah de sunshine come f'um?

De sunbeam's ready to staht his race,

He open de lid an' he leave de place,

An' de li'l boy laugh in 'is mammy's face,

Da's whah de sunshine comes f'um.

—"Washington Star."

For Sale.

Eleven-room house at Union Springs, N. Y. Five minutes' walk from Oakwood Seminary. Very pleasantly situated on a hill-top, affording a beautiful view of Cayuga Lake.

Abundance of fruit—Pears, Plums, Peaches, Currants, Raspberries and Grapes, several varieties of each. A very pleasant home for parents wishing to educate their children at New York Yearly Meeting School.

Address

CAROLINE O'HARROW.

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

FOR RENT.—To a small family, a well furnished twelve-room house, centrally located, in exchange for gentleman's board. Address, E. M. M., office of THE AMERICAN FRIEND.

BOARDING.—Three or four Friends can find a pleasant home with good board, in small adult family of Friends, at 2026 Mervine St., Philadelphia. A quiet, pleasant part of the city, convenient to several trolley lines.

I HAVE a very desirable property of twenty acres in the east side of Wilmington. Splendid orchard. Thirteen inch wall brick house, slate roof, stone foundation, seven rooms, large doors and windows, large rooms, most excellent well of water, cistern, new barn, good land. Fine for poultry farm, fruit garden, or home for family who want the advantages of a location near a Friends' College, and to live near the great center of Friends in Ohio. W. S. Irvin, Wilmington, Ohio.

STUDENTS, Teachers and others wishing employment in agency work for the summer should address the UNION BOOK AND BIBLE HOUSE, M. Z. KIRK, Manager, Denver, Colo.

FRIENDS' LIBRARY—142 North Sixteenth street, Philadelphia. On and after Ninth Month 1st, 1899, Friends' Library will be open on week-days from 11.30 a.m. to 2 p.m., and from 3 to 6 p.m.

WANTED.—Situation as waiter, good house-servant, where faithful services would be appreciated; will go anywhere; English, single; moderate salary; undeniable references; also an honorable discharge from U. S. Army Hospital Corps as nurse attendant during the late War. Henry Colpus, 1346 South Thirteenth Street, Philadelphia.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

SEND 4 cents in stamps for "Enterprising House-keeper." Enterprise Manufacturing Co. Third and Dauphin Streets, Philadelphia, Pa.

A YOUNG Colored Woman with little girl, five years old, wants a place for general housework in the country near Philadelphia. Has best reference. Address M. Sledge, care M. Balderston, 211 Berkley St., Germantown, Philadelphia, Pa.

An advertisement in the columns of "Subscribers Wants," costing only 25c., recently brought in 13 good replies at once.

Please mention THE AMERICAN FRIEND when answering our advertisements.

7% FIRST MORTGAGES GUARANTEED.
IMPROVED FARMS ONLY. Personal examination of Securities. Thirteen Years' Experience. The most careful investigation courted. W. L. WILLIAMSON, LISBON, NORTH DAKOTA.

Libby's

Condensed Mince Meat

Fresh and fruity. Made from the pick of the choicest beef—deliciously seasoned. Put up in convenient packages, enough for two big pies.

Drop postal for book, "How to Make Good Things to Eat."

Libby, McNeill & Libby, Chicago

3 B

"FLAG No. 5!"

In the meeting-room of Division 46 of the Brotherhood of Locomotive Engineers, at Albany, New York, is a simple yet touching and appropriate memento of as brave an engine-driver as ever put hand to throttle. This engineer, Edward Kennar, ran engine 238 on the Western Division of the New York Central Railroad. The "Century Magazine" tells the story of his heroism:

GOOD REASONS FOR USING COMPOUND OXYGEN.

It has been in use for more than twenty five years. It is well tried. Thousands have testified to its wonderful curative powers. Hundreds of Physicians have used it in their practice, and recommend its use. It can be used at home and without interfering with business or employment. It can not harm the most delicate patient. Treatment also includes consultation. For the cure of chronic diseases. Send for book of 200 pages, free.

DRS. STARKEY & PALEN,
1112 Girard St., Phila., Pa.
San Francisco, Ca. Toronto, Canada

"One April night, as Kennar's train was speeding toward Batavia, the locomotive headlight suddenly flashed upon a mass of moving earth and rock on the track. The train was rushing toward a landslide, of which there had not been the slightest warning. The whistle shrieked "Down brakes!" but it was too late. No. 238 plunged into the heaping debris, and a moment later lay wrecked at the foot of the embankment.

Pinned down by tons of steel and writhing in the agony of death, was Kennar. Suddenly he seemed to pull together what of life there was left in him. Slightly raising his head, he shrieked—it seemed almost in anger—at those who had gathered about to help him if they could:

"Flag No. 5!"

"With those words on his lips he died.

"No 5" was the west-bound train which usually met Kennar's near this point. The warning which he, forgetting his own agony, had given with his dying breath, recalled No. 5's peril to the train-hands; and hurrying back to the track, they were in time to flag it."

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!" There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from Him, and refuse Him permission, when, if we would yield ourselves to Him, He would bring from our souls heavenly music.—"Christian Index."

NIAGARA FALLS EXCURSION.

Low-rate Vacation Trips via Pennsylvania Railroad.

September 21st and October 5th and 19th are the dates of the remaining Pennsylvania Railroad popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore

Wool Soap

is made from the purest fats—the best grade of pure mutton tallow. It is just the soap

For Toilet and Bath

Swift and Company, Makers, Chicago

103

and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

An experienced tourist agent and chap-eron will accompany each excursion.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursion of September 21st, good to return to Rochester or to Canandaigua via Syracuse within five days at the rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23d. In connection with excursion of September 7th, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Provident Life and Trust Co.

OF PHILADELPHIA.

Insurance in Force,

\$122,735,550

This Company was organized in 1865 to promote LIFE INSURANCE AMONG FRIENDS in the United States.

In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

Write for Circulars.

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Indiana Trust Bldg., Indianapolis, Ind.

Agents Wanted.

JAMES W. JANNEY, General Agent,
Marquette Bldg., Chicago Ill.

MASON'S
CREAM OF OLIVES OINTMENT

CURES CATARRH ASTHMA HAY FEVER

" " MUMPS. CROUP. CAKED BREAST.

" " FIRE & SUN BURN. CHAFING.

" " BUNIONS & TIRED FEET.

" " CHAPPED FACE. LIPS & HANDS.

" " SAFE REMEDY FOR PILES.

ALL DRUGGISTS OR MAILED FOR 25¢

H.T. MASON CHEMICAL CO. 515 ARCH ST. PHILA. PA.

SAFE · SPEEDY · SURE

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BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNSTOCK	Pittsburgh.
ANCHOR	Pittsburgh.
ECKSTEIN	Cincinnati.
ATLANTIC	
BRADLEY	
BROOKLYN	New York.
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	
MISSOURI	St. Louis.
RED SEAL	
SOUTHERN	
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

“**T**HERE is a vast difference between an unsupported assertion and a demonstrated fact.”

Our assertion that Pure White Lead made by the "old Dutch process" of slow corrosion is far superior to White Lead made by patent or quick processes, has been demonstrated by the experience of competent, practical painters everywhere. Comparative tests made by employees or parties interested do not prove anything.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

It is not merely that we have the lovely and perfect example of One who has lived our earth-life and resisted its temptations, and so has shown us how to live. This He has done; but were this all, He would be to us only a guiding memory, a sacred ideal. It is what He is that saves us; it is His abiding presence with us as an intimate, unfailing friend, whose life is so one with His Father's that the friendship He gives us is the very friendship of God. It is no imagination. Christ does draw us to his heart and hold us there in a union so close that His standards become our standards, His sympathies our sympathies, and the overflow of His love goes out through our lives toward all of our fellow-beings.—Lucy Larcom.

The apostle's injunction, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," is very simple, and yet to the thoughtful believer the question arises, How is one to nourish one's own spiritual life? Many specific answers to this question might be given, each one of which would go far toward assuring it. But there is a general answer that is sufficiently explicit to meet all the conditions of the case. It is cultivating fellowship with God. It is retiring often and habitually into the still places where God is found, and the mind is illuminated, and the soul is replenished out of the divine fulness, and the whole spiritual nature is quickened. There is no other way than this, or its equivalent, to hold the soul in poise when there is so much to disturb in the round of daily activity. There is no other way to guard against the disturbing and benumbing influences of buying and selling and getting gain. There is no other way to withstand successfully the allurements of pleasant surroundings, and the temptations to go too far in the way of self-indulgence. It is in retirement with God that fresh fountains of light, and love and joy are opened.—"In His Steps."

ELLWOOD HEACOCK

UNDERTAKER AND
EMBALMER

ESTABLISHED 1860 TELEPHONE 5807
Local and Long Distance
1313 Vine Street, Philadelphia
Calls outside of City answered promptly

 An advertisement in the column of "Subscribers' Wants" will be read by Friends all over the United States. Five lines, one time, cost only 25 cents, cash with order.

DON'T NEGLECT YOUR LITTLE ILLS
MASON'S HEALTH DEFENDERS
 ARE EQUAL TO THE EMERGENCY
 FREE FROM CALOMEL, OPIUM & ALOES
YELLOW TABLETS CURE DYSPEPSIA
BROWN " " " " CONSTITUTION
RED " " " " COUGHS
WHITE " " " " SORE THROAT

40 TABLETS 10 CENTS
 FOR SALE BY DRUGGISTS OR MAILED FOR PRICE
 H.T. MASON CHEMICAL Co. 515 ARCH ST. PHILA PA.

The Jones Umbrella "Roof"

Put on in
One minute.
No Sewing

**Fits any
Frame.**

\$1.00
for a new
UNION
TWILLED
SILK
"Adjustable Roof"

COVER YOUR OWN UMBRELLA

Don't throw away your old one—make it new for \$1. 00. covering only takes a minute. No sewing. A clumsy man can do it as well as a clever woman.

TEN DAYS' FREE TRIAL.

get your money back by return mail—no que

Send us \$1 and we will mail you, **PREPAID**, a Union Twilled Silk, 26-inch "Adjustable Roof" (28-inch, \$1.25; 30-inch, \$1.50.) If the "Roof" is not all you expected, orhoped for, return **AT OUR EXPENSE** and ions asked.

WHAT TO DO.—Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the center rod is of steel or wood. Full instructions for putting on the cover will be sent with all orders. Our special price list of different sizes and qualities mailed on request.

Send for our free book "Umbrella Economy" anyway. Your umbrella will wear out some day and you will be glad that you know about

THE JONES-MULLEN CO., 396-398 Broadway, New York.

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

ANYONE desiring to reach the Friends with an advertisement can cover the ground thoroughly with "THE AMERICAN FRIEND." Our circulation is excellent and our rates are moderate; our service has been found satisfactory by many of the most prominent and successful advertisers in the country. Write for booklet on advertising in "THE AMERICAN FRIEND."

THE AMERICAN FRIEND.

718 Arch St., Phila.

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Attorney and Counsellor-at-Law

Washington Life Building

141 BROADWAY, NEW YORK

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

"Highest Grade at Lowest Cost."

ACKER'S

Absolutely Pure 25c. and 39c.
BON BONS.

Fresh Daily. Made in our own Manufactory.
Lowest prices in the world for Candies
of equal quality. Packed in $\frac{1}{2}$, 1,
2, 3, 4 and 5 lb. boxes.

Send for Complete Priced Catalogue.
Mail orders promptly filled.

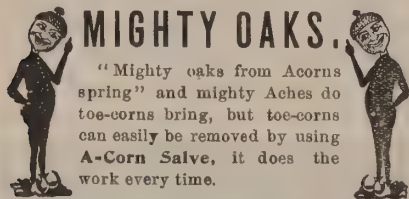
FINLEY ACKER & CO.,
121, 123, 125 North Eighth St., and
Market St., below Twelfth St., Philada.

S. F. Balderston's Son,
WALL PAPERS.

All Grades. Estimates Given.
Window Shades Made to Order.
902 Spring Garden St. Philadelphia, Penna



WILLIAM S. YARNALL,
Manufacturing Optician,
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"Mighty oaks from Acorns
spring" and mighty Aches do
too-corns bring, but toe-corns
can easily be removed by using
A-Corn Salve, it does the
work every time.

Please mention THE AMERICAN
FRIEND when answering our
advertisements.

THE BUNNELL & ENO INVESTMENT COMPANY

Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold),
on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the
American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

1878

Capital
Half a Million
Dollars



1898

Investors
never had a
loss

Each series is secured by \$50,000 of loans, deposited with the Atlantic Trust Company, N. Y., or
Wm. and Arthur McGeorge, Bullitt Building, Philadelphia, as collateral. These Debentures are in
denominations of \$100 and upward. Send for Booklet and List of Loans and look them over.

WILLIAM S. ENO, President, (Home Office) Bullitt Bldg, Philadelphia
SIDNEY E. MORSE, First Vice-Pres., 140 Nassau Street, New York

Address General Officers, or **C. S. Hutchinson, Syracuse, N. Y.**
Zebulon Rudd, Poughkeepsie, N. Y. **M. S. Way, West Chester, Pa.**

OUR BIBLICAL CHART

A beautiful colored lithograph art illustration,
full of instructive Bible truths, sells
at sight to every Christian family, First-Day
School teacher and worker. All benefit by
its teachings. Ladies earn \$5.00 a day at
light employment. Send for terms and territory.
Copies, 25 cents, stamps or silver.

JAMES M. McGEE & CO.,
1025 Arch Street, Philadelphia, Pa.

THE MAKER OF

A WILL can arrange with

**The Union
...Trust Co.**

in advance as to its rate of charges for its
services as

EXECUTOR.

He will then know exactly what the settlement of
his estate will cost, and if he chooses can make
this a condition in his will.
Information on this subject will be gladly given
by letter or on consultation.

OFFICES:

715, 717, 719 Chestnut St.
Philadelphia, Penna.

Any of our subscribers who have
anything to advertise are invited to
use our advertising columns. A want
advertisement costs only 5 cents per line.

Please mention THE AMERICAN FRIEND
when answering our advertisements.

THE AMERICAN FRIEND Advertising Rates.

10c. PER AGATE LINE PER TIME.

Net prices on

TIME DISCOUNTS.

One month	8c. per line
Three months	7c. "
Six months	6c. "
One year	5c. "

Net prices on

SPACE DISCOUNTS.

To be used within period of one year.

100 lines	9c. per line
250 lines	8c. "
500 lines	7c. "
1000 lines	6c. "
1500 lines	5c. "

SUBSCRIBERS' WANTS,

5c. per line net.

The American Friend Publishing Co.
718 Arch Street, Philadelphia.

"Accidents will happen in the best regulated families."

PROTECT THE HOME

Stempel Fire Extinguishers

UNEQUALED FOR SIMPLICITY, CERTAINTY,
QUICKNESS, POWER IN ACTION.

Tested to 400 pounds and fully warranted. Approved by Philadelphia Fire Underwriters' Association
USED BY

Provident Life and Trust Co. Finley Acker & Co. Pennsylvania Hospital. Girard College.
Jefferson Medical College. John Wanamaker. Pennsylvania Railroad Co.
Dennett Surpassing Coffee Co., etc.

H. R. BENNETT, 1217 Filbert Street, Philadelphia, Pa.

The American Friend

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NINTH MONTH 28, 1899

No. 39

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VICTOR HUGO ON IMMORTALITY.

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others: 'I have finished my day's work,' but I cannot say 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only a beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

SUBSCRIPTION PRICE, \$1.50 A YEAR PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

ELLSWORTH & JONES,

Home office established 1871. Iowa Falls, Ia.

28 YEARS Our Customers Have Tested
IOWA FARM LOAN MORTGAGES

List of Mortgages issued monthly. Will mail to any address. From 5 to 6 per cent. net.

Iowa Falls, Iowa, or
Chamber of Commerce Building, Chicago.
John Hancock Building, Boston.**INVESTMENTS.**Prepaid Stock, \$50 per share in advance,
par value \$100.
Earns 6 per cent. per annum, payable semi-annually
Installment Stock, par value, \$100 per share.
Payments, 50 cents monthly for 100 months.
Money to Loan for Homes.

Call or address

INTEGRITY BUILDING AND LOAN ASSOCIATION
Room 632, Witherspoon Building, Philadelphia, Pa

CAPITAL, \$1,000,000

SURPLUS, \$2,000,000

Girard Trust Company

CHARTERED 1836

*Acts as Executor, Administrator, Trustee, Assignee and Receiver. Financial Agent for Individuals or Corporations. Interest allowed on Individual and Corporation Accounts.**Acts as Trustee of Corporation Mortgages. Depositary under plans of Reorganization. Registrar and Transfer Agent. Assumes entire charge of Real Estate. Safes to rent in Burglar Proof Vaults.*N. E. Cor. BROAD and CHESTNUT STREETS; PHILADELPHIA
E. B. MORRIS, President.**THE PROVIDENT LIFE AND TRUST CO.**

OF PHILADELPHIA. Office, 409 Chestnut Street.

CAPITAL, \$1,000,000. ASSETS, over \$50,000,000.00
Surplus and Undivided Profits, belonging to the Stockholders over \$2,850,000.00
Surplus, belonging to Insurance Account..... over \$4,250,000.00

Incorporated Third month 22, 1865.

Charter Perpetual.

Insures Lives, Grants Annuities, Receives Money on Deposit, returnable on demand, for which interest is allowed, and is empowered by law to act as **Executor, Administrator, Trustee, Assignee, Committee, Receiver, Agent, etc.,** for the faithful performance of which its Capital and Surplus Fund furnish ample security.**All Trust Funds and Investments are kept Separate and Apart** from the Assets of the Company. **Owners of Real Estate** are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

The income of parties residing abroad carefully collected and duly remitted.

SAMUEL R. SHIPLEY, President.

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C. WALTER BORTON, Secretary.**The New Safe Deposit Vaults** of the Company, with the latest devices for security and convenience, have been completed and are open for inspection. Boxes rented at \$5 and upwards.**DIRECTORS.**Samuel R. Shipley,
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J. Preston Thomas,
Robert M. Janney.**LARKIN SOAPS**

OUR OFFER FULLY EXPLAINED IN

THE AMERICAN FRIEND for Third month 30th, 1899.

AND PREMIUMS.—FACTORY TO FAMILY
Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each.
The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.**Black and Colored Dress Goods**

This Autumn exhibit of woolen and silk-and-woolen textures has been awarded the palm for completeness and refined selection. Thousands of patterns and fabrics, every one tasteful, elegant and up-to-date—whether of the 50c. grades or the exclusive novelties at \$5.00 to \$7.00 a yard.

Black Homespun Cheviot—a rough fabric with camel's hair effect, 55 inches wide; rich, lustrous black, just right for full costumes. This lot was bought much under value; easily worth \$1.00 a yard—here at 58 cents.

Black Cheviot—fine twill, superior, face and finish, excellent for separate skirts and tailor-made gowns; 54 inches wide; regular \$1.00 goods, at 75c. a yard.

Mixed Diagonal Suitings—very rich and stylish, strong and durable, 46 inches wide; all the popular colorings—mixtures in brown, green, blue, etc. This is a regular \$1.25 quality; great value at to-day's price—65c a yard.

Camel's-hair Plaids—in twelve handsome patterns, large and small; the wanted shaggy effects, very rich and stylish; 50 inches wide and worth considerably more than to-day's asking—85c. a yard.

Mail orders receive prompt and accurate attention.

Address orders to "Department C. C."

STRAWBRIDGE & CLOTHIER,
PHILADELPHIA.**MINNEAPOLIS PROPERTY**

Bought, sold and handled for non-residents.

ESTATES MANAGED, RENTS COLLECTED. Buildings improved and reconstructed to produce increased income. An established conservative business in management of real estate. Satisfactory references to New York, Philadelphia and New England people. **MOORE BROS. & SAWYER,** 311 Nicollet Avenue, Minneapolis, Minn.Please mention **THE AMERICAN FRIEND** when answering our advertisements.**SPECIMEN COPIES.**(A subscriber of **THE AMERICAN FRIEND** who would like to have a specimen copy of the paper sent to a friend can be accommodated by sending us, on a postal card, the name and address to which he would like the paper sent

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. VI.

PHILADELPHIA, NINTH MONTH 28, 1899.

No. 39.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

NEARER THEE.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life my weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—Whittier.

LITTLE LIFTS.

"If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there;
And each one passing by would do so much
And give one upward lift and go their way,
Would not the slight, reiterated touch
Of help and kindness lighten all the day?"

"There is no little and there is no much;
We weigh and measure and define in vain;
A look, a word, a light, responsive touch
Can be the minister of joy to pain.
A man can die of hunger, walled in gold;
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death."

WHAT WOULD HE HAVE ME DO ?

SHELDON'S now famous book, "What Would Jesus Do?" has called out a small booklet by H. D. Brown, an Englishman, entitled, "What Christ Did." The enormous sale of Sheldon's book is a very clear indication of the kind of religious literature which the reading public want, and though theologians show that its theology is not sound, and literary men show that its style is not good, yet the millions buy it. Criticisms are usually unheeded when the public likes a thing.

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

It is not our purpose to enter into a critical discussion of either of these particular books, but we do wish to say that they present rather a doubtful method of determining what is right for the individual to-day. If we had an easy and certain means of finding out what Jesus would do were He in our place, then the course would be a very safe one. But we must remember that the conditions of life in the year 1899, in America, are vastly different from the conditions under which THAT LIFE was lived in Palestine in the early years of the first century, and we have to be careful how we translate That Life into terms of our present time. Manifestly we are not to wear sandals and a seamless robe because HE did. We are not to keep out of cars and carriages because HE always walked or rode on a donkey, and the same is true of the thousand details of our daily life. We cannot copy Christ's life in the letter, and reproduce it in our own lives, to-day. It would not be best, nor would HE approve of such a course. Almost every condition of life has changed, and we must live in the world as it is now.

The thing we *can* do, the thing we should do, is to live in the SPIRIT of Jesus Christ, to learn His will for us to-day, and to have our lives animated by the purpose and spirit which are everywhere revealed in Him. It is for this that the Holy Spirit is given to us to lead us into the truth. This is why Christ said, "Greater things shall ye do, *because I go to my Father.*" We are not to stand gazing at a model which is to be literally copied in detail. We are to be entered, baptized, empowered, enflamed, guided by a living, present Spirit, whose purpose is to make a man a king and priest unto God.

There is no short cut to a safe and sure moral and spiritual life. Men will never do

right until they are right, and it is no use covering up this fact. The practical question for us all to ask is, What would He have ME do? and the only way we can answer that question is to live in union with Christ Himself, and become familiar with and responsive to the leading of His Spirit, until it sways and controls us. The best man for our times, or for any age, is the man who is so permeated with the Spirit of the living Christ that he sees his course in life, as birds see their way to their nests, and has the sense of power behind him which enables him to go on, whether the way is hard or easy. The supremely good thing is a HOLY WILL.

WHAT IS SACERDOTALISM ?

HERE is a word which is used a great deal, though it is very seldom clearly defined, and very often persons who talk with horror of "sacerdotalism" are really guilty of it. What is sacerdotalism? It is, in the first place, the pretension of priests that nothing can come from God to men except through them as channels, that God acts only through certain ordained and "sacred" agents or vicars. It is, in the second place, and as it is more often used to-day, the pretension that *some things* can come from God to men only through ordained ministers, and that they have privileges and functions which an ordinary Christian has not.

The old idea, mentioned first, that God reaches men only through ordained men who are "sacred" channels, is a most dangerous one and has been valiantly combatted for four hundred years and *disproved* by facts of experience. The second idea still lingers among most Protestant denominations.

It was on this point that the early Friends would have no compromise. They held that the only difference between a minister and a "layman" was a difference of *gift*. They believed that with God there was no class of men which was more sacred than any other class, and no "ordained channel of grace" for Him who has access to the hearts of all men everywhere. A minister was a minister only because he had received a gift of utterance which enabled him to communicate spiritual things with special effect. No oil was put on his head, for he had the Spirit in his heart. No priestly hands were laid upon him, for his was "the mighty ordination of the pierced hands." He received no "authority" to act for God which did not come to the humblest Christian who obeyed the Master's will.

He refused the functions which were set apart especially for clergymen because he felt that such a

course would encourage the idea of sacerdotalism—i.e., the idea that a minister was a necessary channel, and possessed by his office of privileges denied to ordinary Christians.

This practical and consistent course has had a tremendous influence and effect in the Christian world, and it is a position which many Protestant ministers now hold, at least in theory. But it must not be supposed that the contest against sacerdotalism has been won. It has not been won. In fact, we are living in a period in which there has been a strong reaction in favor of it. It is one of the corner-stones of the so-called "High Church party," which, as everybody knows, is an ominous movement back toward ecclesiastical authority and back to ritual and form, and it creeps, in a subtle way, into all branches of the church, even into our own branch.

It is certainly the duty of all our ministers to resist it and keep free from it in every way. Each one must decide for himself where his duty lies, and each one must decide what is dangerous and what is not, but no one with his eyes open can well make any compromise with sacerdotalism, or encourage the idea that any separate class of men forms a "sacred channel of grace."

NABOTH'S VINEYARD.

It seems to us that the uncompromising attitude of Great Britain toward the Boers in the Transvaal is too much like the attitude of a well-known king and queen toward a certain Naboth who had an attractive vineyard. Naboth was a "boer" in diplomacy. He was stubborn in his contention that he could not give away his ancestral vineyard and the royal family was resolved to have it by hook or crook. It is manifest from the position of the *London Times*, and other leading journals, that the real issue is "the supremacy of the Imperial Government in South Africa." The Transvaal is the Naboth's vineyard which stands in the way, and there is but one way to get it—"blood and iron." The negotiations are going on until the troops are massed to strike a crushing blow.

THE EDUCATIONAL REPORT.

THE Educational Conference, held at Providence this summer, decided to print its report as a supplement to THE AMERICAN FRIEND, as was done five years ago in the case of the Oskaloosa Conference. It will be issued next week, and will be mailed free of charge to the address of any person requesting it. It will be a great convenience to the publishers if those

wishing it will send their names at once. It is published in this way, as it is the most economical and convenient way of distributing it. *THE AMERICAN FRIEND*, it must be understood, assumes no responsibility for any opinions expressed in the report, and merely carries out the decision of the Conference. The delay in publication was unavoidable, and was occasioned by circumstances beyond our control.

GENERAL CHURCH NOTES.

The Catholic priests in Belgium have secured the passage of a law compelling parents to give to their children no names except those in the calendar of saints.

The Christian Scientists are preparing to build two more houses of worship in Chicago—one to cost \$100,000, and the other about \$65,000. The first will be one of the handsomest edifices of its kind in the city.

The Triennial Council of the Reformed Churches throughout the world met in session in Washington, D. C., on the 27th. There are 300 delegates present, representing thirty-five different churches in many lands.

The American Board has closed its books for the year, and finds itself in debt to the amount of \$88,537. The debt at the beginning of the year was \$40,291. The disbursements for the twelve months were \$692,447, and the receipts, \$644,201.

It is asserted that the Zionists have succeeded in gaining the favor of a personage very influential at the Porte, and by this channel have had the plans and proposals of Zionism brought directly under the Sultan's notice on three occasions. No answer of any sort has so far been vouchsafed to them.

The International Congregational Council opened in Boston on the 20th and continued until to-day, when it adjourned. Among the subjects considered in the Council's sessions were details of organization, theological questions, the relation of the churches to the public, educational topics, etc.

The Siamese have shown their appreciation of the efforts of the Presbyterian missionaries by contributing 15,000 ticals (\$9,000) for the purchase of a new site for the Christian High School in Bangkok. The king gave 1,600 ticals, and his example was followed by princes of the realm and nobles, who seemed glad to aid in the enterprise.

It is reported that Bishop Seymour, of Illinois, and Dr. Clendenin, of Westchester, New York, both of whom vigorously opposed the ordination of Dr. C. A. Briggs to the priesthood in the Episcopal Church, are about to issue a periodical. This will be called "The Church Defense," and will be used to appeal against the action of Bishop Potter and the theological position occupied by Dr. Briggs.

FOR THE AMERICAN FRIEND.

THE SIN OF TALEBEARING.

BY ELWOOD SCOTT.

Talebearing and detraction are old and heinous sins against which we used to preach and write and legislate by acts of discipline, etc., and by queries and answers sought to overcome this terrible evil; but still it is as rank a sin now as it was in the days of our fathers. Unlike many other sins, this is the besetting sin of many a professor of religion, which they often justify—one who often speaks of being saved and kept by the power of God and washed in the blood of Jesus, and among these even are those who would claim to be wholly sanctified, and yet they are found in the ranks of those who are guilty of this terrible sin. They can wilfully steal away the reputation and good name of another, the loss of which is far more keenly felt than if it were his purse or his horse taken from the stable by a midnight thief with but little thought or care, and remembered even with less remorse. The sin of scandal is not committed chiefly by the open sinners of the world and the wicked one, but, sad to say, by those who profess to be followers of Him from whom not one word of scandal ever dropped.

This sin is committed in many ways—not merely by the slanderer who fabricates falsehood respecting his neighbor, but by those who circulate these falsehoods.

A talebearer comes and brings some plausible account of another's misdoings. It may be true, it may be false; the slanderer takes but little pains to know the real truth, but spreads the report far and wide, and in doing so makes himself a partaker of other men's sin, which God abhors.

In the lips of a talebearer and scandal monger almost any act may be twisted and distorted to an evil intent. Joseph may be condemned to prison for attempted adultery, and the proofs of his guilt are held up to the world by the coat left in the hands of his mistress. If the man who repeats scandal is one respected by others, then it adds weight to the falsehood, and the lie walks on stilts and justifies its existence on account of the one from whom the story has come, and so a hundred or a thousand are guilty of taking up a reproach against his neighbor. But, as J. G. Pike says: "It is not merely while circulating falsehood that the guilt of slander is incurred; it is incurred to a dreadful extent by persons who circulate what may be in some sense correct."

The backbiter pleads in excuse for his mischievous conduct: "The account I give is true." It may be so, but it is not all the truth, or it is truth colored or misrepresented, or it is truth which he has no right to repeat.

1st. It is not all true. Some one has done something wrong or something which has the appearance of evil. The slanderer hears of it and away he goes, like a trusty messenger of him who is the old accuser of the brethren and bears the news among the circle of his acquaintances. This he did—not to help or heal the wound, but to injure him farther. It may be true that

something wrong has been done, but there may be circumstances connected with it which, if fully known, would call for sympathy rather than the severity of censure. All these circumstances, however, the slanderer does not care to know, or, if he knows them, takes care to omit them. Perhaps, under similar circumstances, his slanderer would have entered into temptation ten times as great, but of which he says nothing. Perhaps he has most deeply repented, sorrowed and grieved, but of this the backbiter too is silent; he does not tell half the truth.

The slanderer sows strife and discord and leaves the persons to whom he bears his tales a cool and deliberate enemy, or so prejudiced that he can see no good in the slandered man or woman.

But if the matter be true he is still a backbiter, for it is truth which he had no right or business to repeat, and which he would not have repeated with the coloring upon it in the hearing of the person concerned.

As J. G. Pike has well said, the Bible by no means represents the guilt of scandal as consisting exclusively or principally of lying. Whether the statement be true or false, if it be calculated to injure the reputation or comfort of another, he who circulates it, except where duty demands it to help, heal, restore and save the individual, is a backbiter.

If we believe something is wrong with an individual we should go to him first of all, or if needful take another spiritual brother or sister who have healing in their wings, and when the work is done, there let it rest forever. The common practice of spreading the mistake of a brother or sister by telling their faults to every member of the church and to the world is a flagrant sin, often far worse than the error or sin it discloses.

There is another darker kind of scandal in which less may be said and yet more mischief done. They are known in the Bible as "whisperers." By half sentences, sly insinuations and affected silence they disclose the malicious feelings of their hearts, and often suggest ideas more false and wicked respecting the person they dislike than is done by the open slanderer. They mean to stab to the heart with a knife concealed in the scabbard of professed innocence. It is true that he who encourages talebearers by listening to them really becomes a partaker of their sins. Slanderers should be universally spurned as unworthy of notice. If it were so who would be a slanderer? He should be looked upon as a worse enemy than a thief or a robber and spurned by all honest men. One short rule is of immense value to all who observe it—"When you can say no good of any one, unless duty before God requires you to speak, say nothing. Then, if you speak, see, first, to whom you speak; second, will it do good or evil to the one of whom you speak; third, see if it is a violation of the law of God, 'Thou shalt not go up and down among thy people as a talebearer.'"

Backbiting is a sin which, in the Scriptures, is ranked with the most atrocious crimes. In the first chapter of the Romans it is made conspicuous in the dreadful picture of the wickedness of an apostate

world. "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God."

An eminent writer has said: "Where pleasure is found in hearing of iniquity, or in publishing evil reports of another, the heart must plainly be under the influence of malice or envy or resentment or some disposition akin to that of devils, who take special delight in this sin."

In the epistle to Titus women are cautioned against being false accusers. The original is more impressive—"Be not devils; none is so like him as professors of religion who are backbiters." This fearful, wicked disposition of slanderers is often seen in the manner in which they attack persons eminent for piety and usefulness. Baxter was represented as a murderer, Doddridge as unjust and time serving, Whitefield as all that was impure and vile. Even their Lord was represented by slanderers as a glutton and drunkard.

Political slander is a crying sin. It is the tendency of the times, in order to break down the party in power or to prevent the opposite party from coming into power, to indulge in most slanderous attacks upon each other. To cut the throat and drink the blood of an opposing candidate is the scandal-monger's glory and gluttony of the times. If there are existing evils in a man or party, treat them as we would evils in ourselves or our party, and save the conscience from the hardening process which is sure to follow these flagrant sins, and the nation from disgrace of a weakening influence and an inability to govern and control the people.

"Thou shalt not speak evil of the ruler of thy people" should be heeded now as much as at any period of time. "The fearfulness of an untamed tongue," says James, "shows it an unruly evil, and full of deadly poison; it is a fire, a world of iniquity, and it is set on fire of hell. He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile."

Carthage, Ind.

FOR THE AMERICAN FRIEND.

IT IS HE.

When I sit in the darkness of sorrow,
And the bells ring a minor refrain,
It is He bids me hope for the morrow
And the consequent exile of pain.

When my friends of the world seem departed,
And my spirit is sadly alone,
It is He who continues true-hearted
In the friendship we formed at the Throne.

When my heart wanders out from devotion,
On the path of some meaningless dream,
It is He who rekindles emotion
And revives the old love's tender gleam.

And, at last, in the day of my going
With the death-angel down at the strand,
It is He who with love overflowing
Will welcome my soul to His Land.

NORMAN COLESTOCK SCHLICHTER.

Lebanon Valley College.

FOR THE AMERICAN FRIEND.

WORK AND LIFE IN PALESTINE.

Eli and Sibyl Jones Mission, Ramallah,
Palestine, Eighth month 10th, 1899.

The twentieth of Seventh month marked the close of the tenth school year of the Training Home, and the girls and teachers went to their homes for the summer vacation. Katie Gabriel says that satisfactory work has been done, and the girls carry to their parents good reports of successful endeavors and earnest application. Two are making special effort to keep up with their classes by studying one subject at home this summer.

The girls who live in Ramallah are very regular in attending our meetings for worship, and come looking neat and tidy. Most of them have been to call on us since the holidays began.

As no class graduated this year, we expect all the scholars to return, and so shall not be able to take any new ones, though many parents have applied for their girls.

The reports from the day schools show that over two hundred children have been in attendance, and that they have committed to memory many precious texts and passages of Scripture. Lessons of cleanliness, tidiness, kindness and truthfulness have been impressed upon their minds, besides the regular studies that are taught.

They are very busy now threshing wheat, which is done in the same manner as of old—oxen or donkeys "treading out" the grain by walking round and round in a small circle over it. (Deut. 25: 4; Hosea 10: 11.) Bible texts come to our minds as we see them at work. "The chaff which the wind driveth away" to one side (Ps. 1: 4; Isa. 29: 5; Dan. 2: 35; Hosea 13: 3), separating it from the wheat as it is thrown up in the air by a man, "whose fan (or shovel) is in his hand" (Matt. 3: 12; Isa. 41: 16), is still a common sight. The open-air threshing floors, shared by all the village, are the same as when Boaz slept there to guard his barley, and probably many others were doing the same, for some one must look after each pile of grain. The people are careful to thoroughly cleanse the floor (Matt. 3: 12) that nothing be lost.

As soon as the threshing is finished the people will go to their vineyards to watch them and to gather the grapes. For the "threshing reaches unto the vintage" (Lev. 26: 5), as Moses said it should, though the Lord's commandments and Sabbaths are not kept. Thus does our loving God continue to pour out His blessings upon us, even when we are unworthy to receive them.

Whole families live in the vineyards, sleeping on the ground or in the little watch-towers, of which very many vineyards have one (Isa. 5: 2; Matt. 21: 33), and the people enjoy this part of the year greatly. They live largely on the grapes, which are finer than most of those grown in the United States.

Very many of the grapes are made into wine, which is in universal use. Drunkenness is not com-

mon in the villages, nor openly in the cities. But, sad to tell, civilized foreigners have brought the curse to the country, and the temperance question needs to be vigorously spoken of and strongly upheld. Selah Merrill, the United States Consul, says that there are nearly one hundred and fifty places in Jerusalem where liquors are sold.

On account of the plague in Alexandria all steamers touching at any port in Egypt have to go to Beyrout for fifteen days' quarantine before coming to Jaffa. This causes a delay in the mails, which have been very irregular and slow. But we can willingly endure this if it will keep the plague away from this country. There have been many rumors of epidemics in different places, but, though many cases of typhoid fever have occurred in Acca and Haifa, and of diphtheria in Jerusalem, all other reports seem to be without foundation. Reliable reports from Egypt are scarce. Most probably your papers give better news than we can get.

The locusts which threatened the country have not done as much damage as was expected, and the danger is over for this year. They did not visit Ramallah or the "hill country," but kept principally to the plains. About two hundred of the men of Ramallah were called out by the government to help in destroying them.

Please remember us all in your prayers—workers, girls and people.

"For so the whole round world is every way
Bound by gold chains about the feet of God."

Sincerely your friends,
WILFRID AND DELLA D. ROWNTREE.

BORROWINGS.

Holiness does not consist in doing unholy things, but in doing everything with purity of heart.

He who believes in God is not careful for the morrow, but labors joyfully and with great heart.—Martin Luther.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.—Proverbs.

Young men, take a noble stand in life's great work. The more nobly the young man conceives of this world the more noble will be his work.—Phillips Brooks.

Our whole trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to our lot and the whole tumult is instantly hushed.—T. Baston.

Be still and cool in thy own mind and spirit from thine own thoughts, and then thou wilt feel the principal of God. To turn thy mind to the Lord God from whom life comes; whereby thou mayest receive his strength, and power to allay all blustering storms and tempests.—George Fox.

The International Lesson.

FOURTH QUARTER.

Lesson II.

Tenth Month 8, 1899

HAMAN'S PLOT AGAINST THE JEWS.

GOLDEN TEXT.—If God be for us, who can be against us? Rom. 8: 31.

DAILY READINGS.

Second-day, Tenth mo. 2.—Esther made Queen. Esther 2: 15-23.
 Third-day, Tenth mo. 3.—Haman's plot against the Jews. Esther 3: 1-11.
 Fourth-day, Tenth mo. 4.—The decree of death. Esther 3: 12-4: 3.
 Fifth-day, Tenth mo. 5.—Sorrow in the palace. Esther 4: 4-17.
 Sixth-day, Tenth mo. 6.—Pride discomfited. Esther 6: 1-11.
 Seventh-day, Tenth mo. 7.—The enemy punished. Esther 7.
 First-day, Tenth mo. 8.—Danger of pride. Prov 16: 5-19."

The right of no book to be in the sacred canon has been so much questioned as that of Esther. From early times, even about the Christian era, some of the learned Rabbis doubted whether Esther properly belonged to the Old Testament. Among Christian scholars there has been still greater doubt. Athanasius, the great champion of orthodoxy; Augustine, Gregory of Nazianzen, and later Martin Luther and a host of more modern scholars, have all pronounced against it.

This opinion has been arrived at for various reasons. The name of God does not occur in the book, and, with the single exception of the fasting of Esther, there are only the vaguest allusions to any religious act or belief—"the point of view is wholly secular." It must be confessed, also, that the morality of the book of Esther is on a low plane as compared with other parts of the Old Testament.

Esther is neither quoted nor alluded to in the New Testament.

The author of the book is unknown, and the date of its composition is thought by all authorities to be late, few placing it earlier than 425 B.C., while others make it as late as 160 B.C.

Of those who admit it into the canon there are two schools of opinion: (1) those who believe that it is an imaginative narrative based on some historical fact; and (2) those who believe that it is truly historical. It must be confessed that the weight of authority at present favors the first view.

The reason why later Jews have placed such value upon the book of Esther is because it accounts for the Feast of Purim and is intensely nationalistic.

According to the statements in the book itself the events described seem to belong to the period between the sixth and seventh chapters of Ezra—some time between 515 and 458 B.C. Some persons fix the time as about 479 B.C., but these are only guesses. Ahasuerus seems to be without doubt Xerxes, the monarch so well known for his invasion of Greece; Shushan is supposed to be Susa, the winter capital of Persia, situated about two hundred miles southeast of Babylon.

The account of the court in most respects corresponds with what is known of oriental monarchs, and the character of Ahasuerus is like that of Xerxes—"vainglorious, pusillanimous, licentious and blood-thirsty."

It will be well to read chapters one and two in order to understand the condition of affairs at the opening of the lesson.

1. "Haman." Nothing is known of this man other than what is told in Esther. "Agagite." It is supposed that this appellation is a term of reproach.

2. "Bowed down and did reverence to." Revised Version. Really, prostrated himself. "Mordecai." A Jew, the hero of the book. He is a cousin of Esther (chap. 2: 15) and had adopted her as his daughter. "Bowed not down." This would have been an act of worship. Mordecai had the courage of his convictions.

3. "In the king's gate." The attendants who waited upon the king when he dispensed justice in the open place before the palace.

4. "Harkened not." Their remonstrances had no effect. "Matters," or "words." "Would stand." Whether his excuses for his action would be accepted. "He had told them that he was a Jew." This was his excuse, or justification.

5. "Then was Haman full of wrath." This was not unnatural considering the character of the man.

6. "Thought, scorn," etc. It was not enough in Haman's view to punish the one culprit. His whole kindred should be punished also.

7. "First month." Of the Jewish year, Nisan, which corresponds to March—April. "Cast Pur." Cast a lot. "Adar." The twelfth month of the Jewish year, corresponding to the time between the middle of February to the middle of March. "Day to day, and from month to month." The meaning is that they cast lots to see what day of the year was the most favorable for approaching Ahasuerus with their request. The lots were all cast on the same day. As is well known, the Jewish feast of "Purim" or "Lots" is said to have been instituted in remembrance of this deliverance in the time of Esther.

8. On the day fixed by the lot Haman states his case before the king. "Diverse from those of every other people." Revised Version. The whole verse is a good description of Jews at all times since their dispersion. They have kept wonderfully separate. Of course Haman exaggerated the case, for, except as to religious observances, it is not likely that the Jews differed more from those around him than at the present day.

9. "Destroyed." While massacres on a large scale have not been unknown in history—as, for instance, that of the Magi at the accession of Darius Hystaspes, and of St. Bartholomew—yet such a one as described seems almost incredible. Others were for the class; this on account of one man.

The dominions of the Persian king covered all western Asia, and to carry out such a decree would have caused a wholesale slaughter, such as could hardly have been accomplished if attempted. The statements in the verse would seem to be oriental exaggerations. "Ten thousand talents of silver." This would be equivalent to about \$15,000,000. Haman was probably expecting to get most of this immense sum from the confiscated property of the Jews he hoped to destroy.

10. "His ring." The king's signet carried the authority of the king with it.

11. The king refused the promised money. This

statement may have been made to show the great wealth of the king, or his confidence in Haman. The details are doubtless given to emphasize the depth of Haman's subsequent fall.

PRACTICAL THOUGHTS.

1. Do what is right, regardless of consequences.
2. Responsibility for right action in offices of trust cannot be shifted.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue, Brooklyn, N. Y.

CHRISTIAN ENDEAVOR TOPIC FOR TENTH MONTH EIGHTH, 1899.

WORK WHERE CHRIST TELLS YOU TO.

John 21: 1-6.

Second-day, Tenth mo. 2.—Follow Me. John 1: 35-42.

Third-day, Tenth mo. 3.—Go home and tell. Mark 5: 18-20.

Fourth-day, Tenth mo. 4.—Tarry at Jerusalem. Acts 1: 1-5.

Fifth-day, Tenth mo. 5.—Unto the Gentiles. Acts 22: 17-21.

Sixth-day, Tenth mo. 6.—A'so at 'ome. Acts 23: 10, 11; 28: 30, 31.

Seventh-day, Tenth mo. 7.—What is that to thee? John 21: 18-22.

One of Horace Bushnell's most impressive sermons was from the theme, "Every man's life a plan of God," and in it he asserts that "God has a definite life-plan for every human person, girding him visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." The preparation for this life of special service begins often long before the person is conscious of the nature of the service, just as God could say of Cyrus, "I have girded thee though thou hast not known me," and blessed is that life that does not by its wilfulness and blindness thwart the purposes of God.

Is it not true that many persons have never really thought of life as a plan of God? Not simply those who make no claim to Christian life, but many also who desire in a general way to conform their lives to right standards, but are ready to take the responsibility of decisions affecting all of life into their own hands without waiting to know what the plans of God may be. It is a glorious hour in life when any one can lay that life as a living sacrifice at the altar ready for the plan of God. He may not at once reveal that plan; it may please Him as yet to gird that life invisibly, to fit it more perfectly before He reveals the plan; but He never refuses the gift. Our own plans may have to be shattered; we may yet need to learn the value of patient waiting; we may advance only by the Divine order of being "faithful in that which is least," but in due time God "will perfect that which concerneth us." All this is in perfect accord with the fact that opportunity is also a call from God. Opportunity simply means an open door, and if God has opened the door that is enough as an indication of His will. The recognition of His hand in the matter must depend upon the measure of our spiritual consciousness, or that of our friends.

To young people this lesson must appeal with great significance. If life is a plan of God then that plan should be found out early in life, or at least our surrender to God for the unfolding of that plan should

be made at once. Sin is literally "missing the mark," and the mark is the plan of God for our life. One cannot afford to build wrong and have it all to tear down again.

NOTES FROM THE FIELD.

Des Moines Quarterly Meeting was held at Des Moines, Iowa, Eighth month 25th to 27th. It was a very precious season of blessing. The General Superintendent of the Evangelistic Work, Zenas L. Martin, was present.

The word truly did have free course and was glorified. On First-day evening Brother Martin gave a missionary talk on evidences of the growth of our missionary work in Jamaica.

Marion, Ind., Eighth month 29th, 1899.

Our Christian Endeavor Society is in a flourishing condition at the the First Friends' Church, and has been steadily growing both in spiritual life and in numbers. About a year ago our Society united in asking the preparative meeting to grant the privilege of building a parsonage on the church property by the side of the meeting house and to join with them in making the plans and raising the money.

Though the meeting had previously failed in a similar effort, it gladly joined the Endeavorers and were soon at work erecting a suitable house. With a little extra effort sufficient money was subscribed to complete the building, and on Tenth month 7th, last year, our pastor moved into it.

The church and grounds are in a very attractive part of the city, and the Endeavorers feel that their work in assisting the meeting to place such a handsome parsonage on the lot has added very materially to the financial and spiritual welfare of the entire church.

The cost of such an undertaking was no small item to overcome, but it was met with energy, and the last debt was almost liquidated when the pastor moved into the house. The total cost of the parsonage was \$993.86, and although \$29.75 of the amount subscribed has proven insolvent, the deficiency has been met and the entire sum paid.

MISSIONARY READING COURSE.

PLAN.—A Four Years' Missionary Reading Course has been planned for the Christian Endeavor and Women's Foreign Missionary Society. Nine lessons will be given each year. Lesson helps will appear in THE AMERICAN FRIEND and the "Missionary Advocate." The Outlines will be sent in advance to any paper that wishes to publish the monthly lessons with notes.

ENROLLMENT.—All who wish to follow the suggestive readings are urged to send name and address to Gilbert Bowles, 630 North B Street, Oskaloosa, Iowa, or to Eliza C. Armstrong, Center Valley, Ind. It is better to organize classes and let the secretary report the names and write monthly of the progress of the work and ask any questions.

BOOKS.—No certain book will be required. By using the index any book bearing on the subject will be helpful. This fall let some one in each meeting get a list of all books on China. The leader of the class should have charge of these, get acquainted with them and lead others to use them in the preparation of assigned topics. One booklet, useful all through the course, is Ross's "First Hundred Years of Modern Missions." It is given as a premium with the "Missionary Advocate." On China, one of the best and cheapest books is "Dawn on the Hills of Tang." Student Volunteer Movement, Bancroft Building, 3 West 29th Street, New York city. Price, in paper, 35 cents. The "Encyclopedia of Missions," the "Report of the Cleveland Volunteer Convention" and Graham's "Missionary Expansion" (Revell books) will be constant reference.

EXPENSE.—What one wishes to pay for books is the only outlay. Where several club together the best literature may be had at little cost. If three persons are together one can buy a book for the fall term, another for the winter, the other for the spring, and all have access to the books.

EXAMINATION AND CERTIFICATE.—The test questions at the close of each term will cover the Bible lessons and the topics given in the outline. Stamped and addressed envelopes for forwarding examination papers will be sent free to all who enroll. Certificates will be given to all who creditably finish the four years' course. Complete announcements concerning this will be made later.

OUTLINE.

First Year—Bible Lessons on Missionary Motives.

Studies on China, India and Palestine, with special attention to Friends' work.

Second Year—Bible Lessons on Missionary Resources.

Outline studies on the Isles of the Sea: the West Indies, Japan and Madagascar, with the history of Friends' Missions.

Third Year—Bible Lessons on Missionary Methods: Mexico, Alaska and Africa, with Friends' work.

Fourth Year—Bible Lessons on Results. Survey of the world field, with study of special topics.

STUDY I.

First Month's Work.

"The Land and the People."

First Bible Lesson on Missionary Motives: "Human Brotherhood," Gen. 9: 19; Acts, 17: 26.

- (1) Geography of China.
- (2) The inhabitants.
- (3) Historical sketch.
- (4) Industries.
- (5) Education.
- (6) Religion.
- (7) Home life.

STUDY II.

Second Month's Work.

"Protestant Missions in China."

Second Bible Lesson on Motives: "Love to God."

- (1) Early traces of Christianity.
- (2) The Jesuits.
- (3) Protestant pioneers.
- (4) The doors opened.
- (5) Fruits of the Gospel.

STUDY III.

Third Month's Work.

"Friends' Work in China."

Third Bible Lesson on Motives: "A Needy World."

- (1) Entering the "Walled Kingdom."
- (2) The stations.
- (3) Methods of work.
- (4) The native church.
- (5) The outlook.

"THE LAND AND THE PEOPLE."

(Article to accompany STUDY I.)

Geography.—The name China is probably from Ts'in or Ch'in (Does Isa. 49: 12 refer to this?) a leading family which in 221 B.C. conquered all China. The area, with dependencies (4,218,401 square miles), equals all Europe, exclusive of Austria, or ninety-one States the size of Pennsylvania. China proper, comprising one-third of the above, is ten times as large as Great Britain. The surface is characterized by the Great Plain in the northeast; high, mountainous "roof of the world" in the west, and the three large trough-like basins, sloping toward the east, separated by mountain ranges. Three great rivers drain these basins. The Sikiang, with its tributaries, forms a network of communication in the south. In the center the Yangtse-kiang, "the girdle of China," winds for three thousand miles. Ocean steamers ascend it two hundred miles to Nankin, while native boats almost cross the Empire. The Hoang- (yellow) ho (River) filling up its bed with silt, about once in 250 years, and as "China's Sorrow," breaks over the dykes and sweeps away crops, homes and millions of people. The largest lake—in the center—is as large as Great Salt Lake. Near Hankow is the "Sea of Stars," a group of picturesque lakelets dotted with fleets. Chinese scenery has its snow-capped mountains, its fern-decked woods, its village-fringed lakes, its arching bridges, its hill-crowned pavilions, its terraced slopes, its gorges, its sterile plains and its fertile fields. The climate is "fairly healthful." The average temperature for Canton (70 deg. F.) is the same as in New Orleans, five hundred miles further north. Peking is the same as Philadelphia. The moisture varies from the rainless west to seventy inches annually about Canton. In the east the rainy season lasts two months during the summer. The beautiful cold winters of the north renew the vigor of the weary workers.

The Inhabitants.—Origin: Coming from the northwest about 2200 B.C., the Chinese settled along the Yellow River. Among the presumptive evidences that the Chinese came from Babylonia are: the similarity of language, method of computing time, number of (ten) pre-historic periods in both countries, and the

native name of each, "The Middle Kingdom." Besides, China is as great in agriculture and astrology as Babylon was. The physical characteristics are well known. Their thick skulls and sturdy—seemingly nerveless—frames can endure heat, suffering and monotonous toil. Mentally they are above the average; while they are methodical, slow, unimaginative and stoical, they are imitative, frugal and submissive to authority. They have tenacious memories and great reverence for learning. They are deceptive, sensual, sullen and arrogant to inferiors; but quiet, polite, and in most things temperate. The number of Chinese is beyond comprehension. "They are a multitude that no man can number." The common estimate is 400,000,000—one-fourth of the world's inhabitants.

Historical Sketch.—Passing by the stories of the mythical Pwanku chiseling out the earth, sun and moon, and the legendary monarchs under whose rule are placed the inventions and the formation of the moral and governmental theories, we find that one hundred years before Abraham started from Ur the Chinese were much advanced in civilization. In the province of Shan Si, on the Hoang-ho River, were the people with government, religion, literature, and some knowledge of science and art. There have been twenty-five lines of Chinese kings, with about 235 rulers. Some interesting facts of Chinese history are associated with the leading dynasties. The first two are uncertain. King Yü divided the country into nine principalities and laid the foundation of feudalism. The third (Chan) and longest dynasty, covering the Tartar raids, had three great philosophers—Confucius, Mencius and Lao-tsu, who lived about the time of the captivity of the Jews into Babylon. The Chin (China) family overthrew feudalism, united the Empire, and one of its kings, Shi Huang-ti, the Napoleon of China, built the great wall, protecting the northern frontier for 1,500 miles, destroyed the books and records, and slew 500 men of letters. The (Han) dynasty reigning at the time of Christ saw the development of art, commerce, literature, government, the introduction of civil service examinations and Buddhism. During the T'ang dynasty (620 A.D. to 908), the "Golden age of poetry," Mohammedanism and Nestorian Christianity entered. Territorial expansion reached south to the sea, west to Persia, and seized Korea on the northeast. The rule of the Sung dynasty (time of the dark ages in Europe) was the "Augustinian age of literature and philosophy," in which the development of the language was completed. After 3,000 years of "home rule" came the first foreign dynasty—the Mongol. To this age belonged Marco Polo's Kublai Khan, ruling from "the Frozen Sea to Malacca," who completed the Grand Canal (now useless) intended to connect Peking and Canton. After a Mongol rule of 88 years came the native Chinese Ming dynasty, in 1368 A.D. During this time the Portuguese entered China and the Jesuits began work in the east. The last of the sixteen rulers during internal rebellion and border invasions committed suicide, and the Manchus were invited to interfere. Thus in 1644 began the present (Ch'in or Pur) dynasty. These foreign conquerors com-

pelled the Chinese to adopt their own method of wearing the hair, so that the queue was once a "mark of bondage." Some of the great Manchu rulers have authorized public surveys, established libraries, and received foreign embassies. The late history of China has become familiar through current literature.

Industries.—In the absence of binding caste, society is divided on the basis of occupation and learning. Below the Imperial household and the descendants of Confucius the rank is as follows: The scholar who reflects credit on his parents, the farmer supplies the food, the mechanic provides shelter, the tradesman is in the place of temptation, and lowest is the soldier, who consumes the produce of others and destroys life.

Officials are distinguished by the dress. There are no lawyers except the magistrates, and very few educated physicians. Trade guilds are organized down to the beggar. Wages are low—six to ten cents per day for common laborers, and twelve to twenty-five cents for artisans. Machinery is scarce. Men or women help the various kinds of beasts to plow or draw loads. "The Chinese are mostly agriculturists." On their small tracts of fertilized, well-tilled land they produce the cereals, many American vegetables and fruits. The opium poppy, tea and silk are important products. Fish, frogs and water fowls feed the millions on the rivers and lakes. Superstition has hindered the development of the rich mines of ores and coal. The fact that the deep shafts now being put down do not disturb spirits is a severe blow at superstition.

Education is highly honored. It is estimated that only ten per cent. of the men and five per cent. of the women can read. One writer states that only one man in a hundred and one woman in a thousand can read. The learned know little of science, the world's history, political economy, general literature and art. The main subjects are Chinese History and the Classics. Memory and patience make up for brilliancy and fit them for the severe civil service examinations. Penned up in little cells, they write long essays on the classics, Chinese law or history. Imagine the surprise when, under the late Emperor, a question was given on Noah and the flood. A single mistake in punctuation brings failure. They grant three degrees, corresponding to Bachelor, Master and Doctor. The latter assures some kind of appointment. The Chinese are awakening, but dense ignorance shrouds the masses.

The Religion of China is conglomerate. Nature worship is prevalent as shown by charms, fortune telling by animals, and worship of sacred animals. Mohammedanism binds 20,000,000 people. It teaches of one God, but it does not call him "Father." Human life is determined by fate, as indicated by Allah's throwing one piece of clay downward, saying, "These to eternal fire," and one upward, with "These to Paradise." The essential thing in Chinese religion is ancestor worship. At death one of the three spirits goes to Hades, one into the grave, and the other into the prepared ancestral tablet, which is placed in the home or ancestral temple to be appeased by offerings. If one will but worship his ancestors he may be a Taoist, Confucianist, Buddhist, or all. The doctrines of Taoism

are contained in a book half as large as Mark's Gospel, written by the founder, Lao-tzu, about 500 B.C. Tao is the way, the sum of all being, natural phenomena and moral good. Formerly teaching comparison, economy and humility, it now has its magic, superstition and priestcraft. Confucianism, the "Sect of the Lettered," is largely political and social. It teaches five relations of life—prince and minister, father and son, husband and wife, elder and younger brother and friend to friend. Key words are benevolence, righteousness, propriety, knowledge and truth. Though largely atheistic, it recognizes worship to "Heaven and the Supreme Ruler." Buddhism teaches moral maxims, but exercises most power by its doctrine of transmigration of souls. God is impersonal, unknowable, unapproachable. Man must reap what he sows, for no Saviour redeems. Heaven is annihilation. Truly, "China's millions" need the Gospel.

FOR THE AMERICAN FRIEND.

FRIENDS' LIGHT ARTILLERY.

The above makes a strange combination of words, but this is an age of military terms. In church work we may learn some useful lessons in strategy, equipment and obedience from the army.

It was at Western Yearly Meeting, Ninth month 17th, at 7 a.m. There had been a great Endeavor meeting the night before. Hundreds were stirred to renewed and better service, and about fifty responded at this early hour to a call of David Hadley, the Superintendent of Evangelistic Work. Stirring hymns were sung, and the superintendent unfolded a plan (born of God) for the campaign of the day.

Provision had been made for able speakers to "Hold the Fort" in the meeting house. Some of the most experienced veterans had been assigned as heavy artillery to "The Tent" and "The Campus" respectively.

Ten thousand people were expected, and they could not all hear the Gospel in these three places.

Three squads of workers—volunteers—were called for to be prepared to go into the field, to plant their battery where the people could be massed, to change location if necessary, and to see to it that every person on the grounds heard the truth in song, preaching, Scripture, prayer and testimony.

These squads were quickly made up; the first had a captain selected from New York, the second from Iowa, and the third from Ohio. There were about ten in each company, consisting of preachers, evangelists, singers and workers, both men and women. They withdrew, and each section prepared themselves by prayer and special consecration.

It was the superintendent's plan to put out a line of skirmishers; also to direct people, induce them to go to some place of meeting, and to do personal work; but few volunteered to do this and it was abandoned. Meanwhile the excursion trains, four-horse loads, carriages, buggies and bicycles brought the assembling thousands.

At ten o'clock the great battle opened. At 10.15,

so as to give every one time to become settled, the "light artillery" moved out. No. 1 opened under the deep shade between the tent and campus; No. 2 on the south side of the street; No. 3 far down the main street, under the ample awnings of the business houses. Singing, prayer, exhortations, short, bright and winsome, were given. The great wheel of interested listeners closed in around the dry goods boxes on which the speakers stood. Hand-shaking, personal conversation, testimony and loving entreaty packed the eighty minutes, and thousands who came only to visit and picnic were stirred by the vigorous earnestness of these men and women, who caught them where they were and pressed the claims of the crucified Saviour.

At two o'clock the same general plan was followed by the same workers, but they changed locations, all coming on the grounds. Two other squads could have been well used, and this plan, so successfully inaugurated, commended itself to everybody. A prominent citizen said it was the best managed and best controlled crowd he had ever seen there. "Meetings were better than police." This plan gives the visiting workers, as well as yearly meeting ministers, workers, evangelists and Endeavorers a chance to work. I have seen some people get blue and discouraged from sheer inactivity, and go from yearly meeting lean rather than filled. This may never be so in the future if they are efficiently organized for personal work. George Fox preached in the street and in the fields. How many present day Friends dare follow his example now?

J. L. SPICER.

Cincinnati, O.

WESTERN YEARLY MEETING.

It is universal testimony that Western Yearly Meeting of 1899 is the best one ever held at Plainfield. Barring slight exception only, there has never been so much definite teaching, tending to solidify the church in doctrine and produce practical, well-balanced Christian living. The Word has been preached with power, believers have been strengthened in the faith and hope of the gospel, and souls have been borne into the kingdom of our Lord. We have had the encouragement of an unusual number of the Lord's servants from beyond our own limits, thirty-four ministers and workers being present with credentials from other yearly meetings. Many of these have been young people, a fact which has added much to the inspiration of the occasion. Not the youth, however, alone, but the presence of some of the old veterans of the cross has been like a holy benediction to the meeting. Older in the service than others, perhaps, was John Henry Douglas, who, having spent the summer visiting the various meetings of the yearly meeting, came up to the annual feast for a "final round-up," as he expressed it.

Notwithstanding the number of visitors has been large, there has been an entire absence of anything like friction, and each one, possessing the greatest freedom, has simply done his part in whatever service the Master required.

A unique feature of gospel work was the organization for special service, in order to reach more largely the thousands that thronged the grounds on First-day. In addition to the usual regular services on that day, various bands of young Christian workers, organized by the Committee on Devotional Meetings, stationed themselves at different places over the grounds and on the streets of the town, and by song, prayer and preaching, brought hundreds under the influence of the gospel that otherwise would not have been reached.

The attendance of the membership has been beyond precedent, so far as later years are concerned, and there is hope that the

home meetings will catch the fire and inspiration necessary for a successful gospel campaign, as those present go back to take up the local work.

During the business sessions the power and presence of God, through the Holy Spirit, has been manifested. Truly, He has given us a good yearly meeting, for which we praise His holy name.

On Fifth-day, Ninth month 14th, the Meeting of Ministry and Oversight held three sessions, which were largely attended. During the year, the burden of evangelistic work had been on many hearts, and there was a fear that in a few instances some of our evangelists were not working to the honor of truth or to the upbuilding of the church. For this reason, perhaps, the program committee had assigned for discussion the topic, "The Present-Day Evangelist," which was treated in a strong paper by Eliza C. Armstrong. She showed very clearly that evangelism is of the Lord, and the church that abandons it will lose power, and ultimately the desire even, for soul winning. At the same time some dangers growing out of the present system were freely admitted, and opposition to the present-day tendency toward sensationalism was strongly expressed. As a result of the discussion, the meeting decided to ask the yearly meeting to reaffirm its declaration of 1895, that local meetings in inviting pastors or evangelists must know that such have the sanction of the Evangelistic Board. This was subsequently done by unanimous decision. A letter from Esther Tuttle Pritchard, who was detained at home by illness, was read, conveying Christian greeting to the meeting.

At the evening session, John Henry Douglas spoke at length on "Why Am I A Friend," interpreting Quakerism to be "Ancient Christianity Revived." His points were established by tracing the history of the church from Pentecost to the present time, showing that God's dealings with the truly spiritual church have always been the same, and that the apostolic idea has found embodiment in the ideal Friends' Church, both as regards doctrine and the manifestation of power.

Sixth-day.—The eight o'clock devotional service was held in the tent, and was in charge of Delia Rees, who preached the Word with unusual power. This service as well as similar ones each day through the yearly meeting, partook of a revivalistic character, and many souls were richly and definitely blessed.

At ten o'clock was held the first business session of the yearly meeting. Minutes were read at this and subsequent sessions for the following persons, whose services were richly blessed: John Henry Douglas, of Oregon; Delia Rees and her companion, Anna B. Macomber, of Rhode Island; Willis R. Hotchkiss, a missionary for five years in British East Africa; Mary A. Hill, of Ohio; Arthur B. Chilson, of Ohio; A. Edward Kelsey, of Rhode Island; Eli G. Parker and wife, of Iowa; Nathan and Esther Frame, of Ohio; Miriam Johnson, of Kansas; Reba Jenkins, of Ohio; Oliver M. Frazier, of Nebraska; E. Howard Brown and wife, of Iowa; Thomas F. Andrew, of North Carolina; Maud Milner, of Wilmington Yearly Meeting; Solomon Haworth, of Iowa; Benjamin H. Hutchins, Indiana; W. Mahlon Perry and wife, of Ohio; Harley M. Moore, of Iowa; Lewis Reynolds, of North Carolina; Alpheus Trueblood, of Indiana; Henry Orville Jones, Indiana; Henry Dalrymple, Indiana; Seth Stafford, Indiana; Sarah C. Hadley, of Wilmington; William P. Haworth and wife, of Kansas; J. Lindley Spicer, of Cincinnati; and Louisa Rush, of Indiana Yearly Meeting.

One of the quarterly meetings asked that the office of superintendent of evangelistic and pastoral work be abolished. As the yearly meeting decided this matter adversely two years ago, the meeting declined to consider it again this year.

At the afternoon session, the delegates reported on officers as follows: Principal clerk, Thomas C. Brown; recording clerk, S. E. Nicholson; reading clerks, Sarah J. King and Melissa Emery; announcing clerk; Lewis E. Stout; railroad secretary, Fowell B. Hill. The reading of the London general epistle brought forth many expressions of appreciation, that this was one of the best ever sent out by London Yearly Meeting.

Rosa E. Brown read the report of Friends' Boarding Home for Girls, located in Indianapolis, and made the happy announcement that William H. Ballard, a member of the meeting in Indianapolis,

would very soon erect and equip a new building for the home, in memory of his deceased daughter, to be known as "The Bertha Ballard."

Seventh-day.—The forenoon session was given up to the report of the evangelistic department, presented by the superintendent, David Hadley. While the past year has not been one of great religious demonstration, the reports showed that much fruitage had been gathered, and that the church is alive to the importance of evangelistic and pastoral work. The superintendent reported that nearly \$200 had accumulated during the year in the building fund, which was established one year ago. A collection and subscription was taken for the use of the evangelistic board the coming year, and without undue pressure or urging, the sum of \$710 was easily secured.

During the afternoon reports were read of the Bible school and educational work, by the superintendent, Robert E. Pretlow, and of Earlham College.

The need of better equipped teachers in the Bible schools was strongly urged; likewise, the importance of Friends patronizing and supporting their academies, of which there are four in the yearly meeting. This latter point was strongly emphasized in the discussion which followed, and it is believed that a greatly increased interest in denominational education will be manifested. The Earlham reports were entirely satisfactory. A deficiency of \$1,500 was shown, owing to the interest that is being paid on the building debt. The total attendance last year, not including the summer school, was 244; while President Mills announced that the opening of the present year was one of the most auspicious in the history of the college. The Biblical department at Earlham, under the care of Prof. Elbert Russell, was strongly endorsed in the discussion, and the yearly meeting continues its assistance in maintaining the Friends' Bible Institute, held at Earlham each summer, under the joint management of Western, Indiana and Wilmington Yearly Meetings.

Seventh-day evening was given over to the Christian Endeavor Union for a public meeting, which was largely attended. The meeting was addressed by Prof. Elbert Russell, on "The Message of the Friends to the World." This is not merely a protest against prevailing conditions, nor the maintenance of certain forms, but rather it is the message of Christ to the world; a positive proclamation of redemption from sin and guidance by the Holy Spirit.

The Sabbath day was an ideal one, and brought a large concourse of people, the attendance being estimated as high as 10,000. The day's work began by a strong sermon at the eight o'clock tent meeting by Esther G. Frame, taking as a theme, "Ye shall receive power after that the Holy Ghost is come upon you." The message came as a fit preparation for the many services of the day that followed, at which, in the house, at the tent, at the reform school, and a number of places on the campus, at least twenty sermons pointed the way of salvation. The day closed with a large meeting in the house in charge of Nathan and Esther Frame.

Second-day.—The state of the church was considered by reading the queries and answers, followed by a discussion in which much excellent advice was given, emphasizing the importance of attending meeting, and cautioning the membership against gossiping and participating in worldly and wicked practices. The statistical reports were quite imperfect, but the total membership was given as 16,179, a slight increase over last year.

The committee on divorce laws reported some progress, and was continued for another two years.

At the afternoon session, Sarah J. King read the report of the Women's Foreign Mission Society. This was an interesting session, the report showing that not only is the Mexican work in splendid condition, but largely through the distribution of literature in Havana, Cuba, from the Mexican mission, two churches calling themselves Friends have been organized in that city, and have asked to be joined with the Mexican meetings, and this without the aid of a single Friends' missionary. It was felt, indeed, that God is opening up a field of work in Cuba for us in a marvelous way.

The yearly meeting decided to join with the American board in opening up new mission fields in the West Indies or Africa, or

both, and appropriated \$200 for that purpose. The finances of the yearly meeting were found to be in excellent condition, there being more than \$2,000 in the treasury. The sum of \$5,800 was directed to be raised to meet all expenses the coming year. Joseph R. Evans and Mary T. Pyle were reappointed treasurers.

At the evening session Frank King reported on the home mission and temperance work, which was followed by a temperance address by Lenora M. Lake, of St. Louis. Not only is she a good orator, but additional interest was aroused from the fact that she is a Catholic. The delegates to the Anti-Saloon League convention reported; S. E. Nicholson and Charles L. Jessup were appointed delegates to attend the next one at Chicago.

Thursday.—Some friction was manifested over a proposed appropriation to assist in the attempt now being made to establish in the courts of Indiana the unconstitutionality of the liquor license system and kindred matters, some opposition being manifest in unexpected quarters, but the meeting finally endorsed the effort being put forth, and raised \$125 to assist in the work.

By a request of the home mission and temperance committee, the home mission work is given over to the evangelistic board, while the temperance work is constituted a separate department.

The work at Mountain Home, Alabama, was given over to the care of the evangelistic board, bringing that meeting under the care directly of the yearly meeting.

During the afternoon, the committee on books, tracts and peace was read, showing that some progress had been made, and a good deal of literature distributed.

The much vexed question of the alteration of the yearly meeting house came up as the report of the committee. It was agreed to move the partition twenty feet further west, allowing Plainfield Meeting the use of the west third, while the yearly meeting, when in session, will use the eastern two-thirds. The windows will be cut down and the floor remodeled. It was decided to remove the reference library of the yearly meeting to Friends' meeting house on Alabama Street, Indianapolis. It is thought it can be better cared for there, and also a Friends' Historical Society, recently organized there, is allowed access to its volumes.

A proposition was presented, signed by several leading members, asking the yearly meeting to adopt parliamentary usage during its sessions. The proposition was directed to be printed in the minutes, and referred to the meeting next year for action.

At the evening session an interesting address was given by Willis Hotchkiss, the missionary from Africa.

Fourth-day.—During the forenoon there were public meetings for worship in the house and tent, John Henry Douglas, Alpheus Trueblood, Delia Rees and others participating.

In the afternoon memorials were read for Elizabeth D. Reynolds, Isaac Roberts, James J. Harvey, Amy D. Cooper and A. H. Pickering, deceased the past year.

A resolution was passed deploring certain actions of the government in Alaska, and condemning the decision of Attorney-General Griggs on the army canteen.

The evening session was a fitting close to this most excellent week of blessing, many joining in a hearty praise service to the Lord. The heads of departments the coming year are as follows: Superintendent Evangelistic Board, David Hadley, Plainfield, Ind.; Bible Schools and Education, Robert E. Pretlow, Throntown, Ind.; Temperance, Lindley M. Wells, Monrovia, Ind.; Foreign Missions, Sarah J. King, Carmel, Ind.; Books, Tracts and Peace, Evan Hadley, Plainfield, Ind.; Social Purity, Eunice Furnas; Y. P. S. C. E., Irvin King, Bloomingdale, Ind.

One item of interest, partaking of a unique character, must not be overlooked. On Seventh-day evening, Charles E. Newlin presented to the clerk of the meeting a gavel with an interesting history. The mallet was made from the sill of the first Friends' meeting house erected in Marion County, and the handle was made from the railing in the same building. It was an interesting presentation, to which the clerk, Thomas C. Brown, responded fittingly.

S. E. NICHOLSON.

MARRIED.

CONNELL—LARKIN—WILLIAMS.—Eighth month 30th, 1899, at the residence of Emma S. Townsend, Martinsville, Ohio, Oscar Connell and Effie Larkin and F. Leslie Connell and Margaret Williams, of Samantha, Ohio.

News from the Field.

Friends' University, at Wichita, Kansas, has opened its second year with most encouraging prospects. The enrollment is three times as large as at the opening one year ago. H. C. Fellow, Ph.D.; Lucy Francisco, A.M., of Earlham, and Laura Kirby, A.M., have been added to the staff of teachers. The opening exercises were attended by 1,200 persons, and were of a very interesting character.

The new audience hall has been named "Russell Hall," in memory of James M. Davis' little son, who died some time ago.

Guilford College has opened with the largest attendance in the history of the college.

Haverford College has received \$25,000 from Clementine Cope to establish a Fellowship Fund. The new dormitory just completed at Haverford College has been named Lloyd Hall, in honor of Thomas Lloyd.

A Friend from America, who was present at the last London Meeting for Sufferings, writes to us as follows: "There were several subjects of interest under discussion. The anxiety about the aspect of affairs in the Transvaal, which is felt in all circles here, is keenly shared in by Friends, and was earnestly discussed in the meeting. Finally, H. S. Newman suggested the propriety of the Meeting for Sufferings addressing a letter to Lord Salisbury, as the representative of the British nation, and the idea met with ready acceptance. Five Friends were promptly named to withdraw and frame a suitable letter to be presented for the sanction of the meeting. In about half an hour the Friends chosen for this important service returned, and their letter was read. With some slight changes it was fully approved."

The following clipping from the London "Daily News" gives a resumé of the letter to Lord Salisbury:

APPEAL FROM THE SOCIETY OF FRIENDS.

"The Executive Committee of the Society of Friends has forwarded to Lord Salisbury a minute in which it is stated that after recognizing the many difficulties which have beset the government, and which still tend to hinder a satisfactory settlement, the society recalls with gratitude the successful efforts of Lord Salisbury and his colleagues on former occasions to secure peace when the obstacles seemed no less formidable. The minute states that no good end could be gained by an appeal to arms, which could not be better secured by friendly negotiations. It was difficult to contemplate without horror the prolonged evil results of a conflict which might arouse long-lived hostility between the English and Dutch races, and prejudicially affect the well-being of South Africa. The society desired to strengthen the hands of the government, believing that by patience, wisdom and tact the government might be successful in securing the blessings of peace, and to this end offered a prayer to Almighty God."

From a personal letter full of encouragement recently received we print the following paragraph: "I want to say how much I approve of the editorial in the last issue—'Why it Should Mean Much to be a Friend'—and the sentiments contained are so much in accord with my own mind that I want to say so. I believe, as thou says, we ought to be fully persuaded of our own interpretation of Scripture, and then that we have a positive message to proclaim, antagonizing no one, attacking no one, exalting ourselves above no one, yet giving a ringing message of what seems to us the true reception of the religion of Jesus Christ. Our prayers go with thee in thy work."

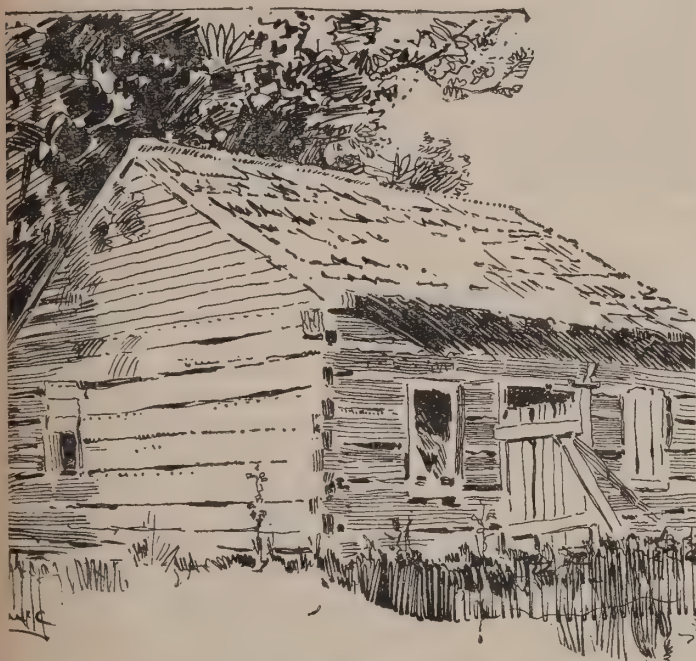
The Friends' Historical Society, of Indianapolis, was organized in that city last winter and has already proved a useful, valuable and interesting organization. Its purpose is to collect and preserve valuable documents and records of the Friends, and to collect and publish important facts bearing on the history of Friends in Indiana. This Society hopes also to stimulate the organization of other similar societies. The first annual reunion of this Society was held at Plainfield, Indiana, Eighth month 26th, and was a most successful and enjoyable occasion. The following program was given:

10 o'clock a.m.—Historical Sketch of White Lick Quarterly Meeting, David Johnson, Mooresville; Historical Sketch of Fairfield Quarterly Meeting, Seth Mills, Valley Mills; Recitation, "Drab Bonnets," Marcia Furnas, Camby; Historical Sketch of Plainfield Quarterly Meeting, Cyrus May Hobbs, Bridgeport; Short Reminiscences, two minute speeches.

Dinner.

1.30 p.m.—Historical Sketch of Danville Quarterly Meeting, David Hadley, Plainfield; Recitation, "Our Meeting," Florence Green, Plainfield; Address, "Secrets of Quaker Influence," Eli Ritter, Indianapolis.

This program in the forenoon was varied by recitations and two-minute talks by some of the older members, in which interesting personal reminiscences were given. A table, something like one hundred feet long, had been built under the old trees in the grove adjoining the yearly meeting house, where the exercises were held, and when the several hundred guests gathered about it, they found it groaning under the load of things prepared by the good Quaker women of the country.



LICK BRANCH MEETING HOUSE.

The audience assembled again after dinner, and C. E. Newlin, of Indianapolis, presented a gavel to the chairman of the Historical Society, R. W. Furnas, on behalf of himself and W. S. Doan, of Irvington. A few weeks ago they had ridden out on their wheels to the ancient site of the Lick Branch Friends' Meeting House, a picture of which was exhibited, and secured a piece of one of the oak sills of the old building which was constructed of hewed logs, without the use of nails, and which served the Friends of the neighborhood as a place of worship for more than a quarter of a century. The mallet of the gavel was made from this oak sill, and the handle from a part of the railing of the gallery behind which the minister stood when preaching. The building was constructed some time between 1828 and 1833, and is believed to have been the first one constructed for a place of worship in Marion County. A photograph of the old building exhibited at the meeting was taken fifteen or twenty years ago, after it had been used as a stable for several years. It was situated about two miles and a half southeast of Bridgeport, on the farm of Robert Kenworthy.

NEW YORK YEARLY MEETING.

Batavia, Genesee County, N. Y.—Our friend, David Little, a minister from Collins Meeting, attended Elba Monthly Meeting in Eighth month, held in Batavia. He remained in the evening

and conducted an evangelistic service. He also attended our First-day meeting, and addressed the Christian Endeavor Society in the evening. All the services of our brother were very acceptable and edifying.

H. H. LEGGETT.

IOWA YEARLY MEETING.

Edgar West, of Jamaica, who has been in Iowa some months, attended yearly meeting. He expects to attend Penn College this year.

L. Maria Dean will remain at Pleasant Plain the coming year as pastor. The Friends at that place are expecting to build a parsonage this fall.

Kellogg and Center Bible Schools are supporting a girl in Jamaica Training School.

There are 12 Home Departments, with 136 members, in Iowa Yearly Meeting, an increase of 11 Home Departments and 124 members over last year.

New Sharon Bible School is supporting a girl in the Jamaica Training School.

Matilda Cox, of Western Yearly Meeting, began a series of meetings at Richland, Iowa, Ninth month 16th.

Fred Comfort will remain at Richmond as pastor another year, which will be his fifth year.

Hubbard Bible School is supporting a girl in the Jamaica Training School.

A reunion of the former students of the Malone Training School, Cleveland, was held during Iowa Yearly Meeting. The following students were present: J. Edgar Williams, Willis Hotchkiss, Arthur Chilson, William Kitch and wife, Clinton Reynolds, James Pickard, Thomas O. Roake, Viola Smith, Anna Draper, Phebe Johnson, Mr. and Mrs. Crosbie, Edgar P. Ellyson and Hays Prickett. There were two others in attendance at yearly meeting, but they did not get to the meeting.

Zenas L. Martin has been appointed by the Iowa Yearly Meeting Missionary Board to represent Iowa in the management of the proposed mission to be established jointly by a number of the American yearly meetings.

Susan E. Allen, who has been for several months at Le Roy, Iowa, has received a call as pastor at Minneapolis.

A "Missionary Tent" was used to good advantage at Iowa Yearly Meeting this year.

Levi Rees, who has faithfully served as pastor at Oskaloosa Meeting for three years past, has recently removed to Thorntown, Indiana. Shortly before leaving he was given a farewell reception at the home of A. F. N. Hambleton.

Iowa Yearly Meeting appropriated \$200 for constructing a vault in which to store the valuable books and records of the yearly meeting and the subordinate meetings. The vault is to be built in the basement of Penn College.

Marshalltown, Iowa.—Nothing perhaps did more to characterize the late Iowa Yearly Meeting than did the presence and words of Willis Hotchkiss, a temporarily returned missionary from Mombossa, East British Africa. He is a native of Cleveland, Ohio.

His attitude toward God is one of absolute self-abandonment to Him to do, to be, and to suffer His will. He expects to spend his life in missionary work in benighted East British Africa. The missionary spirit in Iowa Yearly Meeting was greatly augmented by his presence and ministry during its late sessions.

The recital of his illustrative stories—stories brilliantly illustrative of the power of God to keep those who trust in Him—stories of deliverance from the lion, the lioness and the rhinoceros, where human effort alone would have been as nothing—thrilled the hearts of the people. And they were moved to wonder and admiration as they listened to the method and hours chosen by two of the natives to supply him and his men with food at the risk of life when the tribe with whom he worked, through prejudice, had blockaded all the lines of food supplies. Nothing so beautifies human life as deeds of kindness springing from love to God and to men. The manifestation of such love, such self-sacrifice, as was shown by the one above introduced, touches the sublime in the spiritual realm.

E. B. MENDENHALL.

INDIANA YEARLY MEETING.

Marion Quarterly Meeting was held 8th, 9th and 10th of Ninth month.

On Sixth-day we had the company of Wm. F. Manley, from Richmond Ind. On Seventh-day, Wm. F. Manley was present with credentials from White Water Monthly Meeting, Richmond. We also had other ministers from adjacent quarterly meetings without credentials.

Brother Manley's text was Heb. 13:11-12, showing that as the body of the beast was burned without the camp for the sanctifying of the people, so also did Christ suffer without the gate that he might sanctify the people with his own blood—a very practical discourse showing the type and the reality.

J. L. Pearson, matron of Southland College, Helena, Arkansas, was present and spoke of the needs of the college, after which there was raised a little more than \$40, which it is thought will keep one pupil in the college for one year. We have given this amount for this year, with the probability that we may do so annually until the pupil's education is finished in the college.

Our quarterly meeting superintendent and evangelistic committee gave a satisfactory report of the work done in the past year, notwithstanding our superintendent has been unable to leave home on account of ill health for many weeks. Fannie Elliott, of Fountain City, Ind., attended our quarterly meeting in the interest of Christian Endeavor work. In the opening service Sabbath morning, she read the 19th Psalm. "The heavens declare the glory of God," etc., after which she offered prayer.

W. F. Manley took for the foundation of his sermon Ps. 81—last four verses.

The temperance discourse in the afternoon was delivered by a young man from Taylor University, Upland, Ind. Eph. 5:11 was his text. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Sabbath evening was given to Fannie Elliott in the interest of Christian Endeavor.

J. R. S.

Jennie L. Pearson, matron of Southland College, Ark., is spending some time visiting in Indiana Yearly Meeting, stirring up the people on their duty to the colored people of the south. She spent a few days visiting some special friends at Marion and while here did some good work for the college. She was given the privilege to speak at quarterly meeting on the ninth, and told in such a graphic way of their needs and the great good the college is doing for the colored people and so deeply impressed the quarterly meeting that in about five minutes we raised enough money to support one student in the school next year and placed the money with her to be bestowed upon whomsoever they thought most needy and worthy. On the evening of the twelfth, the Woman's Foreign Missionary Society gave an informal reception to Jennie Pearson at the home of Richard Haworth, where about 60 guests from the first and second churches assembled and listened to a very instructive talk on the varied experiences in connection with the work at Southland. About 100 pictures were exhibited showing all kinds of actual life in the South. Light refreshments were served and all felt well paid for the evenings entertainment and a deeper interest in the colored people than ever before.

Fannie Elliott, secretary of the Christian Endeavor Union of Indiana Yearly Meeting, attended Marion Quarterly Meeting in the interests of Christian Endeavor and visited most of the Christian Endeavor societies in the quarter. Her visit was well received and her messages very much strengthened the Endeavorers of the quarterly meeting.

News and Events.

For some time Havana has been annoyed with strikes of greater or less importance, but now a general strike is in progress which has already assumed serious proportions. It is estimated that there are 12,000 striking masons, painters, carpenters, cartmen and laundry workers. The cartmen also went out last week, thus paralyzing the wholesale business houses. The reason given

by the latter is the unfair treatment they have been receiving at the hands of the police, a majority being Spaniards. Of all the strikes, that of the cartmen is said to be the most justifiable. Considering the large number of men now out of employment, it is remarkable that there are no disorders.

Governor-General Brooke has issued a circular directing that the only legal holidays, so far as business documents are concerned, shall be New Year's Day, Christmas, Holy Thursday, Good Friday and Sunday. This order was necessary owing to the large number of saints' days and the frequent attempts to defraud by documents signed on those days. It will not, however, interfere with people observing any days they desire.

The National Export Exposition in Philadelphia, opened on the 14th inst. The purpose of this exposition is the spread of our mechanical and agricultural industries and American products generally throughout the markets of the world, and thus to increase and widen our export trade. Hundreds of distinguished visitors from all parts of the country were present, including Admiral Sampson and the officers of his fleet, then stationed in Philadelphia. The attendance during the first day was about 25,000. Since then the attendance has reached as high as 30,000 in one day. Some complaint has been made that the exposition is not ready to receive visitors, that exhibitors have been tardy in getting their displays ready, that the buildings are not entirely finished, that the walks and grounds surrounding are in a very unsatisfactory condition, etc.; but it is a generally recognized fact that this exposition was much farther advanced when opened than is usually the case with large exhibitions. In the case of the exposition in Chicago, in 1894, it was weeks before the finishing touches had been given to make a complete whole.

Alfred Dreyfus was pardoned by the French Council of Ministers last week. He was granted his liberty on the 20th, freedom thus being given to one of the most wronged men in all modern history. Deep satisfaction must be felt by all his sympathizers that he is no longer subjected to the cruel machinations of his enemies, but it is as strongly to be hoped that the time will come when the real plotters and traitors are brought to justice and Dreyfus himself is formally freed of the unjust stigma which cannot wholly be wiped out by a mere pardon. As he himself said when pardoned, "Liberty is nothing to me without honor. From to-day I shall continue to seek reparation for the frightful judicial error of which I remain the victim. I wish France to know by a definite judgment that I am innocent. My heart will only be at rest when there remains not a single Frenchman who imputes to me the abominable crime perpetrated by another." Dreyfus is now living comfortably in a villa at Carpentras, in France. It is reported that he will shortly visit America, and will go to San Antonio, Texas, to regain his lost health. He would undoubtedly meet with a cordial reception in any part of the United States.

The case of Captain Oberlin M. Carter, convicted by court-martial over a year ago of conspiring with contractors to defraud the government, is now more prominently before the public than ever before. Charges were first preferred against Captain Carter in August, 1897, by the engineer who succeeded him in Savannah harbor when he became military attache of the American embassy in London. They were referred to a board of engineers, who reported that he had allowed fraudulent claims aggregating \$2,500,000. A court-martial was summoned which began its sessions in January, 1898, and did not conclude them until April. The court, which was composed of such men as General Otis and Judge Advocate Colonel Thomas F. Barr, found him guilty, and sentenced him to dismissal from the army, a fine of \$5,000, and imprisonment for five years. Upon the claim of his attorneys that he was the innocent victim of star chamber proceedings, President McKinley submitted the records of the trial to ex-Senator Edmunds, who is reported to have confirmed the findings of the court-martial. Final action in the case has long been delayed, but it is stated that when ex-Attorney-General Wayne MacVeagh, one of Carter's attorneys, shall have been given a hearing this week by the President, the decision will be known.

A YELLOW RIBBON TEN MILES LONG.

The Silphium Laciniatum, or rosin weed, is a plant that grows abundantly in southern Kansas, as in most places in the Middle and Western States, but in that locality it seems to be more vigorous and grows to an immense size. Near a stream of water or in damp places, and where the thick sod is broken for them, either by the plow or otherwise, they spring up as if by magic, and in the summer and fall are loaded with large, yellow blossoms, giving a soft, golden glow to the clear atmosphere of the prairies.

While on a visit to a brother in Winfield, Kansas, a few years ago, my little niece Carrie came to me one day and said:

"Auntie, don't you want me to tell you a pretty story?"

"Yes, dear," I said, "I should be delighted to hear a story from you."

So she proceeded to tell me this pretty incident.

"We once had in our county a yellow ribbon ten miles long!" And then she laughed merrily at my look of astonishment, for she was a very truthful little girl and of a rather serious turn of mind.

She went on to say that the county commissioners wished to make, or lay out, a road across the county for ten miles. The surveyors came with their surveying outfit to begin the road, and brought with them a great strong team of horses and a sod plow. As they went along measuring the road, a man followed with the plow,

turning the sod and leaving one unbroken moist furrow.

The next spring, when the rain came, the seeds of the rosin weed came up as thick as they could stand in this furrow, and the following summer and fall they were almost weighted down with their bright yellow blossoms. And sure enough there was a "yellow ribbon ten miles long."

But the most wonderful thing is the wise provision which God has made for fuel on these broad, treeless prairies. The little black, hard seeds of the rosin weed cannot germinate under the thick, dry sod. The farmer has only to break up the sod and his fuel springs from the ground at his feet. The stalks are full of rosin and the seeds of oil. I was told that three or four tons of this weed pressed and dried would supply a family with fuel for a year. They use great iron rollers for pressing the plants. The winds and sun soon dry it, and it is ready to be stored for use.

As we flew across the prairie in the cars, I often noticed great fields of this plant growing thick as corn, sometimes surrounded by a fence. I marveled that people should let their fields run so to weeds until I was informed that was their fuel. —Sarah S. Chapman, in "Advance."

PUSHING HIS WAY.

"One day a generation ago a curious vehicle rolled into a Wisconsin town," says the "Youth's Companion." "Its wheels were solid pieces of wood sawed from a round log, its axles small unhewed trees, upon which rested a planed log bearing a box of clothing and a yellow-haired, bright-eyed boy, driving an indescribable horse. The boy was a Scandinavian emigrant whose parents lived in a neighboring woods, and he had come to the town with a few dollars and much determination to get an education. This was the beginning of the career of Knute Nelson, the chief of one of the political parties of Minnesota and one of its United States Senators. It may be doubted if a single youth who starts to school this fall will do so with fewer material advantages than this son of Scandinavia. How many will climb as high?"

London is enjoying a pleasant smile over a reported adventure of Mr. Rudyard Kipling and Mr. Thomas Hardy. It seems that Mr. Hardy took Mr. Kipling to look over a house which it was thought would suit him. "When Mr. Kipling moved out of earshot Mr. Hardy observed to the occupant, 'I may mention to you that this gentleman is no other than Mr. Rudyard Kipling.' 'Is that so?' she replied; 'I never heard the name before.' Presently Mr. Kipling, in turn, found himself alone with the lady, and remarked: 'Possibly you may not be aware that the gentleman who brought me here to-day is Mr. Hardy, the eminent author.' 'O, indeed,' was her reply; 'I don't know his name.'"—"Christian Advocate."

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticized for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

DELICIOUS IN
COFFEE TEA & Chocolate

GAIL BORDEN

Send for
BABIES

A Book for
Mothers.

EAGLE BRAND

CONDENSED MILK

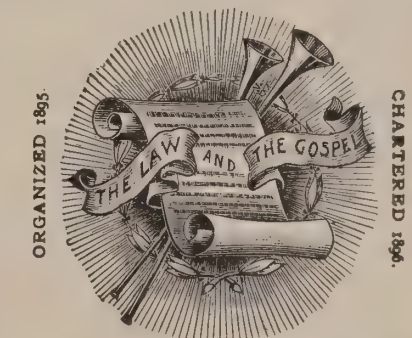
Borden's Condensed Milk Co., N. Y.



Uncle Hiram: "They say the sun never sets on the British Empire."

Aunt Hannah: "Doesn't it, now? And we have such magnificent sunsets over here!"—"New Jersey Herald."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Waldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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Singer Machines Last Longest.



A recent canvass of the United States found 216,000 family sewing-machines of all kinds that had been in use from 15 to 48 years; more than one-half of them were Singers, and 2,000 of these Singers had done good service during 40 years and more.

**A SINGER WILL
OUTWEAR ANY OTHER KIND.**

Sold on Instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING Co.

OFFICES IN EVERY CITY IN THE WORLD.

LOOK AT YOUR LETTER BEFORE MAILING.

The Dead Letter Office, at Washington, is a busy place. The past year 6,312,731 pieces of mail matter were sent to the dead-letter office, making an average receipt of about 21,000 letters and parcels for each working day. During this period more than 85,000 pieces were dispatched either with insufficient postage or none at all, 32,000 bore no address whatever, 34,000 were misdirected.

Perhaps the most incredible part is that in the neighborhood of \$40,000 in actual cash should have been confined to the letters during the last year, and harder still to credit that the most exhaustive efforts failed to find the owners of one-fourth of that amount. In addition to the money contained in letters during the same period something like \$10,000 was found loose in the mails. It is officially styled "loose money."

It would be well for our patrons, in view of the above exhibit, to have their names and complete address printed on the upper left hand corner of their envelopes, as the Post Office Department urges, for then letters deficient in any particular would be returned to the writer. Letters should never be directed with a lead pencil. Aside from its being a violation of the postal laws, rendering such letters unavailable, the pencil marks are liable to be defaced in the mails. This is also true of postal cards. All letter writers should form the habit of carefully looking at their letters before dropping them in the box, to see that the necessary stamp is all right, and the address plainly written.—Zion's Watchman."

It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two night's sleep, he was relieved from duty to get some rest. He went to his room at the hotel, and soon was fast asleep. When the time came for him to return to his instrument, he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife handle,

tapped "Springfield" on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work. It is said that firemen hear in their sleep the signal calling them to duty, while they sleep right through any number of signals which do not concern them. In an article on "Heroes Who Fight Fire," in "The Century," Jacob A. Riis tells of a fire department chief who has a gong right over his head at his home, every stroke of which he hears, although he never hears the baby, while his wife hears the baby if it so much as stirs in its crib, but does not hear the gong. The gentle whisper of Conscience is sufficient to call to action the one who has trained himself to hear that voice. A single text from God's Word is a louder call than all the noises of the world to one who trains himself to obey that voice.—"The Presbyterian."

THE SOUTHERN RAILWAY'S EXCELLENT SERVICE TO POINTS SOUTH AND SOUTHWEST.

THE SOUTHERN RAILWAY, the chief as well as the popular artery of travel between Philadelphia and Washington, and all points South and Southwest, maintains a superb service of magnificently equipped trains, which leave Philadelphia daily at 7.20 a.m., 5.34 p.m., and 6.55 p.m., reaching, without change, all the chief Southern cities.

The Washington and Southwestern Vestibule Limited, which has long been famous as one of the handsomest trains in America, now has an added feature of attraction in the form of a beautiful Library and Observation car. This will be very much appreciated by the travelling public, as it affords an opportunity of viewing, under the most favorable circumstances, the charming sub-scenery of the historic Piedmont region, as well as the uplands of North Carolina, South Carolina and Georgia. The car is for the use of all passengers holding Pullman tickets on the train, and is handsomely furnished with easy, richly-upholstered, movable chairs. It also has a wide, fully-covered extension platform at the rear, capable of accommodating quite a large number of people, who may prefer to travel in the open air and enjoy the unobstructed view of the whirling panorama.

The Washington and Southwestern Limited leaves Philadelphia at 6.55 p.m., daily, and is composed of Pullman Drawing-Room

Sleeping Cars, to Asheville, N. C., Atlanta, Ga., Knoxville, Nashville, Chattanooga, and Memphis, Tenn., Montgomery, Ala., and New Orleans, La. In addition to these it carries one first-class thoroughfare coach, as well as a well-appointed Dining-Car, in which meals are served between Philadelphia and New Orleans. In this connection it is worthy of note that the Southern Railway is the only railroad in the South operating a system of dining-cars, and the menu and meals upon them are maintained at the highest standard.

The Washington and Chattanooga Limited of the Southern Railway, leaving Philadelphia daily at 5.34 p.m., is another handsome train. It carries through Pullman Drawing-Room Sleeping Cars to Memphis, Tenn., and New Orleans, La., via Lynchburg, Va., and Bristol, Tenn. Combined Café, Parlor and Observation Cars are operated between Radford, Va., and Attalla, Ala. Meals are served in the Café Compartment at all hours on the European plan. Luxurious chairs in the Parlor Compartments are available for passengers at a moderate charge, the observation portion of car affording a most comfortable location for viewing this magnificent scenery. Passengers occupying Pullman cars have use of this car without extra charge.

The New York and Florida Express, leaving Philadelphia daily at 5.34 p.m., carries Pullman Drawing-Room Sleeping Cars to Savannah, Ga., Jacksonville and Tampa, Fla., Columbia, S. C., and Augusta, Ga., via Charlotte, N. C. Connections are made at Columbia, S. C., with the Charleston Division for Charleston, S. C., and at Trenton Junction for Aiken, S. C.

The United States Fast Mail of the Southern Railway, leaving Washington, D. C., daily, at 11.15 a.m., connecting with train leaving Philadelphia at 7.20 a.m., is one of the most popular trains operated in the South. This is composed of thoroughfare coaches and Pullman Drawing-Room Sleeping Cars between Washington, D. C., and New Orleans, La., Jacksonville, Fla., Charlotte, N. C., Augusta, Ga., and Birmingham, Ala., with Pullman Sleeping Cars between Salisbury, N. C., and Memphis, Tenn., and Dining-Car between Washington, D. C., and Spartanburg, S. C. Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will be pleased to furnish rates, time-tables, and any further information.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

LOCATION OF FRIENDS' MEETING
HOUSES IN OUR LARGE CITIES
AND TIMES OF HOLDING
RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House,
corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near
Warren (Roxbury District). Meetings
for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meet-
ing House, corner of Lafayette and
Washington Avenues. [Take Gates or
DeKalb Avenue Cars at Brooklyn
Bridge and get out at Washington
Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is
located on Indiana Avenue, south of
44th Street. Reached by Elevated
Railroad or Indiana Avenue Street
Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W.
corner 8th and Mound Streets. Meet-
ings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House,
Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-
day 7.30 p.m.

There are also two other Friends' Meetings
and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House.
41st. Avenue and Arlington St., take
17th. Avenue Car on 16th. St., north.
Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-
day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House,
827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, ... 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House
is situated on the corner of Alabama and
13th streets. (Alabama Street Car Line).
Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House,
No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting
House, corner of First Avenue South
and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East
20th Street, Gramercy Park, Meetings
for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except
first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20
South Twelfth Street. Meetings for
Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House,
28 Pembroke Street. Meetings for Wor-
ship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House,
First and C Street, N. E.

Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

BRAVE BOYS MAKE BRAVE MEN.

More than eleven hundred years ago
when Germany was peopled with wild,
fierce tribes, there grew in one part of the
country a gigantic oak, which was dedica-
ted to Thor, the god of Thunder. The
pagans worshipped this tree, and at certain
seasons held feasts beneath its branches in
honor of the god.

Boniface, a brave and zealous missionary,
who had long been trying to turn the peo-
ple to the true God, determined to destroy
the tree.

His intention becoming known, an angry
multitude rushed to defend it, and Boni-
face found himself confronted by hundreds
of fierce men and women, brandishing their
weapons and threatening him with a terri-
ble death if he persisted in his purpose.

Alone and fearless, trusting in his God,
the missionary walked into their midst,
and, axe in hand, levelled the first blow at
the mighty trunk. The heathen, struck
with amazement at his courage, looked on
in silence. While they hesitated, a won-
derful thing happened. All at once a
great wind arose, the tempest seized upon
the giant tree, already weakened by sturdy
blows, and down it came, scattering the
multitude right and left.

Boniface had little more trouble with
those people, for they took this as a sign
from heaven, and with one accord turned
to the God whom Boniface worshipped.

By his one brave, determined act, Boni-
face won a whole tribe to God, but it was
at the peril of his life. "In these days
your life is not likely to be endangered by
standing up for the right," says the "Child-
ren's Friend," after relating this story,
"but you may be chaffed, shunned and per-

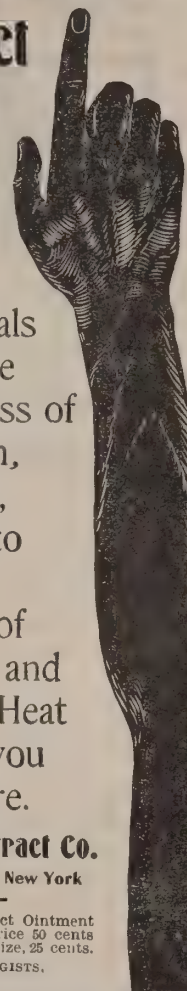
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has a
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action
that steals
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Sunburn,
Chafing,
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Bites,
Stings of
Insects and
Prickly Heat
before you
are aware.

Pond's Extract Co.
76 Fifth Ave., New York

Pond's Extract Ointment
cures Piles. Price 50 cents
per Jar. Trial size, 25 cents.
ALL DRUGGISTS.



secuted in many little ways by your com-
panions. Many a brave soldier who has
stood unflinchingly at the cannon's mouth,
has not had the moral courage to stand
firm in the cause of right when laughed at
by his mates.

"We are told that when Coley Patteson
was a boy at Eton, and captain of the
cricket eleven, he was present one evening
at a 'cricketing supper,' and one of the
boys told a nasty, low story. Coley stood
up before all his school-fellows and said,
'If any more such stories are told in my
presence, I resign my captaincy and leave
this school.'

"His words took effect, and thus by the
influence of one boy the tone of the great
public school was purified and raised. The
brave school-boy became the brave martyr
Bishop, who laid down his life on an island
in the far Pacific."

Teacher—"John, illustrate the difference
between sit and set."

Bright and Patriotic Boy—"The United
States is a country on which the sun never
sets and the rest of the world never sits."

Sausage meat, Mince meat, Hamburg steak, Tripe, Hash, Suet, Chicken and Lobster for salads, Clams, Codfish, Cocoanut, and many other articles of food, as well as scrap meat for poultry, can be easily, quickly, perfectly chopped with the



It is guaranteed to chop—not grind—the food. As easy to clean as it is to use. Our trade-mark ENTERPRISE is on every machine.

28 sizes and styles—hand and power—for families, hotels, meat markets, etc. Prices from \$1.50 up. Sold by all hardware dealers. Descriptive catalogue mailed free. The "Enterprising Housekeeper" with 200 recipes mailed for 4 cents in stamps.

THE ENTERPRISE MFG. CO. OF PA., THIRD and DAUPHIN STREETS, PHILADELPHIA, PA.

A pert miss of eight summers, while visiting in the family of a country cousin, wanted them to understand that she must not be thought far behind in the matters of country life, and noticing a quantity of honey on the tea-table, exclaimed, "O, I see you keep a bee."

A little boy observed, when asked why he remained so long on his knees after he had finished his prayers, "Well, mother, you know it says in the hymn, 'Satan trembles when he sees the weakest saint upon his knees,' so I thought I'd make him shake a little longer."

AN AUTUMN OUTING.

Gettysburg, Luray, Natural Bridge, Hot Springs, Richmond, and Washington.

An eleven-day personally-conducted tour of the Pennsylvania Railroad Company to the Battlefield of Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, and the cities of Richmond and Washington, will leave New York and Philadelphia in a special train of parlor cars on Thursday, Oct. 19. The party will be in charge of a tourist agent and an experienced chaperon. A whole day will be spent on the Battlefield of Gettysburg, a carriage drive with lectures by an able guide, being included in the ticket. Ample time will be allowed at Luray and Natural Bridge to view the wondrous natural formations, and at the Hot Springs two days will be spent. The season at this great autumn resort in the beautiful mountains of Virginia will be at its height. At Richmond and Washington opportunities will be presented to visit all the points of interest under intelligent guidance.

The round-trip rate, including all necessary expenses, is \$65 from New York, \$63 from Philadelphia, and proportionate rates from other points.

For detailed itinerary apply to Ticket Agents; to Tourist Agent, 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A DOUBTFUL RETRACTION.

When lately, a newspaper correspondent, in "interviewing" Governor Theodore Roosevelt, of New York, was skilfully attempting to put certain words into the governor's mouth, Colonel Roosevelt said to him, "You may draw as many conclusions as you like, but don't attribute them to me," and then told the following story:

There was once a colored minister who, in delivering a forceful sermon on the sin of theft, said:

"I see before me twelve chicken-thieves, including William Saunders."

William Saunders was naturally incensed at this, and threatened the preacher with personal violence. The minister's friends persuaded him to promise that if the preacher would withdraw the accusation he would not harm him. They then went to the minister who promised them he would withdraw the accusation next Sunday.

Therefore in the pulpit on the following Sunday, the minister said that a remark of his in his last sermon had been the cause of offence, and he would therefore amend it. "What I should have said was

THE FACT that THE AMERICAN FRIEND has rendered satisfactory service to some of the best known and most successful advertisers in the United States is sure evidence of the value of space in its pages. It is the only religious publication by which advertisers can reach the large body of Friends (Orthodox) throughout the United States. It occupies therefore a distinctive place in the large family of denominational publications. We solicit good advertisements only. For rates see page 936.

THE AMERICAN FRIEND,
718 Arch St., Phila.

this: 'I see before me eleven chicken-thieves, not including William Saunders!'

A good story is told with reference to the publication of a certain Biblical dictionary. The editor is said to have given the article on the Deluge to what he considered a safe hand; but when the article was sent in, it was found to contain views which would certainly have shocked orthodox readers. It had in it too much of science and too little of theology.

What could be done? The volume had to be published forthwith. In this dilemma he put in his dictionary, "Deluge—See Flood."

This, at any rate, postponed the difficulty, and the article on the Flood was given out to a writer who it was thought could be trusted better.

But when this second article came in it was found to be worse than the first, and another postponement was necessary.

The new volume contained another reference: "Flood—See Noah"—the bewildered editor trusting that by the time Noah was reached he would succeed in finding a man who would be able to mingle science and orthodoxy in due degrees.—Baptist Commonwealth.

New England churchyards are a fertile field for those in search of curious epitaphs. A tombstone in Stowe bears this line, indicative of a reticence carried beyond the grave:

"I was somebody—who, is no business of yours."

THE CORPORATION OF HAVERFORD COLLEGE.

The Annual Meeting will be held in the Committee Room of Arch Street Meeting House, Philadelphia, on Third day, Tenth mo. 10th, 1899, at 3 o'clock P. M.

Members are particularly requested to bear this appointment in mind. The charter requires that twenty shall be in attendance to make a quorum. Please notify the Secretary of any change in address.

GEORGE VAUX, JR., Secretary,
404 Girard Building, Philadelphia.

The Southern Railway Makes Low Rates to Philadelphia, Account the National Export Exposition.

Mr. Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, advises the Southern Railway has announced very low rates from points in Georgia, Tennessee, South Carolina, North Carolina and Virginia to Philadelphia and return account the National Export Exposition.

The Southern Railway is also very liberal as to the return limit of these low rate round trip tickets, allowing a limit of thirty days. Mr. Hopkins says the prospects are very favorable for the Exposition to be largely attended from the South.

All information as to rates etc., from any point in the South will be cheerfully furnished by Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Phila.

SUMMER RESORTS.

HOTEL DENNIS.

DIRECTLY ON THE OCEAN FRONT.

OPEN EVERY DAY IN THE YEAR.

Modern in every detail.

Purest artesian water from private well.
Rooms single and en suite, with bath.

The Archdale, 136 South Maryland Avenue, ATLANTIC CITY, N. J.

An elegant house near the beach; Ocean view; cheerful rooms; just newly furnished; very desirable for Friends.
MARY J. BUNDY.

OUR RED BROTHERS

and the

PEACE POLICY of PRESIDENT ULYSSES S. GRANT.

By LAWRIE TATUM, formerly United States Indian Agent.

A most interesting book relating to the history and customs of the Indians, written by one who has mingled with "Our Red Brothers" and who is well equipped for the task he has undertaken. "The prime motive for writing this volume has been to record some important items of history in connection with the Indians and the overruling providence of God, and to show that 'the Peace Policy' in dealing with the Indians, which commenced in 1869, has proved a great blessing to them, to the government, and to people of the nation."

Containing 366 pages, well printed on good paper, neatly bound in cloth, with gold lettering on side and back. Sixteen full page half-tone engravings.

Price, \$1.25, post-paid.

JOHN C. WINSTON & CO.,

Publishers, 718 Arch St., Phila.

UNCLE SAM'S HOT BATHS.

The Hot Springs of Arkansas, via Southern Railway.

Will eradicate from your system the lingering effects of grip and other ailments caused by the severe winter, and malaria, rheumatism, neuralgia, catarrh, stomach, kidney, liver and nervous disorders, paralysis, blood and skin diseases, and chronic and functional derangements. The mountain climate of Hot Springs is cool and delightful in summer. 100 Hotels open the year round.

For illustrated literature, containing all information, address C. F. Cooley, Manager Business Men's League, Hot Springs, Ark.

For reduced excursion tickets and particulars of the trip, address W. A. Turk, Gen'l Pass. Agt., Southern Railway, Washington, D. C., or Chas. L. Hopkins, District Passenger Agent, 828 Chestnut St., Philadelphia, Pa.

For Nervous Women.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

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MISS BALDWIN'S SCHOOL FOR GIRLS.
BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

New England CONSERVATORY OF MUSIC

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

GUILFORD COLLEGE.

Five large buildings. Total expenses for year \$133.; can be easily reduced to \$90.

L. L. HOBBS, President.

For catalogue address,

GEO. W. WHITE, Treasurer,
GUILFORD COLLEGE, N. C.

Oakwood Seminary.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th, 1899. For catalogues address HENRY A. WHITE, S.B., Supt., Union Springs, New York.

FOR SALE.

Eleven-room house at Union Springs, N. Y. Five minutes' walk from Oakwood Seminary. Very pleasantly situated on a hill-top, affording a beautiful view of Cayuga Lake.

Abundance of fruit—Pears, Plums, Peaches, Currants, Raspberries and Grapes, several varieties of each. A very pleasant home for parents wishing to educate their children at New York Yearly Meeting School.

Address

CAROLINE O'HARROW.

NEW YORK UNDER TAMMANY RULE.

"New York Under Tammany Rule" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for "The Saturday Evening Post," of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the city of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority and suggests a means for the overthrow of the Croker regime. This article is one of a series dealing with the municipal affairs of great American cities. It appeared in "The Saturday Evening Post" of September 9th.

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

FOR RENT.—To a small family, a well furnished twelve-room house, centrally located, in exchange for gentleman's board. Address, E. M. M., office of THE AMERICAN FRIEND.

BOARDING.—Three or four Friends can find a pleasant home with good board, in small adult family of Friends, at 2026 Mervine St., Philadelphia. A quiet, pleasant part of the city, convenient to several trolley lines.

I HAVE a very desirable property of twenty acres in the eastside of Wilmington. Splendid orchard. Thirteen inch wall brick house, slate roof, stone foundation, seven rooms, large doors and windows, large rooms, most excellent well of water, cistern, new barn, good land. Fine for poultry farm, fruit garden, or home for family who want the advantages of a location near a Friends' College, and to live near the great center of Friends in Ohio. W. S. Irvin, Wilmington, Ohio.

FRIENDS' LIBRARY—142 North Sixteenth Street, Philadelphia. On and after Ninth Month 1st, 1899, Friends' Library will be open on week-days from 11.30 a.m. to 2 p.m., and from 3 to 6 p.m.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

SEND 4 cents in stamps for "Enterprising House-keeper." Enterprise Manufacturing Co. Third and Dauphin Streets, Philadelphia, Pa.

A YOUNG Colored Woman with little girl, five years old, wants a place for general housework in the country near Philadelphia. Has best reference. Address M. Sledge, care M. Balderston, 211 Berkley St., Germantown, Philadelphia, Pa.

TO RENT—8 rooms of furnished house at Haverford. Rent in part payment for table-board. Address Box 138, Haverford, Post Office.

WANTED—men and women to sell Teachers' Bibles and other religious books for Christmas. Our low prices to agents will surprise you. For terms address, Leroy Jay & Co., Box 54, Deming, Indiana.

"As I understand it," said the heathen, "you propose to civilize me?" "Exactly so." "You mean to get me out of habits of idleness and teach me to work?" "That is my idea." "And then lead me to simplify my methods and invent things to make my work lighter?" "Yes." "And next I will become ambitious to get rich, so that I won't have to work at all?" "Naturally." "Well, what's the use of taking such a roundabout way of getting just where I started? I don't have to work now."

7% FIRST MORTGAGES GUARANTEED.
IMPROVED FARMS ONLY. Personal examination of properties. Thirtieth years' experience. The most careful investigation courted. W. L. WILLIAMSON, LISBON, NORTH DAKOTA.

Libby's Condensed Mince Meat

Fresh and fruity. Made from the pick of the choicest beef—deliciously seasoned. Put up in convenient packages, enough for two big pies.

Drop postal for book, "How to Make Good Things to Eat."

Libby, McNeill & Libby, Chicago

8 B

TONGUES.

It will be a matter of surprise to some people to hear that as many as four hundred languages (and more) are in use in all parts of the world. Not only is this the case, however, but we are assured by the Rev. J. G. Watt that the Bible has

GOOD REASONS FOR USING COMPOUND OXYGEN.

It has been in use for more than twenty five years. It is well tried. Thousands have testified to its wonderful curative powers. Hundreds of Physicians have used it in their practice, and recommend its use. It can be used at home and without interfering with business or employment. It can not harm the most delicate patient. Treatment also includes consultation. For the cure of chronic diseases. Send for book of 200 pages, free.

DRS. STARKEY & PALEN,

1112 Girard St., Phila., Pa.
San Francisco, Ca. Toronto, Canada

now already been translated into as many tongues.

At the present time he states that the Scriptures are being read in exactly 400 different linguistic versions, and this assertion is made on the very best authority. Mr. Watt has been at considerable pains to form an accurate and thoroughly reliable list, and every name presented was carefully authenticated before being included in the table.

The list, as may be surmised, contains some most extraordinary names, and it is safe to say that at least seventy-five per cent. of the languages mentioned are absolutely unknown by name to the average man. Who, for instance, is aware of such languages as the Azerbaijani, the Lepcha, the Weasisi, or the Jaghatai Turki; and how many people could accurately state in what parts of the earth the Giriama, Nyamwezi, Sheetswa, Mikmak, or Idzo tongues are spoken?

Some of the tongues into which the Bible has been translated have since become extinct—such, for instance, as the language of the Australian aborigines—and these dead versions are not, of course, included in this interesting compilation.

At the beginning of the century there were only about fifty versions in existence. In 1860 it is stated that 220 translations had been made, and by 1890 the number had risen to 331. That number has now, in 1899, been increased to 400.—"The Inland."

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, or all the feelings I have ever cherished and all the deeds I have ever performed. It is the entirety of my previous years packed and crystalized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have

Please mention **THE AMERICAN FRIEND** when answering our advertisements.

Wool Soap

For Toilet and Bath

Answers every household purpose. It is just the soap for the bath room and the every-day soap tray. Sold everywhere. Made by

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100

been doing and thinking. Character is, for the most part, simply habit become fixed.—Charles H. Parkhurst.

NIAGARA FALLS EXCURSION.

Low-rate Vacation Trips via Pennsylvania Railroad.

Thursday, October 5th and October 19th, are the dates of the remaining Pennsylvania Railroad popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

An experienced tourist agent and chap-eron will accompany each excursion.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

THE BUNNELL & ENO INVESTMENT COMPANY

Invest capital in first mortgages (at 6 per cent., payable semi-annually, principal and interest in gold), on choice cultivated farms in Montana, Idaho, Utah and Texas, the richest area of country on the American Continent. The Company's Debentures are its direct obligations, issued in series of \$50,000.

1878

Capital
Half a Million
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Investors
never had a
loss

Each series is secured by \$50,000 of loans, deposited with the Atlantic Trust Company, N. Y., or Wm. and Arthur McGeorge, Bullitt Building, Philadelphia, as collateral. These Debentures are in denominations of \$100 and upward. Send for Booklet and List of Loans and look them over.

WILLIAM S. ENO, President, (Home Office) Bullitt Bldg, Philadelphia

SIDNEY E. MORSE, First Vice-Pres., 140 Nassau Street, New York

Address General Officers, or C. S. Hutchinson, Syracuse, N. Y.

Zebulon Rudd, Poughkeepsie, N. Y.

M. S. Way, West Chester, Pa.

**MASON'S
CREAM OF OLIVES OINTMENT**

CURES CATARRH ASTHMA HAY FEVER.

" " MUMPS. CROUP. CAKED BREAST.

" " FIRE & SUN BURN. CHAFING.

" " BUNIONS & TIRED FEET.

" " CHAPPED FACE. LIPS & HANDS.

" " SAFE REMEDY FOR PILES.

ALL DRUGGISTS OR MAILED FOR 25¢

H.T. MASON CHEMICAL CO. 515 ARCH ST. PHILA. PA.

SAFE · SPEEDY · SURE

ARMSTRONG & McKELVY
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Pittsburgh.
ANCHOR } Cincinnati.
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BRADLEY }
BROOKLYN } New York.
JEWETT }
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UNION }
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MISSOURI } St. Louis.
RED SEAL }
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Philadelphia.
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Cleveland.
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Salem, Mass.
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Buffalo.
KENTUCKY
Louisville.



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

Pamphlets, Engravings, etc., issued by "The American Friend."

GEORGE FOX.

AN ADDRESS BY CHAS. H. SPURGEON the celebrated English Clergyman, delivered to the Society of Friends in Devonshire House Meeting House, Bishopsgate Street, London, on Third-day Evening, Eleventh month sixth, 1866. An attractive pamphlet of 48 pages. Price, 10c., postage paid.

ENGRAVINGS OF

INDIANA YEARLY MEETING HOUSE

As it appeared in 1844.

An excellent reproduction of the photograph of the original painting. Printed on superfine coated book paper. Size 6 x 9½ in.

Referring to the engraving an elderly Friend recently said: "I am peculiarly interested in having one, as it seems so true to life, as I have often in my youthful days been one of the panoramic medley whose hearts seemed to enjoy a social and religious feast at these annual gatherings."

Price, single copies, 10c.; 20 copies, \$1, postage paid.

THE QUAKERS AS MAKERS OF AMERICA.

A SERMON delivered by
DR. DAVID GREGG,
*The well-known Presbyterian Minister of
Brooklyn, N. Y.*

A beautifully designed pamphlet with deckle-edge cover.

Price, 10c., postage paid.

PHOTOGRAPHS OF ARCH STREET MEETING HOUSE in Philadelphia.

By special arrangement with the photographer we are able to offer our readers a limited number of photographs of this interesting and historic building at a very low price. The pictures measure 4 x 9½ ins., and are mounted on black face, gilt-edged cards 7½ x 13 ins.

Price, 25c., postage paid.

THE AMERICAN FRIEND, 718 Arch Street, PHILADELPHIA.

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

REUBEN H. UNDERHILL
Attorney and Counsellor-at-Law

Washington Life Building
141 BROADWAY, NEW YORK

DR. ARNOLD'S PRAYER.

Physically we are constantly doing things without any thought. That is, we have done certain things so often that we continue to do them from force of habit. There should be a cultivation of spiritual habits in the same direction. What more practical and beautiful prayer could be offered than the one Dr. Arnold, of Rugby, prepared for his daily use before going into the schoolroom? It was as follows: "O Lord, I have a busy world around me; eye, ear and thought will be needed for my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to

Thee. Do Thou bless them, and keep their work Thine; that, as through Thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."—"Young Men's Era."

The present generation of railway travelers will soon demand oil sprinkled roadbeds as the condition of their travel. The Pennsylvania Railway has taken the matter in hand, and the officials are enthusiastic over the result. The method employed is that of street sprinkling. The oiling pipes or sprinklers are three. Two project eight feet on either side of the car, oiling the roadbed for that distance, while the other oils the space between the two tracks. A hood comes down and completely protects the tracks themselves from receiving any of the oil. The oiling of the track would make awkward complications in case any of the trains had to stop in a hurry. It is claimed on behalf of the oil that it saves wear and tear on the running parts of the rolling stock; protects the draperies in cars and the contents of freight cars from destruction by dust; prevents vegetation from growing on the roadbed and saves track labor. It increases, of course, the comfort of passengers by eliminating the dust, and it is said that when it is used washouts are rarer, as it causes the ground to shed the water. We add that the New York Central Railroad is about to experiment with oil. It will begin with a ten-mile section of track near Poughkeepsie, which is especially dusty. Eighteen thousand gallons of oil will be sprinkled over this section; if the results are satisfactory the company will oil its entire line. All of which indicates that in the matter of offering luxury and comfort the great railways are not behind the other corporate agencies.—"Christian Work."

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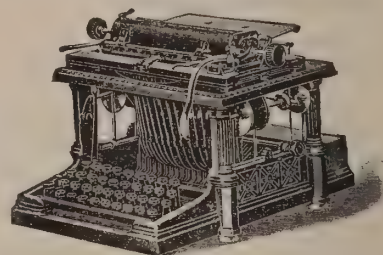
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PHILADELPHIA, TENTH MONTH 5, 1899.

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Sealed by deep and true communion,
Risen with Thee, who once wert dead—
Saviour, we would humbly claim
All the power of this Thy name.

Instant sympathy to brighten
All their weakness and their woe,
Guiding grace their way to lighten,
Shall Thy loving members know;
All their sorrows Thou dost bear,
All Thy gladness they shall share.

Make Thy members every hour
For Thy blessed service meet;
Earnest tongues and arms of power,
Skilful hands and hastening feet;
Ever ready to fulfil
All Thy word and all Thy will.

Everlasting life Thou givest,
Everlasting love to see;
They shall live because Thou livest,
And their life is hid with Thee.
Safe Thy members shall be found,
When their glorious Head is crowned!
—Frances Ridley Havergal.

THE FOUNDING OF THE CHURCH.

THE Gospels do not set forth simply God's purpose for the individual life; in fact it is one of the deepest truths of life that no man can live unto himself.

The first confession of personal faith—made by Peter near Cæsarea Philippi, to the fact that Jesus is the Christ, the Son of God—was the occasion for the announcement of a purpose reaching beyond the individual—namely, the building of a church—a permanent Christian structure in the world.

This famous passage in Matt. 16: 18-19, is the text which has formed the basis for the papal system, and it is inscribed in gigantic letters on the dome of St. Peter's Cathedral, in Rome, as the absolute authority

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for an infallible earthly vice-gerent of Christ. Strangely enough, this text which unfolds the Saviour's conception of a Christian fellowship of individual responsibility and freedom has been made a proof text for the worst religious tyranny in history. It is really a magna charta of spiritual liberty, it has been made a warrant for the establishment of an unlimited despotism, which leaves no soul free access to God.

Let us consider the meaning of the passage which more than any other reveals Christ's thought concerning the church fellowship which He purposed to found, to continue the work which He personally began.

He was on His way to Jerusalem for the last time. His words in Galilee had convinced the people that He had not come to fulfil *their* Messianic hope. He had told them that His kingdom was a spiritual one, and not a glorified revival of the Israelitish monarchy. His followers began to drop off, and it became only too evident that the people were not ready for His messages of eternal life.

The disciples tell Him in answer to His question that the general impression is that He is a prophet—Elias, Jeremiah—but no one ranks Him higher than these great figures of Jewish history. "But whom say ye that I am?" "Thou art the Christ, the son of the living God," answers Peter. It is the first spontaneous confession of faith that He is the Divine One and, as Jesus said, it was no superficial statement, but a conviction revealed in the heart by the Spirit, a revelation from the Father and not a conjecture of the brain—"Flesh and blood hath not revealed this to thee."

Then follows the answer: "Thou art Peter and on this rock I will build my church, and the gates of

Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven. Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." It means that as this man's personal faith in Christ as the Son of God has wrought in him a transformation of heart and life, and made good that early promise that he should one day be Peter—a rock—so on this very rock-nature, which is Christ-formed, the visible church is to be builded. In the midst of a disbelieving world there is at least one man who can be a nucleus for the Christian fellowship; for coming unto the living stone, He Himself has been made a lively stone, and of such the church is to be built. This first living believer is to become a center of spiritual power to call into existence a whole community of believers in Christ; not as the official bishop of Rome, but as the recipient of Pentecostal fire and spiritual power.

The church is, then, to be a community of brothers who have individually, by a similar faith and confession, seen Christ as the Son of God—in whom, as in Peter, the vital transformation shows the rock character forming,—men and women who are living stones through union with the Rock of Ages.

The sole qualification for authority is the evidence of special spiritual power, and that is what the bestowal of the keys means. It is decidedly not an authority of official position, but an authority which rests wholly upon personal faith and deep spiritual character. To Peter, and to every man who has by a like faith gained a similar spiritual insight, Christ confers power in the kingdom—authority in the direction of the propagation of the truths of the Gospel.

Whatever such a community of spiritually-enlightened believers, gathered in the name of Christ, and agreeing together in an agreement born of the mind and spirit of Christ shall ask, it shall be given; for under such conditions they could ask for nothing which was not heaven-prompted; and furthermore, whatsoever under those conditions they shall "bind or loose," shall be bound and loosed in heaven.

"Binding and loosing" are expressions which the rabbis of the time constantly used in the sense of declaring something *forbidden* or *permitted*. The idea conveyed in the famous passage is that those who compose the community of believers, the citizens of the kingdom, acting in the name of Christ and in His power, are authorized to determine what is consistent and what is inconsistent with fellowship in the church—what is to be permitted and what is to be forbidden. It gives no occasion for lordship and tyranny, but it

makes the clarified, illumined souls who have unhindered access to God through Christ by the one Spirit, the bearers of the keys—the centers of authority.

Acting on this authority, the apostolic church "loosed" circumcision, but "bound" fidelity to the marriage vow. They "loosed" the Jewish Sabbath, but "bound" the fitting observance of the Lord's day. They "loosed" Mosaic sacrifices, but "bound" the necessity of a living faith in Him who is a High Priest forever after the order of Melchisedec.

This conception of the church—and it certainly is Christ's conception of it—would make it impossible for the church ever to be fossilized or its truth crystallized. Christ conceives the church as a vital organism, and as such it must be progressive—i. e., it must successively adapt itself to the changed conditions of society, and make its message drawing and vitalizing as new situations confront it. Its message of redemption from sin and of new life in Christ, is an eternal message, for the need of this is, and will remain, a continuous need; but for all practical matters and for all its methods and practices, the body itself, under the immediate guidance of the Head of the church, is commissioned with authority—an authority, however, which comes not through an unbroken line of historic bishops, but which comes from the fact that the individuals composing the structure are living stones set upon the living Foundation. This idea of organic union with Christ is again and again taught in the New Testament, and it is put as a necessary condition for bearing fruit. Christians cannot perform their functions if they try to live an exclusive life. Union with Christ brings all Christians into a oneness of organism like that of the branches of a vine. The promise that Christ's followers should do even greater works than He did, is followed by the significant words: "In that day shall ye know that I am in my Father and ye in me and I in you." That is a union and incorporation which would make a powerful church. Why do not we have it at once? Because the bulk of Christians have, strangely enough, made little of this idea of corporate union with Christ and with one another, and have instead divided their forces by petty differences of opinion on things that have no vital effect upon the condition of the soul, such as whether one can preach authoritatively without a surplice, whether water should be put on the man or the man put in the water, whether the external communion should be a common meal or an individual partaking of bread and wine. No wonder that Paul, who knew—if any man ever did—the meaning of this vital union with Christ, cried out: "The kingdom of God is not meat and

drink, but righteousness and peace and joy in the Holy Ghost"; and again, "Neither circumcision nor uncircumcision availeth any thing but a new creation." This is a key-note of New Testament Christianity—a new creation, a new creation for each soul, and a new creation for society. In other words, it is the fulfilment of the divine purpose, "Let us make man in our own image."

HEROES AND HEROES.

As we write, an event is transpiring in New York city, which has no parallel in our history. That city—and through it the state and nation—is rising to honor with all the means in its power an admiral who comes half way around the globe to celebrate his naval victory which has brought us our first conquests across the ocean. No American conqueror has ever come to our shores to receive such a tumultuous ovation from his people, and one would naturally conclude from it that this must be our sole and solitary hero.

We do not wish to belittle any great service, or any deed of courage and daring. We do not begrudge any proper honor which falls to the man who served his country in the work his country asked him to do. We should expect some unusual enthusiasm over the man who destroyed a whole fleet of a hostile nation, without losing any of his own men, for the world has not, by any means, outgrown its taste for military victory, and its liking for deadly work on the enemy. But we do feel a sadness of heart over the fact that our people cannot recognize and properly honor a man until he has slain his thousands and his tens of thousands. It is—as of old—the military chieftain, the naval hero, who turns the world upside down with enthusiasm and acclaim. He is in a class all by himself, and there are no honors good enough for him—at least, so the people believe.

We have seen in the last few years, two men of opposite political parties—Grover Cleveland and Thomas B. Reed—stand most heroically for principles which they believed vital to the interests and welfare of this country—men who sunk all consideration of personal ambition and political success to fight the bloodless battles of their country, and they have both dropped out of office and gone to the quiet routine of their private life without causing a ripple of excitement or an hour of public emotion. The amount of courage, patience, hard toil and honest struggle which characterized their work puts them in a class far above any living admiral, and yet they drop out of public life as silently as a pebble slips to the bottom of the sea; while the hero of the ship and gun is belauded and

touted and dined as though no other hero ever existed. We—at least some of us—ought to realize what it means for a man in politics in our day to keep his hands clean and his pockets empty, for him to oppose the clamor for mean and sordid ends, for him to defy party bosses and party schemes, and to move steadily on toward an end which ensures the safety and permanence of his country, and which enlarges the freedom of the citizen. That is a heroism better than sinking fleets.

GENERAL CHURCH NOTES.

It is rumored that the Pope has in preparation a letter regarding the Anglican crisis.

Jean Baptiste de la Salle, the founder of the community of Brothers of Christian Schools, has recently been canonized by the Pope.

Great agitation appears to exist in China against the missionaries stationed there. Many native converts, especially of the Catholic faith, have been killed, while the missionaries in several instances have been driven out of the towns.

It is said that in Massachusetts, out of 1,100,000 engaged in gainful occupations, only 37,000 are employed on First-day. This number is made up mainly of persons employed on railroads and steamboats, and in hotels and restaurants.

A special conference on practical phases of missionary life and work, was held in Ramleh, Egypt, July 31st and August 1st and 2d. The meetings were arranged for by the United Presbyterian Missionary Association, and participated in by other workers in this foreign field.

Dr. D. K. Pearsons, who has given so much money to colleges, has just paid over his gift of \$50,000 to Berea College, Ky., which was conditioned on the raising of \$150,000 among other friends of the institution. The work of Berea College is among the people of both races in eastern Kentucky.

Upon no one point has the religious press of the entire country ever found such a unity of belief and sentiment as is displayed in its position regarding the verdict of the Rennes court-martial. Papers of every shade of doctrine and belief have pronounced the court's sentence of Dreyfus as an egregious moral outrage.

A missionary of the American Board (Congregationalist), is arranging to start missionary work in the Ladrões, the German government having assured him that he will be protected in his undertaking. The station for this work will be the American possession of Guam, where he intends to establish two missionary families and a boy's school.

It is interesting to observe that the Lutheran Church—the fifth largest denomination in the United States—has a Luther League. The object of this so-

ciety is to furnish a bond of unity among the Lutherans, who are divided into four general bodies, the parent body having split eleven years ago on account of the disagreement of its members on doctrinal points. The Luther League serves a purpose similar to that of the Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, etc.

Lord Halifax, the leader of the extreme ritualistic party in England, advises laymen to "stand by and help those priests who feel that they must disobey the order of the bishops." He is rebuked by Dean Hole, of Rochester, in his letter withdrawing from the English Church Union, as follows: "You have lost a great opportunity for the promotion of order and peace by advice which means that the laity must obey, but that the clergy must disobey, those who are set over them in the Lord."

A STUDY OF WAR.

AN ADDRESS BY PROF. WILLIAM N. TRUEBLOOD.

The propositions concerning war and peace, which I believe and advocate, are these:

1. That wars and fightings among us do come even of our lusts—ambitions—and in no other way.
2. That the state of war in the world is, and has ever been, much wider than the fighting of its armies and navies.
3. That the peace which the world seeks is but little dependent upon the abolition of mere militarism.

In the development and support of these propositions, I shall not confine myself to my own thoughts, but use whatever material I can command, quoting liberally wherever quotation will serve, since it is not my own reputation I work for, but the truth in respect to peace and war.

My first proposition, viz: that the wars of the world come only from the lusts and ambitions of men, stands certainly on good authority. James 4: 1. "Whence comē wars and fightings among you? Come they not hence even of your lusts?"

Of course, we notice that this expression of the apostle's is not a question, but a figure of interrogation, asserting a truth in the form of question, in the same way that righteousness is asserted of God in Genesis 18: 25: "Shall not the Judge of all the earth do right?" in which there can be no possibility of supposing that information is sought. We notice, also, that the language of James is perfectly general—not this war, nor that war; not the wars of the past, nor the wars of the present, nor yet the wars of the future, but—"Whence come wars and fightings among you? Come they not hence, all of them, even of your lusts?"

What, then, shall we say of the "righteous" and "just" wars that people have talked and yet talk so eloquently about? Why, the simple answer is, they are not; they have never been. An ultimately righteous or just war is an anomaly, and has never been, unless the apostle knew not of what he was writing.

How, then, shall we dispose of the Hebrew wars and

the "holy crusades" and our own war of the Rebellion and our latest one? Why, there is no help for it. We must answer, they came from the lusts and ambitions of men, every one of them; and, in spite of the eloquence of orators and divines, were ultimately unholy and unjust, as upon their faces they say they were. How can anything be holy that is cruel, malicious, filled with confusion, desolating? How can anything be just that seeks every advantage, as war does, and triumphs over every weakness and misfortune, as war does? Can justice change its nature? or can a sane man contradict himself?

Notice in this I do not say that these wars were not inevitable, in the times in which they came; neither do I say that they were then not the best means, or the heaven-sanctioned means, out of the tangle of ambition and evil that gave them origin. What I say is, that they were unholy and unjust—a horror in the eyes of God, a cause of tears to the angels, and ought to be cause of shame to men instead of laudation. "Offenses must needs come" in the evolution of animality such as this world contains, but that fact does not take away the offensiveness of the offense, nor make it holy or just.

If one read the context of this assertion quoted from James he will get a particularization of the lusts and ambitions that cause the wars of the world: 1. Desire to possess; 2. Libertinism; 3. Envy, jealousy; 4. Chicanery, double-dealing; 5. Pride; 6. Evil-speaking; 7. Trade, commerce; 8. Boasting. These are specified, by their old-time designations, in verses 2, 4, 5, 8, 10, 11, 13 and 16, respectively, of the fourth chapter of James. I give them by their modern names, and I call history to witness when I say they have caused the wars of the world. I repeat some of them that we may see more clearly: The desire to possess—behold the long train of the world's wars for conquest; Libertinism—behold the tribal wars of the East, the Trojan war, and the romantic wars of mediæval Europe; Envy, jealousy—see France and Britain watching each other and fighting on every land and sea—it is their history from the time they began to be nations; Treachery, double-dealing—see Spain and the Netherlands, Austria, the German Empire, Russia, England in her Eastern wars; Trade and commerce—see the history of Phœnicia, Carthage, Rome, and the free cities of the Mediterranean. Is it not a history of wholesale plunder, enrichment by war and spoliation, and does it not have its roots in lust and ambition?

But I need not go on to construe the remainder of these instances of St. James. His simple expression covers the ground—"Come they not hence even of your lusts?" "Lusts" is inclusive of all man's malignant passions—animal appetites, greed, ambition, and from these unholy things and from no other source have come the world's wars.

I am, of course, aware that some hold that ambition is a good and noble passion. But "a tree is known by its fruits," and I call their attention to the fruits of ambition. I point them to the wars of Darius, Cyrus, Alexander, Cæsar, Charlemagne, Philip, Rollo, Napoleon

—to the ruin of them, to the labor of men's hands destroyed by them, the sustenance of men's lives wasted by them, to the stacks and stacks of human bones that marked their battlefields, till they rotted in the elements—and say to them, these are the fruits of ambition. And they must answer, yes. But they will say it was this same ambition that made these several—eight—men great; and I will say yes, and their million victims dust. They will say that this ambition is always attended with a rise, and I will say, yes—a rise and a fall; a rise in one direction and a fall in another; a rise in that when it entered men they, indeed, began to rise above the brutes, as well as above one another; a rise in that their huts and caves grew into domed and spired palaces, as we see them to-day; a rise in that their rude tribes and clans expanded into nations and empires, and in that their simple barter developed into a commerce complex as desire and wide as the seas. But it was attended with a fall, also; a fall from innocence, a fall from rest, a fall into a torment of egoism that brooks no superior and smites everything that stands in its way; a fall into a thirsty, appetitive, jealous, haughty life, that spreads war all around it, pushing everything else down that it itself may rise. This is ambition, the source of war; an unholy thing instead of a holy; a malicious thing instead of a just; an insubordinate thing instead of an orderly. It would, indeed, clothe the earth with beauty and wealth and power as it does, and it would destroy it all, as it does, the moment it is claimed by another. It, ambition, is a strange disease and incurable. The only remedy is to be born again, to return to the simplicity and obedience of childhood. "Suffer little children to come unto me, for of such is the kingdom of heaven."

Let me give you my own boyish dream of this ambition, this spirit of war:

The lettered page that told of war
And clustered camps that blazed afar
Had fallen from my listless hand;
But in my mind the kindled fire
Of that war-page burned high and higher,
And brighter flamed the battle brand.

I saw distinctly, through the storm,
A wildly fierce, exultant form
Flit here and there above the plain;
And ev'rywhere, with shouts, it passed
And pointed onward through the blast,
Where poured the storm of leaden rain.

And ev'rywhere, with wilder shout
And wilder spirit, rushed the rout,
And louder roared the battle strife;
Sublime, the fires of courage burned,
Sublime, the haughty spirit spurned
All thoughts of low and coward life.

The sweeping lines were grand to see;
The booming guns—the cavalry—
A mighty tide of power were they;
And in my soul a glory sprung,
And in my ears a music rung—
The soldier's music of the fray.

Then beckoned me that shad'vy form
And, pointing proudly through the storm
That rolled its fiery tide afar,
"Behold my throne, that sulph'rous air;
Behold my power and subjects there—
I am the mighty king of war.

The countless hosts of earth are mine;
I ruled them in the olden time,
I sway them as I list to-day.
Behold those kings of haughty mien,
That trample, reckless, o'er the slain;
They know the glory of my sway;

And prince and beggar—all have knelt
Before my throne, and in them felt
The mounting joy of my renown—
All reckless, trampled down the earth,
All heedless, tore the ties of birth,
To win my boy's unfading crown.

How glorious is the power I wield!
The earth is but a tented field
Which battle-thunders all enfold!"
He raised his arm and waved it high,
He flashed his truncheon o'er the sky,
And on the battle surges rolled.

'Twas long I stood with kindled soul
And watched the fury billows roll
And dash their fury towards the sky—
The sulph'rous vapor rolling dun,
The flashing lines, the roaring gun—
And felt my spirit mounting high.

But when it passed I turned me back
To view the glory of its track,
And very horror stunned my soul.
A black'ning waste of rotting bones,
Of fenceless fields and fallen thrones,
Stretched backward like an endless scroll.

"Great God," I cried, "is this the road
Of that great king which, like a god,
So sweeps in glory through the world?"
I turned to see, and far away
Upon the low horizon gray,
The sulph'rous war-cloud madly whirled.

Upon its edge, in bold relief,
There flamed the mighty demon chief,
And waved his red arms in the air;
And on his face was written, clear,
The Devil's scowl, the demon's leer,
And on his breast was—"Lucifer."

That to me is the spirit of war—mighty, flaming, seductive, blasting and fell! Worshiped too long, but destined to be worshiped much longer, since but two powers, says the Frenchman, can rule the world—"Might and right, and might till right gets fully ready."

My second proposition is that the war of the world is much wider than the fighting of its armies and navies.

In the "dim, red dawn of man" they warred, it is true, in but one way—physically. Says Kipling of this time:

"Then they stripped them, scalp from scull,
And their hunting dogs fed full,
And their teeth they neatly threaded on a thong;
And they wiped their mouths and said
It is well that they are dead,
For we know that we are right and they are wrong."

In later times we may say of this coarse, animal war, that it has grown less—but not so of war.

"Still a cultured Christian age
Sees us scuffle, squeak and rage;
Still we pinch and slap and jabber, scratch and dirk;
Still we let our business slide
As we dropped the half-dressed hide,
To show a fellow savage how to work."

—Kipling.

John Fiske says: "We (the human family) have made more progress in intelligence than in kindness. For thousands of generations, and until very recent times, one of the chief occupations of men has been to plunder, bruise and kill one another. The selfish and ugly passions which are primordial, which have the incalculable strength of inheritance from the time when animal consciousness began, have had but little opportunity to grow weak from disuse. The tender and unselfish feelings, which are of later development, have too seldom been allowed to grow strong from exercise. The whims and prejudices of primeval, militant barbarism are slow in dying out from the midst of peaceful, industrious civilization. The coarser forms of cruelty are indeed disappearing, and the butchery of men has greatly diminished. But most people apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat and overreach one another. As in more barbarous times, the hero was he who had slain his tens of thousands, so now the man who has made wealth by overreaching his neighbors is not uncommonly spoken of in terms which imply approval. Though gentlemen no longer assail one another with knives and clubs, they still inflict wounds with cruel words and sneers. Though the one who dares to think for himself is no longer chained to a stake and burned, people still tell lies about him and do their best to starve him by hurting his reputation. The virtues of forbearance and self-control are still in a very rudimentary state, and of mutual helpfulness there is far too little among men."—"Destiny of Man."

Every one knows that these notions of Fiske's are correct; any one who takes even a cursory view of the business of the world will see that it is war—war with all the devices, the cunning, the deception and pitiless overreaching of the old-time war—nay, even more. The war of business, Howells says, never stops to put the Ciceronian question—whether the fellow arriving at a starving city with a cargo of grain is bound to tell the people before he squeezes them that there are half a dozen other fellows with grain just below the horizon.

No; our modern business never scruples to take the advantage of circumstances. On the contrary, it hastens to take it, and honors itself for its shrewdness in so doing. Neither does business ever stop to put the

magnanimous question, as the old-time war sometimes did. It is simply a fight for the supremacy, a fight to the death, and the wear and tear of life, the slaughter, is something fearful. Ninety-five per cent., it is said, is the proportion of the "killed, wounded and missing."

It may be claimed that this modern phase of war, this Machiavellian diplomacy, that so grinds and sorts and sifts the world to-day, consigning these to wealth, elegance and leisure, to honor and distinction in church and state, and to the control of social life; and those to poverty, coarseness and labor, to exclusion from honorable place and honorable mention,—it may be claimed, I say, that this phase of war is something to be proud of; that it brings a rise; that it gives us our prosperity, our wealth, our elegant cities, our great enterprises on sea and land. But when we come to see, as we must, that this magnificent prosperity is something like the Ninevehian—that it cannot exactly square itself with the principles of justice and brotherhood which we believe in; when we come to see that our enterprises, while they are filling the earth with riches, are also "filling it with the hate of men"; that our mines from which we dig our wealth are the graves of living men, "dead to the free light and air"; that "our great factories are monsters, devouring women and children as well as men"; when we come to see that our "rich are growing richer, at the rate of 25, 50 and 100 per cent. annually," and that our poor are growing towards absolute dependence and slavery at the same rate; "that our land is filled with cities where the rich flaunt their splendor in palaces and the poor swarm in squalid tenements"; "that our money vanishes, from time to time, and disappears in the vaults of our banks, leaving business helpless, for no better reason than that for which it pours itself out at other times." In a word, when we see that our proud civilization is still war—the glory of the general and the death of the common soldier—we will not be so ready to be proud of it. It is, in fact, just like the other kind of war—founded on lust and ambition, inevitable, perhaps, from the tangle of evil and selfishness from which it rises, and doing much good, doubtless—but still in itself unjust and unholy, and awaits its judgment.

My third proposition is that the peace which the world hopes for is but little dependent on the abolition of militarism.

The first and obvious ground for the support of this proposition is the fact that militarism is but a phase, a part, a branch of the world's great upas tree. Lopping off branches is well enough by any process whatever when they interfere with the free sunlight and air; but to effect a permanent security we know that the axe must be laid to the roots of the tree. Knowledge of the cause is the first step always to the confident control of the effect.

Now, an examination of the world's warfare will show that its contentions have been of three kinds: 1. Strife among merely predatory peoples; 2. Strife between a merely predatory people and one that has become civilly and industrially organized; 3. Strife

among a people imperfectly organized, arising from the imperfect organization. The first stage has passed, to most of the world, but may be instanced by the wars among our Indian and African tribes; the second has also largely passed away, but may be instanced by England's wars in India and Africa, and our own present war with the Philippine Islands; the third, the one that springs out of imperfect or false organization, civil or industrial, is everywhere in the world to-day, and may be instanced by our war of the Rebellion and our present social and industrial unrest. The first of these strifes arises from animal appetites and lusts; the second and third arise more from ambition and other intellectual distortion. But it is safe to say that no state of society founded on any of these bases can have enduring peace, because these are selfish, and men cannot live together without war on any other than a social basis.

Then the peace that the world seeks is dependent upon the establishment of benevolence, good will, brotherhood as the basis of civil and industrial organization; in a word, upon Christianity. "Not the mass of theological doctrine ingeniously piled up by Justin Martyr, Tertullian, Clement, Athanasius and Augustine," than which there has not been a more fruitful source of war, "but upon the real and essential Christianity, taught by Christ and Paul." This alone brings peace on earth, because it brings good will to men.

Now, it is very encouraging that many signs of this benevolent basis of life are now appearing above the horizon. Green and fertile spots they are in our desert of war. They augur that man is coming on to a fourth basis of civilization, on which war shall find no place, but brotherhood instead. But it will not come suddenly nor very soon; it will not come by legislation, by lopping off branches here and there. It will come only by the slow process of education, by the removal of the passion of ambition from the mind of man and the implantation in its stead of the love of virtue for itself, by the removal of that notion so deeply instilled by the world's long ages of strife, that merit consists in winning place and power above our fellows, and the inculcation of the idea of service, of helpfulness and common interests instead.

It is evident that the times are not ripe as yet. The sword and the defense of it are still among us, though the signs of peace are undoubtedly multiplying on the horizon. But it is time to plant the seed, to preach the doctrine of that perfect life on earth which is to be realized only by and by; "that state of society from which every vestige of strife and the modes of behavior adapted to the ages of strife shall be utterly and forever swept away. Through misery that has seemed unendurable and turmoil that has seemed endless," men have dreamed of this happy state and placed it beyond the grave, deeming it too good to be found upon earth. But they should have remembered that the Great Teacher of the doctrine said it belonged to the earth. "The kingdom of heaven is now and here in this world."

There is but one school in which humanity learns—the school of experience; one road by which it moves

onward—the slow and tedious road of growth; but by it it will reach its goal, and we have nothing to do but to be patient, adding our might in our day. This progress of humanity has been like the ascent of a mountain.

One at the foot of a mountain sees himself connected with but a few things; his horizon is small, and he easily counts himself supreme. As he ascends his relations do not really change, but he sees himself the center of a larger sphere. What below seemed to be connected only with himself, from the higher altitude is seen to have connections so distant, and a profusion of interests so vast, that his own relations to it seem very insignificant indeed.

Time was when man was at the foot of the mountain and thought that the world was made for him, and every particular man, in the same spirit and for the same reason, thought it was made for himself, or so much of it as he could in any way get possession of, and with his club he maintained what he called his rights, the worst savage in the savage jungle. But time went on and man got a broader view of things. Association of interests dawned upon him. The family with its claims to protection dissipated the intensity of his selfishness. This was the first light of civilization, the first faint glimmer of that benevolence that shall yet shine widely enough to illuminate the world. Gradually this benevolence of the family widened into the benevolence of the tribe, including hundreds, from the gray-haired chieftain at the one limit to his great-grandchildren at the other. Within this circle the tribe maintained comparative peace, but beyond it it made war, and gloried in it because it saw no further. Time went on and the benevolence in the tribe was widened into that of the nation, and it was a good long step up the mountain. But, unfortunately, as the benevolence reached out to the wider it became less pure in the narrower, a fact to be appreciated in the condition of nations to-day. They have patriotism, they have organizing benevolence enough to hold all within as against the world, but not enough to hold them as against one another. They seem to forget that "it is the little foxes that spoil the vines."

The next step must not only enable us to look forward to the embrace of the whole world, but backwards, also, to the healing of the strife within. It is the great step; the world is pausing on it now, and when it shall be taken the mountain top will be reached. It will then be seen that the world is much too large to belong to any man, or tribe, or nation, or even to the whole race of men, and we shall be glad to share it with God, and happy in his management of it.

Earlham College, Richmond, Ind.

The crown of patience cannot be received where there has been no suffering. If thou refuseth to suffer, thou refuseth to be crowned; but, if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas à Kempis.

FOR THE AMERICAN FRIEND.

GEORGE ADAM SMITH AND DR. CADMAN
AT NORTHFIELD.

BY J. WALTER MALONE.

We, with the great orthodox Christian world who believe in the inspiration of the Holy Scriptures, were terribly shocked when it was given out that D. L. Moody had invited two men with unorthodox views to Northfield, where we had looked for unqualified orthodoxy. The alarm went from one end of the world to the other. Religious papers on both sides of the Atlantic spoke out boldly and criticized the action severely; and in Scotland, the home of one of the great teachers in question, the cry was perhaps loudest.

There is a great difference of opinion regarding the teaching of such men as George Adam Smith, of Glasgow, and S. P. Cadman, D.D., the New York preacher "without a Bible." We are not going to enter into argument at present, but we want to set these men before the readers of *THE AMERICAN FRIEND* in their true light, and then each reader must and will decide for himself.

Both the gentlemen in question are "higher critics," so-called. The former, Prof. Smith, denies all inspiration to the prophets—yes, to all the writers of the Old Testament. He denies, too, all direct revelation from God through Israel to the world. The whole Old Testament, in other words, was but the natural outgrowth of the religious instincts of a people who had a natural religious tendency. According to this teaching Jesus Christ fulfilled no prophecy, He bore false testimony to the origin and infallibility of the Scriptures, and there was no supernatural Christ to be our Saviour. This is only a hint of what this professor teaches. A sample from one of his lectures at Yale tells the story in his own words: "We have learned that some of these characters in the Old Testament were not real individuals, but were fabulous as Prometheus—personifications of the genius and temper of the tribes of which they were represented as the ancestors. It is not too much to say that considerations of this kind have led to a panic among preachers, and some have been led to abandon whole books of the Old Testament which carry deep and inspiring themes. . . . All these stories carry much imaginary material."

Dr. Cadman, the Methodist minister and pastor of the Methodist Metropolitan Temple, at the corner of Seventeenth Avenue and Fourteenth Street, New York, let the world know last spring what he believed, and of course taught, when, in a regular weekly preachers' meeting in that city, in the presence of about four hundred of his Methodist ministerial brethren, he affirmed that "the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men." A published report states further that, "this address places the Bible on the basis of historical works on other than divine subjects; it rejects authenticity of all parts of Holy Scripture which are repugnant to human reason." Again, "the speaker referred to the Old Testament, half of

whose pages, he said, were of unknown authorship. The New Testament likewise contained contradictions. The Bible, he continued, was compiled much as any other book. "It was written from the records and witnessses of the time. Matthew, Mark, Luke and John differ in quoting words said to have been pronounced by Christ upon a given occasion. Parallel passages are not alike," etc., etc.

Now the reader can see that the entire drift of these two men's teaching, as is the case with all this class, is to deprive the Scriptures of all inspiration, all that is supernatural, and bring them down to a level with any other book of history, leaving no place for prophecy or miracles. We were surprised and grieved that the great leader of revival work in this country (as well as other lands), should thus have fallen and forever cut off his great work of saving the lost, for we have never seen, nor have we even heard, of a preacher who was a higher critic and believed this infidel doctrine (for it is nothing else) that held revivals or had souls born into the kingdom under his ministry. They are not doing that kind of work, but, as Mr. Moody said in New York a few days since, "These preachers are doing the devil's work."

To admit such preachers into our churches or into our schools, do you wonder it called forth alarm? "Broad," yes, truly, for they are undoubtedly in the broad way. A decade or two ago, all this infidelity was in the world. Robert G. Ingersoll was then a bright and shining light in that world, but the last few years his proud boasts and strong (?) lectures were completely outshone by men who knew more, and were a thousand fold more dangerous, for they occupy our pulpits, and the professors' chairs in our colleges and theological schools. They cry, "scholarship." "Are you afraid the old Book will not stand?" Oh, no—a thousand noes; but we are afraid and tremble for our young people, as we see they do not stand against such teaching from preachers and professors, whom we teach them to respect, but go down by scores into infidelity and out into the world, and die, as many do, in unbelief and skepticism. What we write here we believe would and will receive the endorsement of Mr. Moody, for we are happy to state upon the best of authority that Mr. Moody stands as squarely for the plenary inspiration of the Bible as ever, and is as pronounced against these higher critics as ever.

Dr. Cadman had been invited the year before the paper was read which showed him in his true light, and when it was read Mr. Moody at once canceled the engagement. He was induced to renew it, when, from personal friends, he had the strongest assurance that Dr. Cadman had been misrepresented. So it was with Prof. Smith; the invitation was given before his latest teaching and position were known, and when his rationalistic attack on the inspiration of the Bible was understood, Mr. Moody, in company with Mr. Torrey, the head of the Moody Institute, had a conference with the two gentlemen, and labored hard to show them the error of their way, and Prof. Smith was only allowed a few minutes to speak. "The teaching at Northfield was in every respect in harmony with the

belief in the depravity of man, the deity of Jesus Christ, and redemption by His blood, the plenary inspiration of the inerrant Bible and the necessity of regeneration," which have ever been taught and emphasized there.

Cleveland, Ohio.

DR. CUYLER ON THE WAR.

Sent by Dr. Cuyler to THE AMERICAN FRIEND.

Just now New York is preparing a splendid ovation to the gallant Admiral Dewey. The exploit of the Green Mountain sailor in knocking a Spanish fleet to pieces does not commend him so warmly to my fancy as his courage and spirit of wise humanity in declaring to the world his opinions in regard to the treatment of those Filipinos. A year ago he declared that they were an "intelligent people, and better fitted for self-government than the Cubans." Recently he has uttered—in a reported interview with a correspondent of the London "Daily News"—about the strongest protest against the wretched war now being waged against those unhappy islanders that has been spoken. As ten days have elapsed since that reported interview took place, and no official denial of its authenticity has yet appeared, I shall presume on its genuineness. His wise words cannot be repeated too often; they ought to ring through the heart of our nation. He said, "I have never been in favor of violence toward the Filipinos. I should like to see autonomy first conceded, and then annexation might be talked about. This is my opinion. I should like to see violence at once put a stop to. According to my view the concession of self-government ought to be the most just and most logical solution."

If the heroic old Admiral will tell his countrymen such golden truths when he lands on his native shores, and will whisper them in the ears of President McKinley, he will be a national benefactor worthy of a statue of pure Vermont marble. Dewey's words have the Abraham Lincoln ring in them. No buncombe demagoguery in them about "hauling down the flag," or about making our Christian republic a "world-power" in the line of subjugating distant peoples to military sway. What strange delusions seem to be harbored in many American minds! Some good folk are hailing the opening of that archipelago to "Christian missions"—as if the true weapons of Christianity were Gatling guns and Springfield rifles. Thus far the principal "missionary" work done in Manila is the introduction of three hundred and fifty drinking saloons—chiefly patronized by Americans!

Another delusion—that the New York "Tribune" seems to be especially laboring under—is that only one-fifth of all the Filipinos are opposed to our sovereignty, and that four-fifths of the islanders are longing to live under the stars and stripes! Why, then, do not those four-fifths make short work with what our government calls the "rebels"? The honest truth is—and it is becoming more evident every day—that a vast majority of those people do not like us, and a vast number of them absolutely hate us, and have no more

hankering for our rule than for that of Spain. They do not like our religion; they do not like our habits (especially of the "canteen" and dram-shop sort); they do not like our amusements; they do not understand our language, and they regard us as intruders who have come there for selfish purposes, and to crowd out the natives from their own hereditary rights and possessions.

All these are most disagreeable facts that we may as well face before we sacrifice many more of the precious lives of our brave American sons and brothers. War taxes are becoming burdensome, and this war is especially unpopular. It brings no glory to our arms, no profit to our purses, and no comfort to our consciences—and it may be protracted for many years, like the Seminole war in Florida. Why not do as the brave General Funston recommends?—"try diplomacy instead of gunpowder." Now, if any reader of this paper sets me down as a "traitor" for thus exercising my American birthright of free speech, let me reply that tens of thousands of my fellow Christians agree with me, and I am only enlarging on the noble text which the heroic and patriotic Dewey has given me. Oh, for a halt to fire and sword, and a fair trial of Christian diplomacy!

The International Lesson.

F URTH QUARTER.

Lesson III.

Tenth month 15, 1899.

ESTHER PLEADING FOR HER PEOPLE.

Esther 8: 3-8, 15-17.

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psalm 37: 5.

DAILY READINGS.

Second-day, Tenth mo. 9.—Esther pleading for her people. Esther 8: 1-8.
Third-day, Tenth mo. 10.—Esther pleading for her people. Esther 8: 9-17.
Fourth-day, Tenth mo. 11.—Deliverance commemorated. Esther 9: 20-28.
Fifth-day, Tenth mo. 12.—Joy in deliverance. Psalm 81: 14-24.
Sixth-day, Tenth mo. 13.—Promise of help. Zeph. 3: 14-20.
Seventh-day, Tenth mo. 14.—Safety of God's people. Psalm 91.
First-day, Tenth mo. 15.—Trust and fear not. Psalm 37: 1-17.

In the verses which intervene between the last lesson and the present, we are told that as soon as Mordecai heard of the decree which was issued—through the influence of Haman—for the destruction of the Jews, "he rent his clothes and put on sackcloth with ashes, and went out into the midst of the city and cried with a loud and bitter cry" (4: 1). The Jews also, wherever the tidings came, greatly mourned, and there was "fasting and weeping and wailing; and many lay in sackcloth and ashes" (4: 3). Mordecai informed Esther of the decree and sent her word to petition the king on account of her people. He said that if she held her peace, relief would come from some other place, but that she and her father's house would perish.

Esther resolved to make the attempt; "If I perish, I perish," she said. Accordingly, at the risk of her life, she presents herself before the king, uninvited; a proceeding wholly contrary to law and custom. She succeeds in winning the favor of the fickle monarch, and he promises to give whatever she may ask—even the half of his kingdom. By skillful plans she draws the king's attention to what Haman had done and to

the iniquitous decree he had procured. She had also previously brought to the king's remembrance how, at one time, the king's life had been saved by the timely discovery by Mordecai of a plot to kill the king. In true oriental style the king ordered Haman to be hanged upon the gallows which Haman had prepared for Mordecai. The execution of Haman, however, did not affect the decree against the Jews; it was still in force, and would have to be carried out. (Compare Dan. 6: 15). Here the lesson opens. The whole story as told in chapters 3-8 should be read. The scene of the story is at Shushan or Susa, as in the last lesson.

3. "Esther spoke yet again." This was the real petition which she had at heart. Haman had been degraded and put to death; Mordecai had been honored and placed in a position of great trust, but the decree still stood.

4. "Held out the golden sceptre to Esther." This was the usual sign of great favor. There are numerous representations on the monuments of kings with a sceptre or rod in their hands.

5. "Reverse the letters." Reverse the decree. According to this theory the laws of the Medes and Persians could not be changed (Dan. 6: 15), but it was always easy to get round this unwritten law by issuing a second decree which practically nullified the obnoxious decree. This was doubtless what Esther meant, as the sequel shows.

6. She uses the argument which is likely to have the most weight. An appeal to the justice of the king would have had little effect.

7. See Esther 7: 10.

8. "Write . . . as it liketh you." He gives authority to write such a decree as pleases Esther and Mordecai—one which will nullify the former decree which Haman procured. The decree, given in verse 11, authorizes the Jews "to stand for their lives, to destroy, to slay, and to cause to perish all that attempt to assault them, and "to take the spoil of them for a prey." This was done on the same day as that mentioned in Haman's decree (Esther 3: 13).

15. Mordecai is represented as meeting popular approval. Mordecai was dressed in royal apparel—the greatest mark of royal favor.

16, 17. It was recognized that the second decree would prevent the enemies of the Jews from attacking them. "A feast and a good day." The feast of Purim or "Lots" is held on the 14th and 16th days of Adar, which answers nearly to February. The feast of Purim was celebrated over all Palestine, but attendance at Jerusalem was not enjoined as at the feasts of Passover, Pentecost, and Tabernacles.

The rest of the book of Esther tells of the result of this decree. It must be confessed that few parts of the Old Testament, if any, contain such vindictive scenes. We are told that more than 75,000 Persians were slain, all of whom, so far as appears, were innocent. After this slaughter, on the petition of Esther herself, 300 more were slain, and the dead bodies of the ten sons of Haman were hanged upon the gallows. The sole redeeming point in the account is that the Jews did

not loot the houses of the Persians. "On the prey they laid not their hands."

The whole story throws into bright relief the immense superiority of the New Testament standard, and the injunction of Christ, "I say unto you, love your enemies."

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR TENTH MONTH 15th, 1899.

LOST OPPORTUNITIES.

Jer. 8: 20; Matt. 23: 37-39; Heb. 12: 17.

Second-day, Tenth mo. 9.—For salvation. Acts 24: 22-27.
Third-day, Tenth mo. 10.—For preparation. Matt. 25: 1-13.
Fourth-day, Tenth mo. 11.—For usefulness. Luke 19: 20-26.
Fifth-day, Tenth mo. 12.—For ministry. Matt. 25: 41-46.
Sixth-day, Tenth mo. 13.—For loyalty. Mark 14: 26-42; 66-72.
Seventh-day, Tenth mo. 14.—For kingship. 1 Sam. 15: 1-23.

Our word, opportunity, comes from *ob portus*, over against the harbor, and in the days of clumsy vessels it meant everything to the sailor threatened by the storms at sea to find himself just over against a good harbor. If he neglected his opportunity, it meant either to founder at sea, or be driven upon the shore and beaten to pieces by the waves. One of the most striking uses of the word in the Bible, is in the margin of Ephes. 5: 16: "Buying up the opportunity, because the days are evil"; and the important lesson there, is that opportunities are to be secured even though they are costly.

The three passages selected for our Scriptural lesson suggest: a lost opportunity, the reason for it, and the consequences of it. The opportunity for salvation was given. God's reapers were here to gather the grain for the garner; the glorious summer days gave ample time, God's sunshine and gentle breezes ripened the grain, circumstances were propitious, but it is all past now and we are not saved. What is the reason? It was not in God. He was not against us in the decrees of an arbitrary sovereignty or an indifference to our fate. "I would have gathered you, but ye would not." The divine "I would" is met by the human "ye would not"; the opportunity was lost because the soul would not heed it. What are the results? "The poets picture opportunity as resting one foot upon a wheel, signifying her swift and ceaseless motion. Her thick locks conceal her face so that she is not recognized at her coming, and her head is bald behind, since she is not to be grasped even by a floating lock after she has passed." So our third Scripture passage is well chosen. There was no "afterward" of blessing for Esau. He had sold his opportunity instead of buying it—he despised his birthright; there was no reversal of the eternal nature of

things when the consequences of his neglect began to press home upon him. It is not well to let any ancient or modern fallacies about the eternal law of cause and effect deceive us. If a soul is lost there is a *cause* in the decisions of that soul itself, and all the poetry or philosophy in the world does not change the inevitable effect.

Then let all our Endeavor Societies make this topic a solemn one of warning and entreaty for the unsaved. As young Christians, let us also remember the inevitable result of neglect in preparation for Christian service. It is a sad fallacy to suppose that consecration is a substitute for preparation. There are scores of young people who have consecrated themselves to God for the foreign field, but comparatively few of them are fitted for the work. Scores of people have entered the ministry, but they have never "understood all these things," so as to "bring out of the treasury things new and old." A dash of youthful energy and enthusiasm in Christian work is beautiful, indeed, but if that is all there is to it, it will soon evaporate. Six months or a year at a training school is helpful, but such speedy processes are not sufficient for the needs of the work of to-day. Trained minds of breadth as well as depth, are needed for the great enterprises of the Christian Church and the effective ministry of the word at home or abroad.

Lastly, there are many lost opportunities for Christian service because of lack of consecration and endowment with power for such service. There is unwillingness or incapacity to see the opportunity. We are too often like the disciples who went into the village of Sychar to buy bread, but saw no opportunity to preach Christ, while he found in the one poor woman at the well an opportunity for service that brought to him a whole field whitened for the harvest. "A wise man," said Bacon, "makes opportunity." A river will force itself where there is no way, for in it are mighty forces which cannot be pent up. The power of the Holy Spirit is a river flowing through human channels with resistless energy.

FOR THE AMERICAN FRIEND.

In the annual report of the F. I. C. E. Union, New England and Oregon Yearly Meeting Unions were not included. Since that time reports have been received from both yearly meetings.

In the statistical report taken from the minutes of New England Yearly Meeting, twenty young peoples' societies, three junior and one intermediate have reported, but eighteen societies have failed to report. They have seven hundred and twenty-eight members, one hundred and forty-two of whom have joined this year, there have been twenty-three accessions to the church from Christian Endeavor Societies. The Union has raised \$387.80. The foreign mission money has been sent to Ramallah, Kickapoo Mission; Emory Rees, in Africa, and the American Indians.

Quite an interesting letter has been received from Sarah B. Cash, secretary of Oregon Yearly Meeting Union, stating that while their societies were very

much interested in the prayer meeting, the business has been sadly neglected, and that it was only at the last yearly meeting they were organized as a Union. They have two hundred and ninety-three active members, and have raised \$54.80 the past year for mission work in Alaska. They will endeavor to raise \$100 for foreign missions this coming year, which is no doubt, quite creditable, as the secretary writes that their own country is very largely a mission field. The executive committee expect to seek a better quality of Christian Endeavorers for this year, rather than to enlarge their numbers to any extent, hence they will urge the Quiet Hour in all the societies, and will secure as many pledges as possible to the same. They will also urge that the motto: "for Christ and the Church," be emphasized, and that the young people be careful not to allow the committee work of the society to prevent them from attending the business meetings of the church, and from taking their proper place in all church work.

Their plan for this year is to perfect the work already begun, and prepare for a larger growth next year.

Secretary F. I. C. E. U.

ANNUAL MASS MEETING OF WESTERN YEARLY MEETING CHRISTIAN ENDEAVOR UNION.

After a song service, Esther Frame led the devotional service. After a beautiful eulogy upon the presence of the mass of young people and upon Christian Endeavor work in general, she offered prayer.

Thomas C. Brown, clerk of yearly meeting, was presented with a gavel, made from the remains of a sill and a banister from the first Friends' meeting house in Marion County. This house has not been used for fifty years.

After an appropriate speech of acceptance by the receiver, the reading clerk read the opening minute of this session.

The remainder of the evening was given to Christian Endeavor reports, and an address by Elbert Russell, of Earlham College.

The report of the superintendent showed thirty-six societies, with almost one thousand active members. Fourteen societies are reported disbanded, and six new societies organized during the year.

Opposition to Christian Endeavor has sprung up within the past year, coming from a false alarm or fear of formality, and also false teaching upon some points of Christian Endeavor. May not the prayers of all true followers of Jesus Christ ascend to God, that these difficulties may be eradicated from our midst, and that all may be united in this work for Christ and the church?

Eucario M. Sein, a native worker in Mexico, has been supported the past year.

One of our own Endeavorers, Emory J. Rees, has gone to Africa during the year, and is partially supported by Christian Endeavor efforts.

The Juniors have been heartily engaged in the Flower Mission work, and are helping support a pupil

in the Mexican Mission School. Representative officers from Iowa, Ohio, Kansas and New England Christian Endeavor Unions were present with greetings.

The officers for the coming year are: Superintendent, Irving King; assistant superintendent, Lenora N. Hobbs; junior superintendent, Lillie M. Willits; secretary, Cora E. Green; treasurer, Jessie Hockett; executive board: Albert J. Brown, Curtis B. Newson, Olma Hadley.

Irving King, as our new superintendent, asked that we emphasize the "Tenth Legion" and "Quiet Hour" this year, giving as the key-note for the year, "More giving—a closer walk with God."

At a late hour, Elbert Russell was announced to give to us "The Message of the Friends' Church to the World To-day."

In his characteristic manner, he first told us "What it is not," and second, "What it is." His remarks on the old English elaborate and expensive dress as leading to the strictness of early Friends, as to dress, was most interesting and suggestive.

The Friends' Church has not a formal message, but a spiritual one; not plainness of dress, language, nor silent worship, but Jesus Christ, the revealer of the Father, Saviour of the world, with us yet in the Holy Spirit. The message is to live and teach Christ, and Him crucified, as the Door, the Way, the Truth, the Life. To see in Him, first: the truth of God's love and will toward us; second, a pattern and power of transformed life; third, a pledge and promise of God's universal knowledge and our eternal life.

OLMA HADLEY,
Secretary W. Y. M. C. E. Union.

LETTER FROM PRESIDENT OF THE UNION.

I am glad to greet the Christian Endeavorers of the the Friends' Church again.

I thank you for the courtesy and confidence shown in asking that I act as your chairman another year. The great Detroit convention is in the past, and yet lives, and its works do follow it.

Those who were present, could not but feel the inspiring influence of such a host of earnest Christian workers.

The thought of each should be: What did I get from the convention that will do me the most good, and make me the greatest blessing to others? Surely, these two thoughts are pregnant with meaning.

First, that all things in life should be made to militate for my personal salvation and good. Some of the "all things" seem hard, but God has said, "They work for good to them that love him." Of course, the pleasant things of life are at once accepted and made ours.

Both should be made chariots in which we ride a little nearer Christ, who drank the cup to the very dregs, and tasted death for every man.

Second, to be as great a blessing to other souls as possible. A world filled with the spirit of selfishness and greed forbids that our lives should fail to flow out for others. Our Master has most beautifully set

us the example, stating it was His meat and drink to do his Father's will, and if his, it ought most truly to be ours.

O, what a mission, a channel through which our Father's blessing may reach needy hearts!

There are many phases of Christian Endeavor work, yet they all sum up in these two expressions: First, to be, and then to do, and upon these two propositions hang all the law of Christian Endeavor life and work. Please remember your officers in prayer, that God may help them to help you in the work to be done, and thereby the year before us will be freighted with victories, and blessing all along the line.

Our Father's blessing be upon you all.

Des Moines, Iowa.

C. W. SWEET.

CHRISTIAN ENDEAVOR NOTES.

President Clark announces that over 16,000 have joined the Christian Endeavor Comrades of the Quiet Hour.

Skaguay, Alaska, has a union Junior Endeavor Society, besides a splendid Young People's Society.

The Christian Endeavor Tenth Legion now numbers over 15,000.

The Christian Endeavorers of the Reformed Church of America have been, for eleven years past, building home mission churches. Last year their record stood in all twelve Churches, which the board proudly calls "Christian Endeavor" churches. The latest report shows fifteen churches to their credit, besides a Christian Endeavor station at Chittoor, India, with fifteen out-stations, wholly sustained by Endeavor offerings, and work aided in Oklahoma, China, Japan, and Arabia.

The Christian Endeavor conferences at Northfield were a success in every way, and Mr. Moody has announced that they will be a regular feature of the closing weeks of future Northfield conferences.

The United Society of Christian Endeavor is making splendid preparation for the World's Christian Endeavor Convention, which is to be held in London next July. Treasurer William Shaw, Tremont Temple, Boston, is in charge of the official excursion.

Mr. W. H. Pennell, the first signer of the Christian Endeavor pledge in Dr. Clark's original Christian Endeavor Society, was buried at Portland, Me., September 15th. President Francis E. Clark conducted the funeral exercises.

Waiting will not take away the chronic ail, restore nerves and bones, and remove pain; nor will it bring to the empty arms and the lacerated heart what they are always crying for. But waiting brings the beatitude of God,—quiet, peace, strength, trust, hope,—not with the old bound and jubilation, but other graces, better,—quiet, peace, strength.—J. F. W. Ware.

Behind God's clouds the starlight lurks,
Through showers His rainbow falls;
For God, who loveth all His own,
Hath left His love with all.

—J. G. Whittier.

News from the Field.

The Biblical Department of Earlham College has opened with twenty good strong students in attendance.

Haverford College has opened with the largest attendance in its history.

Isom P. Wooton has been absent from Boston for some weeks in Iowa.

George A. Barton has been in Boston for the past four weeks, and he has been in attendance at Boston meeting during this time.

The Cleveland Training School has opened with a good large attendance, and the opening days have been occasions of blessing.

A. Edward Kelsey is settled at Winthrop Centre, Maine, where he is engaged in pastoral work in that meeting and in the new meeting at Winthrop Village.

Levi D. Barr writes from Newberg, Oregon: "Pacific College opened on Ninth month 20th with a good attendance and interest. There is a bright prospect before the College for the coming year. I hope to have THE AMERICAN FRIEND in each home before the present year closes."

H. Orville Jones, who has been located at Greenville, Indiana, is expecting soon to leave that place. He feels drawn toward foreign mission work if a right opening comes for him to engage in such work.

The present address of Mary S. Knowles is 27 Hooker Avenue, Poughkeepsie, New York, where she is engaged in pastoral work.

The seventy-ninth session of Indiana Yearly Meeting opened on the 27th of Ninth month. John Henry Douglas, Oliver M. Frazier, Caroline Hunnicutt, Alfred and Anna Johnson and Eli Spray are among the visiting ministers. Elwood O. Ellis, who is clerk of the yearly meeting, has asked for a "minute" to attend London and Dublin Yearly Meetings and other meetings during his journey to England, the continent of Europe, and Egypt and the Holy Land. A report of the meetings will be given next week.

INDIANA YEARLY MEETING.

West Elkton, Ohio.—Westfield Quarterly Meeting was held at West Elkton, Ohio, Ninth month 17th, 1899. The attendance was good and considerable business was transacted. Allen Jay visited the meeting in the interest of the yearly meeting debt and secured subscriptions to the amount of \$67.75. Answers to the queries of the yearly meeting were proposed and accepted, and delegates and alternates appointed to the same. The Evangelistic Committee reported two series of meetings held—one at each monthly meeting—both of which were blessed of the Lord. Thirty dollars have been raised for evangelistic work and \$355 for pastoral work. Eli Jay was present and spoke of the importance of securing all monthly and quarterly meeting records in a fireproof safe. All old records were placed in his hands for safekeeping. The attendance on First-day was large. In all the sessions a deep religious spirit prevailed.

M. J. STAFFORD.

OHIO YEARLY MEETING.

Cripple Creek, Col.—The Lord turned our steps westward the fifteenth of Eighth month. We reached Smithfield, O., in time to attend Short Creek Quarterly Meeting. It was indeed a gracious season. There was a good degree of spiritual life manifest, and the Lord sanctioned his word. It has been six years since we have been permitted to meet with the Friends at Smithfield. As we looked upon the familiar streets and hills and valleys of old Smithfield, we thanked God and took courage. How tender has been the hand of the Master in these years! How graciously He has opened the way for a quiet ministry and how truly His presence has sustained us!

Ohio Yearly Meeting, held at Mt. Pleasant, was a time of refreshing to all the Lord's own. Many of the dear men of God whom we had listened to in boyhood were present, ministering to the edification and blessing of many. Emma Coffin, of Iowa, and Flora Holiday, of Indiana, were especially blessed in preach-

ing. John Pennington, who was in charge of the morning devotional meetings, had good liberty in teaching a full Gospel. All hearts were stirred by the magnificent response of the people to the needs of the missionary work. Twenty-three hundred dollars were quickly raised without begging or urging. Praise the Lord.

The meeting in Denver, Col., was held in a large public building in River Front Park, and was under the auspices of Colorado State Holiness Association. It was truly a wonderful time. The attendance was good, and the fruitage of these blessed ten days was truly wonderful.

On First-day the writer had the privilege of attending Denver Meeting of Friends. The neat, plain meeting house, the bright-faced young people and interested older people all impressed us favorably, and led us to hope for much from this little meeting in this great city of the West.

We were gratified to meet M. Z. Kirk in Denver. His letters in THE AMERICAN FRIEND have interested us much and created a desire to meet him face to face.

The two-day interdenominational meeting, at Colorado Springs, was very fruitful. The meetings held at Cripple Creek are being held in the Congregational Church, G. W. Ray, pastor. It seems to us that Friends ought to push forward into these mountain cities, such as Cripple Creek and Victor, and publish unequivocally a full and effective Gospel.

Let me ask for the prayers of all God's people that the Lord may bless the labors of His servants and prosper the work committed unto them.

BYRON J. REES.

NEW ENGLAND YEARLY MEETING.

Lamb's Corner, Me.—Vassalboro Quarterly Meeting of Ninth month 9th and 10th was such a thoroughly interesting and helpful occasion that it should be reported in our AMERICAN FRIEND.

Charles H. Jones, our Yearly Meeting Superintendent of Gospel Work, was present; also Mary Myers, of Lynn, and Horace Hall, Marquis Thomas and Martha Osborne, ministers from neighboring quarterly meetings. The quarterly meeting at this time of year is held at Vassalboro, and is attended not only by our membership, but by the students of Oak Grove Seminary, and by many of their parents and friends from all the country around. The key-note of the whole meeting was "Be ye steadfast."

First "Start right," then "Build upon the sure foundation." Charles Jones said, "Don't be unstable, changeable, but be steadfast, immovable." Mary Myers exhorted us to be "dependable" Christians.

At our business session the quarterly meeting endorsed the action of Vassalboro Monthly Meeting in recognizing the gift in the ministry of Evelyn Prescott and Wilbur Estes. The latter has recently gone with his wife as missionary to China. The meeting expressed much interest and sympathy in his work. Charles Jones said, "The recognizing of gifts in the ministry should not be such an unusual occurrence." "The reason it is so is not because there are no young men and women called to the ministry, but because of some lack in the church these gifts are not developed."

On Sabbath morning, to a full house, C. H. Jones preached on the necessity of regeneration, the new birth, building on the sure foundation. Mary Myers followed, speaking in a very helpful way, especially to the students and young people. In the afternoon C. H. Jones again preached, this time to the church, the Christians, on "Growth in the Christian Life: the Need of the Indwelling Spirit." Perfect harmony prevailed in the line of thought running through all the meetings, so that it seemed like one continuous service. This seemed a sure evidence of the leading of the Holy Spirit, since when He guides there is always harmony.

A. M. NICHOLS.

KANSAS YEARLY MEETING.

Sterling Quarterly Meeting was held at Hoisington, Kansas, on the 15th, 16th and 17th of this month. We had the acceptable company of Asher Mott, a minister from Barclay Monthly Meeting, and five of our own ministers were in attendance, each of whom (as well as our visiting brother) had some service during the sessions of the quarterly meeting, so that the Gospel was faithfully preached; also two subjects of special interest to us were by previous arrangement discussed in a session especially

called for "ministers and workers," which was quite well attended. Subject: First, "What is the relation of the evangelist to the pastor or home minister"; second, "In what respect should the minister be a specialist?" The usual business was transacted in unity. The meeting house of the Friends being too small, the Methodists kindly welcomed us to theirs, and also opened heart and home in true Christian fellowship and attended the meetings with us, so that altogether we all believe that much good may result to the community from this first quarterly meeting in that place.

J. W. W.

Tecumseh, Oklahoma.—Shawnee Monthly Meeting was held on the 17th ult. Twelve names were handed in for membership as a result of the "Friends' Camp Meeting" held at this place in Eighth month. The meetings continued eighteen days, and for the first ten days we had the very helpful assistance of Eliza B. Carey, Evangelistic Superintendent of Kansas Yearly Meeting. The weather was very hot, but the attendance on evenings was large. Some came a distance of twenty miles, and camped on the grounds. Thirty-six professed conversion, a part of whom are Indians. Church members were built up and strengthened, and a number testified to a deeper work of grace and a greater love for the cause of Christ. Since these meetings closed we are glad to note the attendance at our regular meetings of some who had not before been attending.

L. ELLA HARTLEY.

WESTERN YEARLY MEETING.

Russiaville, Ind.—Nathan D. Knight, of Westfield, Ind., has been chosen pastor of the Friends' churches of Russiaville, West Middleton and Lynn, in New London Quarterly Meeting. He began his work on the 24th of Ninth month. These meetings are very nicely located for a pastoral charge. West Middleton is about four miles northeast of Russiaville and Lynn church about two miles east. The members of these meetings are expecting a very prosperous year's work in the Lord's vineyard.

Married.

KELSEY—MACOMBER.—At New Bedford, Mass., Friends' Meeting House, Ninth month 21st, 1899, A. Edward Kelsey to Mary Elizabeth, daughter of William Penn and Esther Macomber. Their future home will be Winthrop Centre, Maine.

PECKHAM—WEAVER.—At the home of the bride, in Smyrna, N. Y., Eighth month 16th, 1899, Henry K. Peckham, formerly of Kansas, to Phebe A. Weaver, daughter of Chester A. Weaver. Both are members of Smyrna Monthly Meeting of Friends.

WEAVER—PECKHAM.—At the same time and place, John S. Weaver, son of Chester A. Weaver, to Estella Peckham, daughter of Henry K. Peckham.

YOUNG—GROVES.—Ninth month 6th, 1899, at the home of the bride's parents, John and Ida Groves, Willis, Mich., Fred E. Young to Millie J. Groves. Their future home will be Bad Axe, Mich.

Died.

ALLEN.—At her home, in Cincinnati, Ohio, Seventh month 17th, 1899, Grace Amy Johnson, wife of Alfred G. Allen, and daughter of Evan Lewis and Anna M. Johnson.

News and Events.

The revolutionary movement in Venezuela has assumed very formidable proportions. The principal leader of the insurgents, General Cipriano Castro, was lately defeated as a candidate for the governor of one of the provinces, and lays his defeat to President Andrade. He has united with him General Hernandez, who was the opposition candidate to Andrade in the last election for the presidency. The insurgent forces are pressing closely the government defences, and at this writing are threatening the city of Caracas, the capital of the country, the important town of Valencia having already been seized by Castro. President Andrade expresses the usual confidence in being able to crush the rebellion, but he has thus far failed to prove his power to do so. It

is generally understood in this country that President Andrade is acceptable to the people in the cities, and that the revolution which grows out of the disturbances and rivalries of the past two years has its strength chiefly in the remoter mountain provinces. An American warship—the Detroit—is at the port of Guayra, to watch the interests of American citizens in Venezuela. It is the expression of a merchant, one who holds large interests in the country, that there can be no material improvement in Venezuelan affairs under any native ruler. He says, "The country is rotten to the core, and is drifting surely to a point where foreign intervention will become inevitable." It is suggested that Germany will be the nation to take the initiative, since the Andrade government recently defaulted in interest on a large German loan.

Fourteen Americans who have been held as prisoners by the Filipinos, were returned by their captors on the 30th ult. They were brought into Manila by the Philippine peace commissioners. The prisoners were in excellent condition, and their appearance wholly belied the tales of cruelty from the Filipinos which have been so persistently rumored. The press despatch states, that, "They looked the picture of health, and were dressed in new Filipino uniforms of blue gingham, and were carrying monkeys and other presents from their Filipino friends." The prisoners have been lionized by the people, and whether their kind treatment was merely a stroke of policy on the part of Aguinaldo to favorably impress General Otis, everyone must be pleased that the treatment accorded them was so excellent. Disappointment was felt that the members of Lieutenant Gilmore's party were not also returned. These Americans are still retained as prisoners at some point in the north of Luzon. The peace envoy brought from Aguinaldo a message that he desired peace, and wished to send a civilian governmental commission to discuss the question. General Otis replied that it was impossible for him to recognize Aguinaldo's government in that way. This is the third attempt of the Filipino leader to go some sort of recognition of his government. It is of interest to notice that General Alejandro, the head of the commission, gives the opinion that the Filipinos "could maintain a state of war and the necessity for a large army occupation indefinitely."

The opinion in London and elsewhere prevails as strong as ever that war with the Boers is inevitable unless President Kruger shall speedily recede from his determination to maintain the internal independence of the Transvaal. The rumored fusion of the Transvaal and the Orange Free State offers some possibility that Kruger may, by a master stroke of policy, place the Boers on such a footing that he may grant all or even more concessions in respect to the franchise than Secretary Chamberlain has demanded, and thus place the blame for war most indisputably upon the colonial secretary. It will be remembered that the Outlanders, who are mostly British subjects, outnumber the Boers three to one, and should they secure the full franchise, the government would soon revert into their control. But the Boers of the Orange Free State constitute the overwhelming majority of all the white inhabitants, and if the two states were merged politically, the consolidated Boer population would so far outnumber the rest of the white population that the Boers would still retain undisputed political control, even with the five years' Outlander franchise in operation. It is doubtful whether such an alliance would be recognized by England, even though it is according to treaties now existing. In the meanwhile preparations for war continue and the conflict daily draws nearer.

NOTES.—Admiral Dewey reached New York on the 26th ult., two days before he was expected. The naval parade in his honor was held on the 29th, and land parade on the 30th.—According to late reports, the bubonic plague is spreading in Portugal.—A severe earthquake shock at Smyrna killed a thousand persons, injured eight hundred, and demolished two thousand houses.—President McKinley has approved the sentence of Captain Oberlin M. Carter to dismissal from the army, to be fined \$5,000, and to five years' imprisonment.—The Chinese government has uttered an emphatic protest to our state department against the decree of General Otis excluding the Chinese from Manila.—Secretary of state Hay has made a statement completely denying the existence of any secret alliance between this country and Great Britain.

AN INTERESTING INVENTION.

The dislike felt by most people to wearing overshoes, and the general tendency to omit thus properly covering the feet in damp or wet weather, is undoubtedly the cause of much sickness and more discomfort from colds and minor ills. Many have wished that leather were in itself waterproof, and that in this way the annoyance of overshoes might be dispensed with; but unfortunately the nature of leather is such that it is anything but impervious to moisture, as all well know. However, relief is even now at hand. A gentleman who conceived the idea of rendering leather waterproof has, after much experimenting and many severe tests, prepared an article which, when applied to shoes, makes them absolutely waterproof. A shoe treated with this preparation was soaked in water for thirty days, and when taken out was as dry inside as the day when immersed. It was then placed in the sun for six days, after which it was again put in water, when it was found to be as waterproof as before, and almost as soft and pliable as a kid glove. Shoes to which the dressing has been applied, which have been worn for two months have remained entirely waterproof, and the feet have been kept so dry in rainy weather that overshoes would have been useless. A pecu-

GOOD COFFEE MAKER.

Experience With the Berry.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee.

"I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

"I could not drink tea, and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

"Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been deceived yet.

"Our four children have not drank coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier to-day than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Des Moines County, Iowa and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

liar property of the dressing is that it does not close the pores of the leather nor interfere in any way with the necessary ventilation of the feet through the leather in the shoes. It seems to soak into the leather-substance and to become a part of the leather itself. It does not interfere with polishing the shoes, but rather makes the lustre of the polish more brilliant and preserves the polish after it has once been applied. Another important fact is that the durability of the leather is at least doubled by the use of the dressing. It will be put on the market under the name of "Leatherine."

HIS FACE WAS HIS OWN.

Professor Blackie used to form a very picturesque feature in the streets of Edinburgh, with his long hair falling in patriarchal ringlets over his shoulders. He very much enjoyed telling this racy anecdote on himself:

One day he was accosted by a very dirty little bootblack with his "Shine yer boots, sir?" The professor was impressed by the filthiness of the boy's face.

"I don't want a shine, my lad," said he. "But if you'll go and wash your face, I'll give you sixpence."

"A' hicht, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is."

"I dinna want it," returned the boy with a lordly air. "Ye can keep it and get yer hair cut."

MEETING IN AID OF DUKHOBORTSI.

The liberal contributions to the fund to assist the Dukhobortsi in their immigration to, and settlement in Canada, have been largely appropriated to procure oxen, horses, cows, wagons and implements, as well as to afford relief to the sick and weakly. Additional means are required to furnish subsistence for the coming winter, besides that which they are able to procure by their labor. To this end a public meeting to promote continued effort in their aid, is appointed to be held at Arch Street meeting house, on Tenth month 5th, at 7.30 p.m. All who are interested are invited to be present. It is designed to give further information at the meeting and to organize associated effort for their relief.

On behalf of the Committee of the Meeting for Sufferings: Jonathan E. Rhoads, Ephraim Smith, William Evans.

The following minute of the Meeting for Sufferings, held this month, is appended. "Two members of the Committee to assist the Dukhobortsi gave some interesting information in regard to these people, derived from a recent visit among them. Owing to the lateness of their arrival in America, the scarcity of stock and implements, and the cutting off of some of their crops by an early frost, they will be largely dependent on the contributions of

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SEND IT BACK NONE SO GOOD.

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NEW YORK.

the charitable for the means of support for the coming winter. The Committee were encouraged to continued exertions on their behalf, trusting that the liberal-minded among our own members and others may be induced to give further contributions for their help."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add \$1.00 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent two weeks before the change is to take effect.

Letters should be addressed:

THE AMERICAN FRIEND,
718 Arch Street Philadelphia

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

THE SOUTHERN RAILWAY'S EXCELLENT SERVICE TO POINTS SOUTH AND SOUTHWEST.

THE SOUTHERN RAILWAY, the chief as well as the popular artery of travel between Philadelphia and Washington, and all points South and Southwest, maintains a superb service of magnificently equipped trains, which leave Philadelphia daily at 7.20 a.m., 5.34 p.m., and 6.55 p.m., reaching, without change, all the chief Southern cities.

The Washington and Southwestern Vestibule Limited, which has long been famous as one of the handsomest trains in America, now has an added feature of attraction in the form of a beautiful Library and Observation car. This will be very much appreciated by the travelling public, as it affords an opportunity of viewing, under the most favorable circumstances, the charming sub-scenery of the historic Piedmont region, as well as the uplands of North Carolina, South Carolina and Georgia. The car is for the use of all passengers holding Pullman tickets on the train, and is handsomely furnished with

easy, richly-upholstered, movable chairs. It also has a wide, fully-covered extension platform at the rear, capable of accommodating quite a large number of people, who may prefer to travel in the open air and enjoy the unobstructed view of the whirling panorama.

The Washington and Southwestern Limited leaves Philadelphia at 6.55 p.m., daily, and is composed of Pullman Drawing-Room Sleeping Cars, to Asheville, N. C., Atlanta, Ga., Knoxville, Nashville, Chattanooga, and Memphis, Tenn., Montgomery, Ala., and New Orleans, La. In addition to these it carries one first-class thoroughfare coach, as well as a well-appointed Dining-Car, in which meals are served between Philadelphia and New Orleans. In this connection it is worthy of note that the Southern Railway is the only railroad in the South operating a system of dining-cars, and the menu and meals upon them are maintained at the highest standard.

The Washington and Chattanooga Limited of the Southern Railway, leaving Philadelphia daily at 5.34 p.m., is another handsome train. It carries through Pullman Drawing-Room Sleeping Cars to Memphis, Tenn., and New Orleans, La., via Lynchburg, Va., and Bristol, Tenn. Combined Café, Parlor and Observation Cars are operated between Radford, Va., and Attalla, Ala. Meals are served in the Café Compartment at all hours on the European plan. Luxurious chairs in the Parlor Compartments are available for passengers at a moderate charge, the observation portion of car affording a most comfortable location for viewing this magnificent scenery. Passengers occupying Pullman cars have use of this car without extra charge.

The New York and Florida Express, leaving Philadelphia daily at 5.34 p.m., carries Pullman Drawing-Room Sleeping Cars to Savannah, Ga., Jacksonville and Tampa, Fla., Columbia, S. C., and Augusta, Ga., via Charlotte, N. C. Connections are made at Columbia, S. C., with the Charleston Division for Charleston, S. C., and at Trenton Junction for Aiken, S. C.

The United States Fast Mail of the Southern Railway, leaving Washington, D. C., daily, at 11.15 a.m., connecting with train leaving Philadelphia at 7.20 a.m., is one of the most popular trains operated in the South. This is composed of thoroughfare coaches and Pullman Drawing-Room Sleeping Cars between Washington, D. C., and New Orleans, La., Jacksonville, Fla., Charlotte, N. C., Augusta, Ga., and Birmingham, Ala., with Pullman Sleeping Cars between Salisbury, N. C., and Memphis, Tenn., and Dining-Car between Washington, D. C., and Spartanburg, S. C. Mr. Chas. L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will be pleased to furnish rates, time-tables, and any further information.

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LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.,

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11a.m.

Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.
Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:
First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.
There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st. Avenue and Arlington St., take 17th. Avenue Car on 16th. St., north. Meeting for Worship:
First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth. day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.
First-day 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, ... 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.
Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:
First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.
Bible School, ... 9.45 a.m.
Meeting for Worship, ... 11.00 a.m.
Christian Endeavor, ... 7.45 p.m.
Mid-week meeting, ... 5th day, 7.30 p.m.

Frances H. Low's "A Woman's Criticism of the Women's Congress," in "The Living Age" for September 23d, will be read with lively interest by conservative and "advanced" women. Lady Broome's "Colonial Memories," now appearing serially in the "Cornhill" and "The Living Age" are bright, good-humored and entertaining in an unusual degree.

ROTHSCHILD AMONG KINGS.

Among the anecdotes related by the Hon. John Bigelow, in the October "Century," in a series of extracts from his conversations with Von Bunsen, is this about the famous banker Rothschild:

"During the famous Congress of Vienna, already referred to, each of the several monarchs present was the guest of some nobleman. On one festive occasion Baron Rothschild was invited par exception. He modestly went to take his place—not among the more exalted guests. When they discovered Rothschild, however, they all rose, one after the other, and saluted him, except the King of Prussia. Some one asked the king why he did not salute the great European banker. 'Did I not?' he replied. 'Well, I suppose it was because I was the only one who did not owe him anything.' This reminds me of a line in one of Pope's satires:

"I never answered: I was not in debt."

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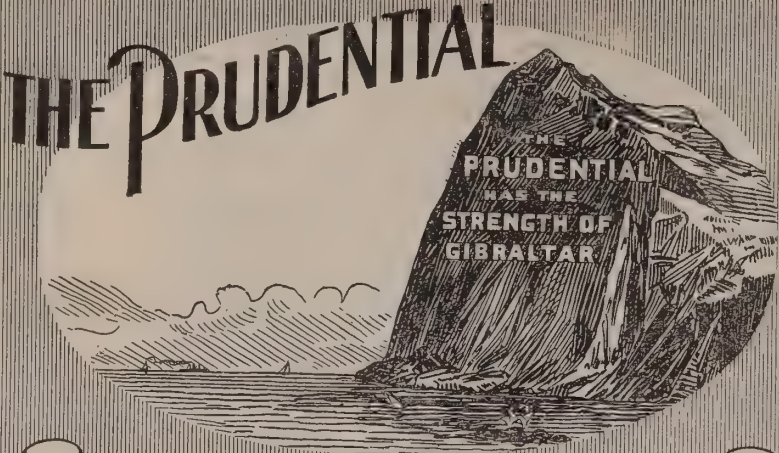
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An eleven-day personally-conducted tour of the Pennsylvania Railroad Company to the Battlefield of Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, and the cities of Richmond and Washington, will leave New York and Philadelphia in a special train of parlor cars on Thursday, Oct. 19. The party will be in charge of a tourist agent and an experienced chaperon. A whole day will be spent on the Battlefield of Gettysburg, a carriage drive with lectures by an able guide, being included in the ticket. Ample time will be allowed at Luray and Natural Bridge to view the wondrous natural formations, and at the Hot Springs two days will be spent. The season at this great autumn resort in the beautiful mountains of Virginia will be at its height. At Richmond and Washington opportunities will be presented to visit all the points of interest under intelligent guidance.

The round-trip rate, including all necessary expenses, is \$65 from New York, \$63 from Philadelphia, and proportionate rates from other points.

For detailed itinerary apply to Ticket Agents; to Tourist Agent, 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

YOUR WEIGHT IN GOLD.

The "Buffalo Express" prepares a tabulated statement, by which the woman who is told that she "is worth her weight in gold," may estimate correctly the exact worth of that comparison. She finds that it is but little, relatively speaking. Indeed she is apt, when she sees the cold figures, to place a somewhat higher estimate on herself:

THE FACT that **THE AMERICAN FRIEND** has rendered satisfactory service to some of the best known and most successful advertisers in the United States is sure evidence of the value of space in its pages. It is the only religious publication by which advertisers can reach the large body of Friends (Orthodox) throughout the United States. It occupies therefore a distinctive place in the large family of denominational publications. We solicit good advertising only. Rates on application.

THE AMERICAN FRIEND,
718 Arch St., Phila.

At the market rate, pure gold is worth about \$300,000 a cubic foot, or \$108 a cubic inch. If Mr. Rockefeller were worth but his weight in gold, he would only possess a little nugget six and one-third inches square. Cornelius Vanderbilt, who is physically somewhat larger than Mr. Rockefeller, would own a cube seven and one-half inches square; Russell Sage's block would measure one and one-quarter inches and Mrs. Hetty Green six and three-quarter inches.

Were Mr. Rockefeller worth only his own weight in gold, instead of counting his dollars by the two hundred million, he would pay taxes on \$33,750. Cornelius Vanderbilt, who probably ranks next in point of wealth, would have but \$42,500, instead of his \$150,000,000. Russell Sage, in place of his \$80,000,000, would be worth \$40,000, and Mrs. Hetty Green, whose fortune is estimated at \$50,000,000, would have \$38,750. The following table will enable one to tell at a glance nearly the value of a person's weight in gold:

90 lbs.....\$22,500	150 lbs.....\$37,000
95 lbs.....23,500	155 lbs.....38,750
100 lbs.....25,000	160 lbs.....40,000
105 lbs.....26,250	165 lbs.....41,250
110 lbs.....27,500	170 lbs.....42,500
115 lbs.....28,750	175 lbs.....43,750
120 lbs.....30,000	180 lbs.....45,000
125 lbs.....31,250	185 lbs.....46,250
130 lbs.....32,500	190 lbs.....47,500
135 lbs.....33,750	195 lbs.....48,750
140 lbs.....35,000	200 lbs.....50,000
145 lbs.....36,250	

Therefore the expression "worth her weight in gold," is not trite, but precious, and consequently must be taken with several "grains of salt."—*The Presbyterian.*

The Book Association of Friends, 20 S. TWELFTH ST., PHILADELPHIA,

has for sale and gratuitous distribution, on approval of Committee, several books—and a good assortment of tracts. For catalogues apply as above.

The Southern Railway Makes Low Rates to Philadelphia, Account the National Export Exposition.

Mr. Chas. L. Hopkins, District Passenger Agent Southern Railway, 823 Chestnut Street, advises the Southern Railway has announced very low rates from points in Georgia, Tennessee, South Carolina, North Carolina and Virginia to Philadelphia and return account the National Export Exposition.

The Southern Railway is also very liberal as to the return limit of these low rate round trip tickets, allowing a limit of thirty days. Mr. Hopkins says the prospects are very favorable for the Exposition to be largely attended from the South.

All information as to rates etc., from any point in the South will be cheerfully furnished by Mr. Chas. L. Hopkins, District Passenger Agent, 823 Chestnut St., Phila.

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Forgiveness Lane is old as youth—

You cannot miss your way;

'Tis hedged by flowering thorn, forsooth,

Where white doves fearless stray.

You must walk gently with your love—

Frail blossoms dread your feet,

And bloomy branches close above

Make heaven near and sweet.

Some lovers fear the stile of pride

And turn away in pain,

But more have kissed where white doves hide,

And blessed Forgiveness Lane.

—Martha Gilbert Dickinson.

If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

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A MODERN INSTANCE.

The wonderful advance made in the science of farming during the last few years is one of the best examples of American progressiveness. A little incident recounted by the Ashtabula (Ohio) "Sentinel" is characteristic.

One evening, a short time ago, a society in Jefferson needed a gallon of cream. The committee called up by telephone the proprietors of a milk farm two miles north

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

FOR RENT.—To a small family, a well furnished twelve-room house, centrally located, in exchange for gentleman's board. Address, E. M. M., office of THE AMERICAN FRIEND.

QUAKERS AS MAKERS OF AMERICA.

This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

I HAVE a very desirable property of twenty acres in the east side of Wilmington. Splendid orchard. Thirteen inch wall brick house, slate roof, stone foundation, seven rooms, large doors and windows, large rooms, most excellent well of water, cistern, new barn, good land. Fine for poultry farm, fruit garden, or home for family who want the advantages of a location near a Friends' College, and to live near the great center of Friends in Ohio. W. S. Irvin, Wilmington, Ohio.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

WE CAN still supply our readers with Spurgeon's

Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination.

THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED—men and women to sell Teachers' Bibles and other religious books for Christmas. Our low prices to agents will surprise you. For terms address, Leroy Jay & Co., Box 54, Deming, Indiana.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application.

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SEND 4 cents in stamps for "Enterprising Housekeeper." Enterprise Manufacturing Co. Third and Dauphin Streets, Philadelphia, Pa.

A YOUNG Colored Woman with little girl, five years old, wants a place for general housework in the country near Philadelphia. Has best reference. Address M. Sledge, care M. Balderston, 211 Berkley St., Germantown, Philadelphia, Pa.

TO RENT—8 rooms of furnished house at Haverford. Rent in part payment for table-board. Address Box 158, Haverford, Post Office.

of the town, and asked if they could furnish it. The reply was that they could as soon as milking was done. In thirty minutes from the time the call was made the cream was delivered.

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3 B

GROPING ALONE.

Again down life's dim labyrinth
I grope my way alone,
While madly through the midnight sky,
Black, hurrying clouds are blown,
And thickly, in my tangled path,
The sharp, bare thorns are sown.

Yet firm my foot, for well I know
The goal cannot be far,
And ever, through the rifted clouds,
Shines out the one steady star;
For when my guide went up, He left
The pearly gates ajar.

—Fanny Forrester.

LIGHT-KEEPERS.

It is as though you were a lighthouse-keeper set to do your duty on your bare rock. Can any life be more unpraised or insignificant? Why sit through weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your little light go out? Because it is not your light—that is the point. You are not its owner, you are its keeper. That is your name. You are a light-keeper. You are set there with this as your trust. The

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great design of the Power you serve takes you thus out of your insignificance, and while you sit there in the shadow of your lonely tower, ship after ship is looking to you across the sea, and many a man thanks God that, while lights which burn for themselves go out, your light will be surely burning.—F. G. Peabody.

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"The American Friend" is the only weekly publication among Friends which represents the entire denomination from Atlantic to Pacific, and from Canada to Mexico. Through it alone can Friends keep themselves acquainted with the work of the denomination; to those who would keep abreast of the movements of the church it is absolutely indispensable.

It gives in its fifty-two issues each year a collection of articles from the best writers in our denomination, and many valuable papers from Christian thinkers of other branches of the Church. It treats in a broad and liberal spirit the great questions now before the Church, and it stands for every great moral reform which would make man freer and more permanently happy. *It is not controversial, but illuminative and constructive.* It is an exponent of applied Christianity. Christian Endeavorers cannot afford to miss its valuable department for this branch of the Church. Bible Classes will find much profit from its study of the International Lesson. It is also a newspaper, giving a general view of the home and foreign mission work, accounts of special meetings and the movement of workers, as well as full reports of all Yearly Meetings.

With the present offer to send the paper free to the end of this year, we should secure at least one thousand new subscriptions before the first of 1900. If every one of our present subscribers would get only one new subscriber in this way, we should have over 6500 more subscribers, and the influence of "The American Friend" would be doubled. *Let all who see this notice call the attention of their friends to its importance. Let the subject be mentioned in meetings everywhere, and let an effort be made generally to extend the sphere of influence American Friend.* Sample copies will be sent to every one desiring them.

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The American Friend

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SAY NOT THE STRUGGLE NAUGHT AVAILETH.

*Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.*

*If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.*

*For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main;*

*And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly!
But westward, look, the land is bright.*

—ARTHUR HUGH CLOUGH.

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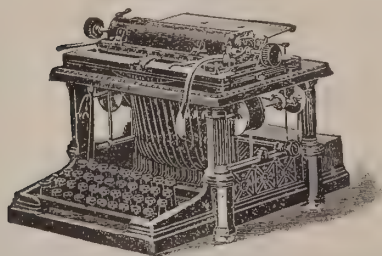
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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. VI.

PHILADELPHIA, TENTH MONTH 12, 1899.

No. 41.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - - Five Cents each.

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

MY FRIEND.

Side by side are we still, though a shadow
Between us doth fall;
We are parted, and yet are not parted,
Not wholly and all.
For still you are round and about me,
Almost in my reach,
Though I miss the old pleasant communion
Of smile and of speech.

And I long to hear what you are saying,
And what you have done,
Since the earth faded out from your vision
And the heavens begun;
Since you dropped off the darkening fillet
Of clay from your sight,
And opened your eyes upon glory
Ineffably bright.

Though little my life has accomplished,
My poor hands have wrought,
I have lived what has seemed to be ages
In feeling and thought,
Since the time when our path grew so narrow,
So near the unknown,
That I turned back from following after,
And you went alone.

But we speak of you cheerfully, always,
As journeying on;
Not as one who is dead do we name you,
We say you are gone.
For how could we speak of you sadly,
We who watched while the grace
Of eternity's wonderful beauty
Grew over your face!

Do we call the star lost that is hidden
In the great light of morn?
Or fashion a shroud for the young child
In the day it is born?
Yet, behold, this were wise to their folly,
Who mourn, sore distressed,
When a soul, that is summoned believing,
Enters its rest!

PHOEBE CARY.

THE GOSPEL OF THE KINGDOM.

Christianity is not a new philosophy. It is a "way of life," and this expression was the common name for the new religion among its early adherents—"Those of the Way." Again it is called, "the power of God unto salvation;" that is, it is a revelation of God's power at work in the world to save men and to fit them for higher ends. It is the evangel of the kingdom, as it always appears in the parables of Christ. It is, in the simplest statement, God's plan to reconstruct man and society, and it is in this sense, it seems to us, that Christ uses the great expression, "Kingdom of Heaven," "Kingdom of God," "the Kingdom," "My Kingdom." It is the perfect, original order of things which has its home in heaven, coming down from hence and realizing itself on the earth; it is the ideal condition of humanity, existing first only in God's thought, and then wrought out by Him as an existing fact; it is the realized sway of God as the beginning and end of all things.

The expression was a common one to the Jews of the period, and John the Baptist's cry, "the kingdom of heaven is at hand," meant to those who heard it the setting up of the temporal messianic kingdom under a king who should break all foreign yokes and make Israel in very truth the people of God. They conceived a kingdom which should perfect the law and ceremonies, which should make the Temple, the holy of holies, the central spot of the globe. Their fundamental idea was the establishment of an Israelitish theocracy, which should extend itself politically over all the nations, as Rome had extended its sway. Christ, however, never ceased to declare and demonstrate that he had not come to break the Roman yoke or establish a Jewish supremacy. Little by little it dawned upon the disciples that this kingdom of which they so

often heard from their Master's lips was totally unlike the "perishable husk" for which the people yearned. It was not a thing of "lo here or lo there ;" it was not the establishment of a new external kingdom, or the setting up of a more perfect Temple service and a purified ritual, but the proclamation of a new life to be entered by a birth from above—a fact which the great Jewish lawyer, Nicodemus, could not possibly comprehend. It comes whenever a soul yields to the wooing of God, and lets His light break in. It establishes itself not in a Temple or a capital city, but in a heart that yields to the sway of the King. The kingdom itself is perfect as it exists in the thought of God, and if it could have been realized by a magic act and set up ready made, Chrst's work could have been finished in a moment, but it was rather God's plan to realize the kingdom on the earth progressively—to draw men to it by Grace and Love, and to increase its realm by silent victories over soul after soul, and then to make each transformed soul a propagator of the new life and power to other souls. Its conquests are never by force or compulsion, but by the diffusion of light, by the manifestation of love, by awakening hunger for righteousness. You may know that it is at work in the world when you see evil defeated and corruption cleansed away. "Where the carcass is there are the vultures," said Christ,—i.e., wherever the old dead and corrupt things appear there are scavengers to remove it and make the air wholesome and pure. As God provides ways of keeping His world clean, so you may see the kingdom coming when evil is put down in a life and Christian graces appear; whenever a corrupt custom is purged away, whenever a sinner is changed into a saint, whenever sin is conquered by the power of God the circle of the kingdom widens, and the truth of Christ's many parables of illustration is proved to all who have eyes to see and ears to hear.

The setting up of this kingdom is not the work of a day or of a year, but the kingdom is like a man who sowed seed in his field and slept, and rose night and day and the seed grew, he knew not how, first the blade, then the ear, then the full corn in the ear.

But the fundamental conception of the kingdom of God, as made known in our Gospels, is the truth that it is founded on purity of heart—a heart-purity which is attained only through apprehension of Christ, the Son of God, as the revealer of sin, the redeemer from sin, and through the indwelling and life of God by the Holy Spirit. It is a kingdom in which blessedness comes only with holiness. Every beatitude attaches to a condition of the heart, and can be realized in no other way. No performance of any acts or ceremonies which custom and tradition have authorized

and rendered sacred, can in the slightest degree affect one's standing before God. The pure in heart, the meek, the poor in spirit, the peacemaker, the thirster after righteousness—all these have a condition of heart to which a blessing of God immediately follows, as the rain falls when the air is saturated to the deposit point. But the fasting and praying and giving of alms of the Pharisee on the other hand, as well as his scrupulous washings and purifications, his avoidance of all things ceremonially unclean, his spirit of self-righteousness, and his hard, mean nature are far beneath the standard of admission to the kingdom of heaven. "Unless your righteousness exceed the righteousness of the scribes and pharisees ye shall in no wise enter." This means that the Gospel knows nothing of an acquired goodness—a goodness of effort—a goodness which is put on from the outside—which fits for the kingdom. It is a changed heart, a cleansed life, a transformed nature, a purified being which is required.

TWO WARS.

A Friend writes:

"Why go to the Transvaal for a modern illustration of the Scriptural incident of Naboth's vineyard? Does not our conduct and treatment of the Philippine Islands at this time give a much more forcible application of that affair, and one much nearer home than that of the Boers?"

It is evident, we think, that there is no parallel between our treatment of the Filipinos and the English position on the Transvaal question. They are totally different issues. The situation in the Philippines is as follows, at least so it seems to us: We entered into war with Spain as a result of a complication of affairs in Cuba. The first great blow against Spain was struck in Manila harbor, and the Spanish power in those islands was forever ended as a result of that day's battle. We might have sailed off the next day and left the islands to their fate, but we did not do so. Such a course seemed to our government impossible. We stayed. When peace was declared we took the islands and shouldered the tremendous responsibilities which such a step involved. The natives who were at the beginning of the war under arms against Spain turned their arms against us, and the pitiable war for subjection is the result.

The editor of this paper has often expressed his views on the Spanish war. They were not the views which prevailed. The war came, and it was a great popular movement. Very few were found then, or are found to-day, to condemn it. But if that war was right, which we do not admit, it is difficult to see

how the present situation could have been avoided. We are not fighting Filipinos to get their territory, for the islands are our possessions already by treaty according to international law. *Granted that we were right in fighting Spain*, and in taking up the islands in which we had destroyed her power, we are as much justified in taking stringent means to produce quiet and order there as we are among our home Indians. From our own point of view the great moral mistake was the war with Spain, and all the rest is the natural outcome of that. Personally we abominate the war with the Filipinos, but the dreadful tangle is a straight inheritance from the war, and was bound up with that "day's work" in Manila, which has been so proudly celebrated in the welcome to the Admiral of the fleet. It is well to remember that war always has dreadful consequences, and the way to avoid them is to avoid war.

We have already outlined our view of the Transvaal situation, after a careful study of it, and we see there no defensible ground for war on the part of England, though on this point opinions differ.

A TRIUMPH FOR ARBITRATION.

The careful painstaking work of the arbitrators in the Venezuela boundary case, and their fair, impartial decision will immensely increase, in all civilized countries, the respect felt for the principle of arbitration as a means of settling disputes. In fact, this case is one of the most noteworthy in the whole history of arbitration, and the United States in bringing it about have rendered a substantial service to humanity and to civilization. It is of course remembered that the boundary dispute between Great Britain and Venezuela brought England and America almost to the verge of war, or, at least, so it seemed for a few days, until the clear sense of both countries asserted itself.

The crisis was caused by a declaration from Secretary Olney to the British government that the United States could not regard with indifference an arbitrary decision of claims by the more powerful of the parties in interest,—i.e., by England; that we should insist upon arbitration, and that on refusal of this the United States would proceed in the best way open to them to ascertain the just boundary, and to take such steps as seemed most appropriate to establish and maintain it.

As a result of this startling and forceful declaration an arbitration was arranged for, and the arbitrators sat in Paris to hear the case. Ex-President Harrison represented the government of Venezuela. The decision is somewhat of a "draw"—that is to say, neither party gets all it asked; but there is almost universal

satisfaction in Great Britain over the decision. The great point, however, is that the claims were settled fairly and peaceably, and not by the will of the stronger party and not by brute force.

EARLHAM'S NEW FUND.

We are always glad to hear and to publish good news of Earlham College, and Friends everywhere should be concerned and interested in everything which frees one of our educational institutions from financial stringency and makes it able to equip itself for more efficient service. Francis T. White, of New York city, has generously started a wave of giving to Earlham, which is likely to go beyond his expectation. The following letter was received from him from London, and read in Indiana Yearly Meeting:

London, England, the fifteenth day of the Ninth month, A.D. 1899.

To Indiana Yearly Meeting of Religious Society of Friends:

Dear Friends:—Trusting in the living God, who giveth us richly all things to enjoy, I desire to make known unto you the interest I have in the education and welfare of the youth now and hereafter in this Yearly Meeting. In confirmation thereof, it is my pleasure to present to Earlham College, Richmond, Indiana, twenty-five thousand dollars, the same to be known as the Francis T. White endowment fund.

This fund is general in its nature; is similar to the one already established; is given without restriction, save that the income is to be used for general purpose of the institution.

Relying upon the intelligence and wisdom of those who may be appointed to administer this trust for a safe and careful investment thereof, I then most respectfully request that the amount of income derived from the same be presented and read at each ensuing Yearly Meeting, commencing the year 1900. With due deference as to the acceptance of this proposition, I am and remain in fellow membership, Your Friend,

F. T. WHITE.

After the reading of the letter M. M. White, of Cincinnati, rose and proposed that the whole debt of Earlham College, amounting to about \$35,000, be lifted before the close of the century. He promised to give \$5,000, if Indiana and Western Yearly Meetings would in this first year raise \$10,000 toward the amount. Friends began to subscribe at once, and \$7,111 were soon raised. This, with the two gifts, makes a total sum of \$38,111. The Earlham spirit is aroused and the movement will not go on, and we hope for great things.

FOR THE AMERICAN FRIEND.

A VESPER PRAYER.

As the day is sweetly closing
With a twilight calmly blest,
And the weary little warblers
Fall asleep in yonder nest,
Now, I come to Thee, O Father,
And I bring this short request,
"May I slumber as the songsters,
And, for being faithful, rest."

NORMAN COLESTOCK SCHLICHTER.

Lebanon Valley College.

GENERAL CHURCH NOTES.

In South Australia the Wesleyan and Primitive Methodists have agreed to become one body. These two churches have much in common.

A National German Christian Endeavor Union has been formed. A meeting was held in Quincy, Ill., Seventh month 12-16 of this year. The Union consists of 250 societies, with 8,340 members.

The Congregational Council, before concluding its session in Boston, decided to hold these gatherings at intervals of four to ten years. The next Council will be held in either Montreal, Canada, or Sydney, Australia.

The Spanish Catholics, in a Congress held at Burgos recently, adopted a formal political program, practically constituting themselves into a church party, bound to support all the privileges and claims of their church.

"The Lutheran," reviewing the progress of Lutheranism in the United States during the past forty years, finds cause for satisfaction in the fact that the Lutheran churches in this country have increased in membership from 230,000 to upward of 1,500,000. Much of this increase is due to immigration.

Ten denominations—nine of which are Protestant—have missions in Alaska. The northern Presbyterian Church has eight churches, with about 1,000 members, six of which churches are native and two white, with schools scattered along the coast from the southern boundary of the Territory to Point Barrow, the farthest inhabited place north.

The Pan-Presbyterian Council, which met in Washington on the 27th ult., closed its meetings after a very satisfactory conference. One hundred and fifty delegates and a thousand visitors were in attendance. The following statistics, brought forward during the convention, illustrate most excellently the growth and success of the missionary movement: "In the beginning of the century there were only 170 missionaries in all the world, with hardly 50,000 converts, and an annual expenditure of only \$250,000. Now there are 4,694 mission stations, with 15,200 out-stations, 11,000 missionaries, and associated with them 65,000 native Christian assistants, 17,441 mission schools, 1,500,000 native Christians, and annually \$15,000,000 are spent in the work."

Each amen becomes an anthem,
For we know He will fulfil
All the purpose of His goodness,
All the splendor of His will;
Only trust the loving Saviour,
Only trust Him all the way,
And your springtime path shall brighten
To the perfect summer day.

—F. R. Havergal.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

FOR THE AMERICAN FRIEND.

DO WE BELIEVE IN THE PRIESTHOOD OF BELIEVERS, AND WHAT DOES IT IMPLY?

BY MARY S. KNOWLES.

The affirmative answer must be given to the first division of this question if we find it clearly taught in the Scriptures. Let us investigate.

As far back as Sinai, Jehovah made utterance upon the question. The word came through Moses, "If ye will obey my voice, indeed, and keep my covenants, then shall ye be a peculiar treasure to me above all people; . . . and ye shall be to me a kingdom of priests and a holy nation" (Ex. 19: 5-6). Many passages occur which show that God was, even under the old dispensation of law and ceremony, seeking to lead his people through the type to the reality; by the outward and formal sacrifice to the spiritual. Listen to the word of the Lord to Saul in his disobedience: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22). The sacrifices of righteousness and joy are spoken of by the Psalmist. (Ps. 4: 5 and 27: 6). And he testifies, "The sacrifices of God are a broken spirit. (Ps. 51: 17). Solomon bears witness that, "To do justice and judgment is more acceptable to the Lord than sacrifice. (Prov. 21: 3), and several of the prophets affirm that burnt offerings and sacrifices are only a figure of the righteousness of heart and rectitude of life which is acceptable to the Most High.

In the New Testament we find the doctrine alluded to more definitely set forth. "Ye also as living stones are built a spiritual house, to be a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet. 2: 5). Ye are a royal priesthood. (1 Pet. 2: 9). He hath made us to be a kingdom, to be priests unto God and his Father. (Rev. 1: 6). "Thou wast slain and hast redeemed us to God by thy blood out of every tongue and people and nation, and hast made us into our God kings and priests." (Rev. 5: 10). The truth that each believer is a priest unto God is clearly taught, and it remains for us to ascertain what this term implies as thus used. Let us learn what we may from the Levitical priesthood as a type, for the figure is evidently drawn therefrom.

1. These priests were chosen of God. It was God who said to Moses, "And bring thou near unto thee Aaron, thy brother, and his sons with him from among the children of Israel that he may minister unto me, in the priest's office." (Ex. 28: 1). And the writer of the letter to the Hebrews, who seems remarkably well versed in matters pertaining to the Jewish law, affirms that "No man taketh this honor unto himself, but when he is called of God, as was Aaron." (Heb. 5: 4).

The Christian is called of God, even as was Aaron. The same writer addresses Christians as "Holy brethren, partakers of the heavenly calling. (Heb. 3: 1). And Paul, writing to Timothy, speaks, of the Lord

Jesus as the one "who hath saved us, and called us with an holy calling." (2 Tim. 1: 9). Jesus himself said to his disciples, "I have chosen you." (John 15: 16). and John testifies, "We love, because He first loved us." (1 John 4: 19).

2. Each priest must be clothed with a holy and beautiful garment. The further instruction received by Moses specifies this, "Thou shalt make holy garments for Aaron, thy brother, for glory and beauty." (Ex. 28: 2). The clothing of the inner being of the Christian is described by Isaiah in striking language, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh, as a priest (marginal rendering) with ornaments, and as a bride adorneth herself with jewels." (Isa. 61: 10). Prayed the Psalmist, "Let the beauty of the Lord our God be upon us." (Ps. 90: 17). Jesus taught most clearly the necessity of being clothed with the prepared apparel, in the parable of the man who came into the marriage without the wedding garment. (Matt. 22: 11-13).

3. The priest was to wear upon his forehead, "Holiness unto the Lord" (Ex. 28: 36), thus showing that he was set apart for the will and service of God. Our call to holiness, as priests unto God, is equally clear. "But like as He which called you is holy, so be ye yourselves also holy in all manner of living; because it is written, ye shall be holy for I am holy." (1 Pet. 1: 15-16).

4. The priest was to be anointed. "Thou shalt take the anointing oil, and pour it upon his head and anoint him. (Ex. 29: 7). This is evidently a type of the baptism with the Holy Ghost. Christ himself was thus anointed; and John writes to the church in general, "Ye have an anointing from the Holy One" (1 John 2: 20). This came to the disciples at Pentecost, and is the promise of the Father to each member of the royal priesthood under the gospel of Christ.

5. The chief offices of the Levitical priest were 1st. The offering of the sacrifices of the people in atonement for their sins. "Every high priest being taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins (Heb. 5: 1). This Christ has done for us. "Such an high priest became us, holy, harmless, undefiled, etc., who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins and then for the sins of the people, for this He did once for all when He offered up Himself" (Heb. 7: 26-27). "But Christ having come a high priest of the good things to come, . . . through His own blood entered once for all into the holy place, having obtained eternal redemption" (Heb. 9: 12). Second, Making intercession for the people, typified by the burning of incense. An example of this is found in the story of Zacharias, the father of John the Baptist. "There was in the days of Herod, king of Judea, a certain priest named Zacharias. . . . Now it came to pass while he executed the priest's office before God in the order of his course, according to the custom of the priests' office; his lot was to enter into the temple of the Lord and burn incense. And the whole multi-

tude of the people were praying without at the hour of incense" (Luke 1: 5, 8-10). Speaking of such priests, the writer of Hebrews says: "They indeed have been made priests many in number because that by death they are hindered from continuing, but He, because He abideth forever, hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. 7: 23-25). Christ, then, is the sacrifice for our sin, and our Incense-bearer or Intercessor with the Father. We, through Him, as those to whom is given the honor of priesthood, bring our sacrifices and intercessions. The nature of the Christian's sacrifice is much dwelt upon in the Word. "I beseech you, therefore, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable (or, margin, spiritual) service" (Rom. 12: 1). "Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased" (Heb. 13: 15, 16). "Offer the sacrifice of righteousness and put your trust in the Lord" (Ps. 4: 5). "I will offer in His tabernacle sacrifices of joy" (Ps. 27: 6).

We also have the priestly privilege of entering into the immediate presence of God in His most holy place through our Saviour, at whose death upon the cross "The veil of the temple was rent in twain from the top to the bottom" (Matt 27: 51). We have "liberty to enter into the holiest by the blood of Jesus, by the way He has dedicated for us, by a new and living way." (Heb. 10; 19: 20). Thus, "our fellowship is with the Father and with his Son, Jesus Christ" (1 John 1: 3), and we come with boldness to "the throne of grace, that we may receive mercy and find grace to help us in time of need" (Heb. 4: 16). And not only this, but we use the priestly office of intercession as we pray "one for another" (Jas. 5: 16), or for the "peace of Jerusalem" (Ps. 122: 6), or the prayer for the spread of the divine kingdom, taught by our Saviour, or in any way plead for the erring and the fallen.

We should be exceedingly careful not to confound the truth, that all are called to be priests, with that equally blessed but separate truth that individual Christians are given specific gifts for service, as pleases Him who is the Head and Director of the church. All are priests, but all are not pastors, teachers, evangelists.

"But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore He saith when He ascended on high He led captivity captive and gave gifts to men. And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers" (Eph. 4: 7-8, 11-12).

"God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all

gifts of healings? Do all speak with tongues? Do all interpret?" (1 Cor. 12: 28-29.) In the teaching of the Gospel there is no hint of any predominance of priestly influence. The gifts conferred are "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4: 12). And Peter admonishes how these gifts are to be exercised: "Not as lording it over the charge allotted to you, but making yourselves ensamples to the flocks" (1 Pet. 5: 3). No gift conferred upon any individual of the church can lessen the force of the truth that every believer is a priest unto God under the great High Priest of all—Jesus Christ.

Of the things we have been considering this is the sum: Every believer is a priest unto God; some are called to teach and preach the Gospel, and minister unto the Lord and the people in various ways.

Every true priest is (1) chosen of God; (2) clothed with the righteousness of Christ; (3) dedicated to God; (4) Anointed with the Spirit; (5) with the commission to offer the Christian sacrifice of a devoted life, (6) and the privilege of entering into the holiest, the very presence of the Most High, with prayer and intercession, holding communion with none less than Jehovah.

What a "high calling"! What a wondrous cluster of privileges! "What manner of persons ought we to be in all holy living and godliness" (2 Pet. 3: 11).

Poughkeepsie, N. Y.

IN THE GOLD COUNTRY OF THE TRANSVAAL.

BY EMORY J. REES.

No one comprehends the vast opportunity for work that is open here in this great city. An hour ago we came in from our work, having visited two Compounds, in one of which we were surrounded by 1,300 and in the other by 3,000 natives. In visiting these two we passed in sight of at least half a dozen more that have numbers varying from a few hundreds to a few thousands within their walls. By the grace of Him who put us forth and went before we have been able to tell some scores of these dying men of the Way of Life that has been opened up in the House of David.

Most of you already know something of the wonderful magnetic force that has suddenly drawn together here a city of nearly 100,000 white people and as many more black people. Again and again have we been reminded of the saying of Jesus, "For wheresoever the carcass is, there will the eagles be gathered together." Verily, here is the thing of death—the love of which is the root of all evil—in such quantities as the world knows of in no other part. From the crushed rock, as it passes under the treatment of the mine plant, drips the brightest colored, choicest gold that the world affords. "Drips" is not an idle word, for it expresses an actual fact. This dripping golden stream is the real source of the two chief facts of this part of the world—the flocking together with its attendant crime and disturbance, and the flocking together with the most marvelous field for evangelizing

a vast territory that hitherto has been to a great extent inaccessible.

Some have gone so far as to locate here in this part of Africa the Ophir that tempted the ancients. There are abundant evidences of the very early working of the mines, both in this and in other parts of South Africa. So the conclusion is not the most unlikely that might have been reached. If this be true, then, the very thing that turned the eyes of God's ancient people this way now turns the eyes of that people from whom the enemy of God and man has so long kept the Gospel this way. Aye, more, brings them this way by thousands and multiplied thousands. God had promised to Solomon riches. He has also promised these Africans the riches of His grace. Man welcomes the rediscovery of this great gold field with a welcome that is born of cupidity. God guided to its rediscovery with a heart that was full of love—undying love for the souls of the dying African millions. The conditions that exist will bring death and damnation to the souls of thousands that have heard the Gospel from childhood, but have rejected it, while it will bring the Gospel of life within the reach of the thousands that have never heard it. It will do more. It will bring everlasting shame to the Christian world if the thousands that God has brought here to hear the Gospel see and hear only the vices of the civilization which was made possible only by Christianity.

While everlasting shame will fall on the Christian world for failing to keep the trust committed to her in the stewardship of the Gospel, yet it will be an individual matter with every one to whose knowledge the Lord brings this fact, in the day when He stands before the judgment seat of Christ, whether he has done all that the Lord has marked out for him to do or not. It is no purpose of mine to judge how or what any one should do; the Spirit will leave no one who is willing to know ignorant of what he should do. But it is my duty, who am here face to face with the conditions, and upon whose heart they daily burn, to send these burning truths across the water that they may come under the notice of whom the Lord will warn. I commit them to Him, assured they will either melt or sear the hearts to which He applies them.

Among the 100,000 natives that are immediately around the city of Johannesburg, hardly a score of missionaries all told are at work. We are as a cup of water spilled in a desert land, if you compare us with the need. A few of the multitude of natives hear the Word of Life at the mouths of this mere handful, while the thousands are daily learning the way of death more perfectly from the wicked white men with whom they are surrounded. The question that is constantly forcing itself home to the heart of one who thinks as Jesus thought, and as Jesus still thinks, is, "But what are they among so many?" (Jno. 6: 9.)

The church is claiming to be the bride of Him who said, "Give ye them to eat." Oh, that a mighty voice from Heaven might so jar her spiritual perceptions that she would realize her responsibility in the world as the bridegroom's representative!

Johannesburg, S. A. R.

The International Lesson.

FOURTH QUARTER.

Lesson IV.

Tenth Month 22, 1899

EZRA'S JOURNEY TO JERUSALEM.

Ezra 8: 21-32.

GOLDEN TEXT.—The hand of our God is upon all them for good that seek Him. Ezra 8: 22.

DAILY READINGS.

Second-day, Tenth mo. 16.—The King's decree. Ezra 7: 6-20.
Third-day, Tenth mo. 17.—The King's gifts. Ezra 7: 21-28.
Fourth-day, Tenth mo. 18.—Ezra's journey to Jerusalem. Ezra 8: 21-32.
Fifth-day, Tenth mo. 19.—Ezra's prayer. Ezra 9: 1-9.
Sixth-day, Tenth mo. 20.—The prayer continued. Ezra 9: 10-15.
Seventh-day, Tenth mo. 21.—God our Refuge. Psalm 46.
First-day, Tenth mo. 22.—Be separate. 2 Cor. 6: 11-16.

Ezra has sometimes been called a second Moses. Few of the Jews, if any, had a greater influence on his own age and on subsequent ages of Judaism. The development of the Jewish life after the exile was on the lines laid down by him. "He gave the law an authority which it had never had before in Jewish history." Though belonging to a priestly family, and himself a priest, it is as Ezra the Scribe that he is known. We first hear about him in the seventh chapter of the book which bears his name.

Between the sixth chapter and the seventh occurs an interval of about sixty years, of which there is no history. Strange to say, the revival which dates from Ezra took its beginning not in Judea or Jerusalem, but in Babylon. It sprang from those who were in exile, and who, having had experience of exile, longed for the ideal life which should exist in what was always to them the Holy City—Jerusalem. The revival seems to have been due largely to this one man. The man and the hour came together.

Ezra is called a ready scribe in the law of Moses, which the Lord, the God of Israel, had given (Ezra 7: 6). But Ezra was more than a scribe; he was an earnest, living exponent of that which he sought to teach. "He had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (7: 10). Compare 1 John 1: 1-4. But this was not all. Ezra did more; he looked to the Lord for guidance, and in this fact lies the secret of Ezra's strength. He lived, he acted, he thought "according to the hand of the Lord his God upon him." (Ezra 7: 6.) This was the cause of his energy and the reason of his success.

How Ezra was sent to Jerusalem, and the object of the journey; is related in the seventh and eighth chapters, and these should be read in order to give meaning to the lesson.

It was in the year 458 B. C. that Ezra, with his Caravan of about 1,800 men, began his journey of four months from Babylonia to Jerusalem. In the company were 38 Levites; women are not named.

The king who issued the decree for the mission of Ezra was Artaxerxes Longimanus. Why he did this we are not directly told. Ezra refers it to the Divine influences upon his heart (Ez. 7:27), an all-sufficient reason.

21. "Ahava." This has not been identified, but was probably a small river flowing into the Euphrates. "Afflict." The fast and humiliation which it indicated

were for a preparation for the long and dangerous journey. It was done to show their humiliation before God, and their trust in him. Compare Judges 20: 26; 1 Sam. 7: 6; 2 Chron. 20: 3. It was not the attitude of fear, but of humility. There seems to have been, however, some special foe to be dreaded. See 8: 31. At first Ezra appears to have thought of asking for an escort, but afterwards he threw himself and his company upon the Lord for protection. "Happy are they who have the grace to walk in the valley of humiliation, for this leads to the armory of supernatural power." "Little ones." These words imply the presence of women and children, though their presence is not directly mentioned. "Substance." Household possessions.

22. "Ashamed to ask." Revised Version. It would cast discredit upon the Lord to do this in the present instance. It evidently was not thought to be a rule always to be followed. Compare Nehemiah 2: 9. As a general thing it may be taken for granted that the Lord expects His children to take reasonable precautions for safety. It is not right for a believer to think he will be safe on an unseaworthy ship simply because he is a believer. "Thou shalt not tempt the Lord thy God." Where the Lord unmistakably sends, there the believer must go, regardless of personal safety.

24. This verse is not perfectly clear. Some make it twelve priests, and ten in addition to the two named. Some twelve in all, including the two. This latter the Revised Version implies. In the former case there would be twelve priests and twelve Levites. Compare verse 30 and Neh. 12: 24.

25. "Weighed." The usual method of reckoning value at that time. "Offering of the house." The offering for the dedication of the house. Compare Ex. 35: 21-29.

26, 27. The value of these gifts would be about \$4,500,000. "Copper." "Brass." Revised Version. "Darics." Possibly so called from Darius, who had coins struck; but more likely derived from darikē, a Babylonian word meaning weight.

28. "Ye are holy," etc. The men and the offerings were all consecrated to the Lord. "Free-will offerings." That which is voluntary is more valued. "God of your fathers." The Jew was continually reminded of the lives and experiences of his fathers.

29. "Watch ye and keep them." They were a precious possession and were to be carefully guarded. "Weigh them . . . at Jerusalem." They were to be weighed at the beginning and at the end of the journey in order to see that none were lost or stolen.

30. "Priests and Levites." This would seem to infer that those named in verse 24 were of these two classes.

31. They had been there three days. See verse 15. "Delivered us." Either from attack or from injury, or both.

32. "Came to Jerusalem." This took about four months. Chap. 7, 8, 9. The air line distance was about five hundred miles, but the road was much longer.

PRACTICAL THOUGHTS.

1. "God resisteth the proud, but giveth grace to the humble."
2. "If our faith were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

FOR THE AMERICAN FRIEND.

A GREAT MISSIONARY CALL.

BY J. HENRY BARTLETT.

Enough has been said and written of the Russian Doukhobors to make two points in regard to them very clear. They are a sober, religious-minded people, and they have been victims of grievous persecution for conscience' sake. There will doubtless be charges brought against them from various sources, similar to those read at London Yearly Meeting, until they have had time to justify themselves under the new conditions of settlement in Canada. As illustrating this attitude of suspicion, and as a partial explanation of it, there may be a point in recounting the experience of a party of Philadelphians as spectators of a session of the Dominion Parliament early in the Seventh month last. We had been brought to the Parliament house after nine o'clock one evening, and seating ourselves in the gallery, we at once observed that the immigration question was under discussion. Our ears caught the name Doukhobors, and and we heard a member of the opposition bring vague charges of idleness and immorality against them. A leader on the government side very quickly explained that much confusion existed in the minds of members on account of the similarity between Galicians and Doukhobors. The former, he stated, had undesirable characteristics. In their native country they have been schooled in beggary and dishonesty, and an exclusion act to apply to them would be a boon to the country. On the other hand, the Doukhobors were defended and evidence quoted to show that the best that has been said of them is probably true.

In further confirmation of the stable character of the Doukhobors was the testimony of a section boss who boarded our car when we were about a day east of Winnipeg. He said they were thoroughly reliable and industrious, although apparently without great endurance. This lack of endurance he attributed to abstinence from animal food.

The impressive fact, however, in regard to the Doukhobors at this time is that they are at our doors ten thousand strong. Eventually this question of numbers will mean strength. Just now it serves as a large division for small contributions, and is really an element of weakness. Indeed, when one faces it fairly a sense of discouragement is almost inevitable. How can ten thousand people be carried through the severities of a Canadian winter? Two facts alone furnish encouragement in this consideration. The first is that a liberty-loving people, with the rich inheritance of freedom of conscience, is sure to prove large-hearted and open-handed. The second is that the

needs of the sufferers are limited. They can keep well on plain fare and really have no demand for the more costly items of food.

The Society of Friends in England and in America has stood sponsor for these latest born children of liberty. It is not to be supposed that they will now see them starve or freeze to death. That is the threatened outcome of the emigration, but surely in this unexpected and almost unlimited missionary opportunity we shall not be found wanting. Philadelphia Friends have made a noble beginning. Activity reigns in what some are pleased to look upon as a torpid center of Quakerism. Will the membership elsewhere rally to the support of this suffering people in the Philadelphia measure? No time can be wasted. The Canadian winter is at hand and train loads of grain and of clothing should be set in motion at once.

140 North Sixteenth St., Philada.

BOOK REVIEW.

"Thomas Dudley, Second Governor of Massachusetts," by Augustine Jones, A.M., LL.B. Houghton, Mifflin & Co., Boston. Illustrated, \$5.00.

One often feels that there is a tendency in the historians of our period to destroy the heroes of our boyhood, to strip the halo off the great figures of the past, and to leave nobody in the niches for the hero-worshippers to bow before. In the book before us we feel the diametrically opposite spirit and purpose. The author's task is to show that a man who has been frequently ignored, or maligned, or marked as a "bigot," was in fact a sturdy, fearless, God-fearing, four-square man, who did his duty wherever he was put, and who was second to nobody in laying and broadbasing the foundation of the Massachusetts Colony, and so of the American Republic. It is an exhaustive work, which enters into an examination of every known situation which Governor Dudley's life touched, so that it is much more than a biography. It is really an historical sketch of the genetic period of Massachusetts' history between the years 1630 and 1653. It includes the planting of the colony, the founding of Harvard, the personality and emigration of Roger Williams, the expedition of Hooker to Connecticut, the struggle with Anne Hutchinson and "the Antinomians," and the origin of our democratic system of government, and the founding of our public schools.

The book bears evidence of the fact that its author has profoundly investigated every phase of his subject and has come to it thoroughly equipped, and every future historian of the period will have to deal with this book. It is a noble service to have put one man surely on his pedestal when others left him lying on his face.

The more we look at ourselves the less we shall learn of wiser things. To some people "I" is larger than all the rest of the alphabet of life. The unselfish soul is "at leisure from itself," and so free to follow God and serve others.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. BINFORD, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR TENTH MONTH TWENTY-SECOND, 1899.

MEN SENT OF GOD.

Second-day, Tenth mo. 16.—Moses. Ex. 3: 1-10; 4: 10-16.
Third-day, Tenth mo. 17.—Isaiah. Isa. 6: 1-13.
Fourth-day, Tenth mo. 18.—Jeremiah. Jer. 1: 1-19.
Fifth-day, Tenth mo. 19.—The Twelve. Matt. 10: 1-8.
Sixth-day, Tenth mo. 20.—Phillip. Acts 6: 1-6; 8: 5-8, 26, 36, 40.
Seventh-day, Tenth mo. 21.—Paul. Acts 9: 10-16.

Jonah was constitutionally opposed to foreign missions. His patriotism stood in the way of his piety. He was afraid other nations would improve faster than Israel if a knowledge of the true God should be given them. His message was infinitely larger than himself. That, of course, is always true, but generally speaking, the foreign missionary of to-day is a living message in himself. Poor Jonah under the gourd did not exemplify much of God's love and pity for men. But Jonah was the best missionary God could find in his day, and the majority of the Christian church is still like him. Men still regard their time and money as their own; spend it to go to some Tarshish of business or pleasure, and go to sleep in disobedience to the call of God. Jonah lost his money, for he never reached Tarshish, and it is marvelous how men venture money foolishly or in speculations who will not venture it for God.

But Jonah received a second call in the mercy of God, and then he yielded an unwilling obedience. There is little in his case to remind us of Him who said, "I delight to do thy will, O, my God."

But our topic is an inspiration. There is a vast difference between a "sent" man and an aimless man or an idler. Men will get out of the way of the first, while they run over the second. The "sent" man has power back of him, purpose within, a goal before him. "Sent" was a favorite word with Jesus of Nazareth. More than thirty times in one Gospel does He speak of Himself as "sent of the Father." He declares, "My meat is to do the will of him that sent me." "He that sent me is with me." He also says, "As thou didst send me into the world, even so sent I them into the world." There is no more comprehensive statement of the Christian life than this. We are sent as He was sent; sent by the same power, from the same motives, for the same purpose, in the same spirit, at the same cost to ourselves, with the same promises, with the same difficulties, with the same rewards. Our apprehension of this high calling will be the measure of our usefulness in life, and will determine our perseverance in the face of obstacles. Paul knew himself

sent of God with a message to the Gentiles of Asia Minor; hence no dangers frightened him. Mark went along for companionship, and his heart failed him at Perga. Modern life affords a striking illustration of a sent man when Stanley received his commission to find Livingstone. What a heroic struggle with difficulty was that long march to Ujiji! If we could all realize in the same way that we are men sent of God to find lost men, it would give new significance to life.

Jesus Christ was sent of God as a message of love. "Even so send I them into the world," He says, concerning us. Love must be expressed in terms that can be comprehended. No abstract message of love saves the world. A divinely given philosophy about a loving God would have been powerless. It was love incarnate that drew men to Jesus Christ. It is only men who reincarnate unselfish, Christ-like love that are truly sent of God to-day. Orthodoxy in the head and heterodoxy in the heart is a stone and not bread. There is no religion of love in the world to-day except Christianity. Let us make its truth a vital one in all the world.

EDITORIAL.

We insert herewith a notice of the two missionary libraries now being purchased by hundreds of Young People's Societies in the United States and Canada, and which can be obtained from Gilbert Bowles. It is worth your while to try to secure at least one of them. By the way, our missionary superintendent is doing splendid work in starting the missionary course of reading given in a former number of this paper, and our societies ought to take hold of it vigorously. The writer of this notice has had something to do with missionary candidates, and he confesses he has never found one who has made such a preparation for the foreign field as is involved in the use of this reading course, and yet all need it, both those who do the work and those who pray and give for the work.

MISSIONARY LIBRARIES.

The following are the best and cheapest libraries covering the great world field, with facts, illustrations and character sketches. Either one of these will afford much material for individuals or classes pursuing the Missionary Reading Course announced last week. Any society can secure them by work and determination. Arrangements have been made for the Christian Endeavor missionary superintendent to take orders for these libraries.

The Conquest Missionary Library consists of the following ten books: Chinese Characteristics, From Far Formosa, Fellow Travelers, The Gist of Japan, In Africa's Forest and Jungle, Korean Sketches, Nineteen Centuries of Missions, On the Indian Trail, Our Sisters in India, and the Transformation of Hawaii. This entire set of ten books sent by express at purchaser's expense from either Boston or Chicago for only \$5.

The Student's Missionary Campaign Library consists of the following sixteen books: Missionary Ex-

pansion Since the Reformation, A Mexican Ranch, The Growth of the Kingdom of God, Light in the East, The Chinese Slave Girl, The Official Report of the Third International Convention of the Student Volunteer Movement for Foreign Missions, The Story of Paton, Persian Life and Customs, In the Tiger Jungle, The Personal Life of David Livingstone, The Life of John Kenneth Mackenzie, James Gilmore of Mongolia, Nemorama, the Nautchnee, The Story of the Life of Mackay of Uganda, Oowikapum and Hu Yong Mi. This entire set of sixteen books sent by express at purchaser's expense from Chicago for only \$10.

Full descriptive catalogue of these libraries will be sent free upon application. Send all orders to Gilbert Bowles, 630 North B Street, Oskaloosa, Iowa.

NOTICE.

All persons wishing to enroll for the Missionary Reading Course please send names only to Gilbert Bowles, Oskaloosa, Iowa, and *not*, as was previously announced, either to him or to Eliza C. Armstrong.

FOR THE AMERICAN FRIEND.

THE CALL INTO THE VINEYARD.

Come, lend a hand to help us,
The Master's work to do;
He's looking o'er His vineyard,
And His voice is calling you.

To fill a place that's empty,
To plant a vine or two,
To dig, to prune, to water,
The Master's calling you.

He calls, in tones of sadness,
The purple harvest lies
Uncared for and untended
Beneath the summer skies.

Come, help us press the vintage,
And sing a song or so,
Before the shadows gather
And you are called to go,

In darkness and in sorrow,
Low grieving at the gate,
Because you're empty-handed
And the Master cries, "Too late."

"Too late" to see the portals
Swing wide their golden bars;
"Too late" to see that streaming light
Dim all the suns and stars.

"Too late" to hear the music
Of that river by the throne;
"Too late" to hear the quiver
Of angel harp and tone.

"Too late" to see the Master,
With His beatific face;
"Too late" to hear the welcome
Unto your fitting place.

O idlers in the market;
O foolish virgins late,
Why will ye, in the gloaming,
Beat at the golden gate!

ELIZA D. H. MENDENHALL.

News from the Field.

Joshua L. Bailey, of Philadelphia, is on a somewhat extended visit through the west, studying various phases of the liquor question and especially investigating Soldiers' Homes. He was also present at the sessions of Indiana Yearly Meeting.

Prof. C. E. Lewis, Newberg, Oregon, who was acting president of Pacific College during the absence of President Newlin, is about to move to Denver, Colorado. His coming will be a great strength and blessing to the Denver meeting.

One Friend writes to stop his paper because he is offended at our "Copperheadism" as he calls it,—i.e., our expression of regret over the Philippine situation! Another Friend writes that he is pained at our "luke-warm opposition" to the present war in those islands. It would be hard to please both these Friends!

We have the following interesting letter from Charles W. Goddard, who is still in England. He writes from Bristol:

The many readers of THE AMERICAN FRIEND who were blessed by the extensive gospel labors of Harriet Green in Kansas and other parts of America, will be interested to know that while still much an invalid, she hopes yet to be raised up to health and to complete her prospective service in that land. In a letter from her a short time since she said coming health to her was like the incoming tide, each receding wave was stopped a little in advance of the former one. She wished all her American friends to know that she feels very sure that her present long illness is in no way a result of her labors in America, which will no doubt be a comfort to many who were blessed by them. We expect now for some weeks to be engaged in evangelistic work in different parts of England, and to visit a few more meetings before our return. We are still in usual good health and conscious of the Lord's blessing and leading. I am thine sincerely,
CHAS. W. GODDARD.

Bryn Mawr College opened on the 3d inst. with the largest attendance in its history. The first meeting of the year was held on Fourth-day evening, the 4th, and was attended by nearly the whole college. Professor George A. Barton preached a strong and helpful sermon.

T. B. Pandian, a converted high-caste Hindu, of Madras, India, is in Philadelphia, with the purpose of informing Christian people of the direful condition of the "Pariahs" (or lowest caste people) of India, and of the absolute necessity of doing something for their immediate relief. He was at Haverford meeting on Fifth-day, the 5th, and spoke earnestly and forcibly on this subject.

Every Yearly Meeting so far held this year has been reported as the best ever held! That is a very wholesome feeling.

The Friends' Summer School held at Birmingham, England, during the Ninth month, is generally regarded as having marked a decided advance over the summer school of two years ago at Scarborough. The courses were profoundly interesting, edifying, instructive and constructive. The only real disappointment was the absence of Paul Sabatier, who was expected to give a course of lectures on "Saint Francis of Assize." The lectures of J. Rendel Harris added much to the value of the school.

Our Friend, Oscar Roberts, informs us that an article in one of our recent issues, on "Work in Johannesburg," ascribed to him, was written by Emory J. Rees, who is engaged in missionary work in that city.

CANADA YEARLY MEETING.

Meaford, Ontario.—Yonge Street Quarterly Meeting was held here on the 22d, 23d and 24th ult. The ministers in attendance from a distance were Wm. I. Moore, from Toronto, and Robert Rogers, from Pelham Quarterly Meeting. These dear brothers preached the gospel in demonstration and power. We also had the acceptable company of John Orr Green, an elder from Lisburn Monthly Meeting, Ireland. Our meeting was very well attended; some of our own members who were in attendance had to travel over one hundred and thirty-five miles to be present.

Upon the whole we consider we had a good meeting. The meeting adjourned to meet at Pickering, if the Lord wills, in Twelfth month.

CYRUS R. SING.

INDIANA YEARLY MEETING.

Cincinnati, Ohio.—The Shipley Literary Society will hold a meeting in Friends' Meeting House, corner Eighth and Mound Streets, Cincinnati, Ohio, Sixth-day evening, Tenth month 20th, at which time Dr. Wm. H. Taylor will give the history of the Cincinnati Monthly Meeting.

The Shipley Literary Society will hold its first semi-annual open meeting, Sixth-day evening, Eleventh month 3d. A very interesting program has been prepared for this special occasion, to which all are cordially invited.

NORTH CAROLINA YEARLY MEETING.

Surry Quarterly Meeting on ministry and oversight was held on the 23d ult., at White Plains, four miles from Mt. Airy, in the neighborhood where the "Siamese twins" lived and died; some of their children and grand-children live there—one of the widows and some of the children have been members of White Plains Monthly Meeting.

The Select meeting was an interesting, favored occasion. Mary M. Hobbs and Levi Cox, members of the yearly meeting committee, appointed at the instance of the yearly meeting on ministry and oversight, to visit the quarterly and monthly meetings of North Carolina, to bring the membership to a more "intelligent understanding of our principles and methods of procedure," brought the subject with which they were charged before the meeting. The matter was heartily endorsed and forwarded thus to the quarterly meeting next day, which in turn gave it a cordial reception and appointed a committee to accompany and co-operate with the yearly meeting committee in conference with all the monthly meetings in the quarter at once. Mary C. Woody, another member of said committee, came to meeting on Seventh-day. Albert Peele, a member of the yearly meeting committee appointed to assist this new quarterly meeting, was in acceptable attendance. William L. Wilson, minister, with credentials from Western Quarter, was also acceptably present.

In the evening a meeting on education was held, addressed by Mary M. Hobbs and F. S. Blair, members of the yearly meeting committee on education, and by Mary C. Woody.

On First-day Friends had service in the Bible School, and the 11 o'clock meeting was well attended, and the gospel preached with much power and clearness, especially by Mary C. Woody and Albert Peele; the high experience of sanctification was declared well maintained, while upon many present came the baptism of the Holy Ghost and of fire. The afternoon was devoted to the Bible school cause, when Mary M. Hobbs addressed the children effectively, and F. S. Blair, general superintendent of Bible school work, addressed especially the adult people as to their duty in the promises. In the evening a special blessed gospel meeting was held.

On Second-day the great mass of the population paid its respects to the Robinson Show and Circus, I am sorry to say, and left only fifteen or twenty to attend with the ministers. Other Christian workers favored religious meetings in the forenoon, afternoon and evening.

On Third-day morning, at ten o'clock, a large percentage of the membership met with the Committee on Conference, and again in the afternoon and evening, until fully 75 per cent. of the membership of the monthly meeting here answered to the roll call. More would have attended, but frost threatened the tobacco and fodder.

The committee, the meeting, and the visitors were favored and much edified as they testified, and as was very apparent. Old and young, down to many little birthright members, were present and answered. This meeting has a habit of keeping its list of birthright members separate from the other active membership. Many subjects as to our history,—written and unwritten,—discipline, and our distinguishing beliefs and practices, were presented by the committee, members of the monthly meeting and visiting Friends. Questions were asked and much interesting and profitable information was given, for which Friends here expressed much gratitude. To illustrate one instance, the like

of which appeared on other subjects, was of a man who had come from the Methodist church, and was a magistrate, after hearing the subject of oaths discussed, and that Friend magistrates could neither administer nor take legal oaths without breach of discipline, said: "I always refuse to swear, but I have always been swearing others—not Friends—but I am glad the discipline forbids it, and I shall never administer an oath again." One man, a Methodist, said: "I have long refused to take a legal oath. I would go to jail before I would take an oath." The convention that formed our "reconstruction" constitution after the war of 1861-1865 had some Friends in it, and so changed the constitution that all citizens of North Carolina may take the affirmation if they like. This was brought out, and many Friends and others did not know that the law is so liberal.

The hospitality of Friends here has been very gratifying to all the visitors.

Albert Griffiths and wife, late from Friends' mission in Virginia, have undertaken a school of high grade at this place, to begin next week.

The Committee to hold Conferences has gone to the other four monthly meetings, in the same service. Wm. L. Wilson carries, holding a series of meetings.

KANSAS YEARLY MEETING.

Albert Hermon Doty, who died at his home in Hamilton County, Kansas, Eighth month 24th, 1899, aged 7 years, 11 months and 22 days, had a remarkable experience before he passed away. He was sick ten days. He always loved to talk about Jesus, and very often asked questions about the Bible. He was always loving in his disposition. He suffered a great deal during his sickness. The day before he died, after his parents having prayer with him, he commenced clapping his hands and shouting, and said, "I see grandma Shaffer, and she is calling for me and for us all to come. She has widespread wings. I do wish you could see your mother, ma, she is so pretty. She has such bright, shining eyes." He said to his father: "I see your father and mother over there, and your brother and sister. I see your brother shouting on his dying bed. I do not know their names, but we all know each other there. They are all calling for Uncle Jessie. He is not converted. I see Mr. Rupert. Tell Mrs. Rupert and Alice, if I do not get well, I saw them. If I get well I will tell them. Tell Mr. Treff I see Mrs. Treff shouting in heaven. I see Mrs. Story. She don't seem any farther away than this house. She is calling for Mr. Story and grandma, George, Ira, and all the rest. Tell Charlie Nicholls I see their little baby, and, oh, she is so pretty, the sweetest little angel. She has such pretty eyes. Just look at them. It is just like looking at them with your natural eyes. Everybody seems to know each other there. They are all around the throne praising God and praying for the people here upon the earth. I see Jesus and an angel." While looking upon this scene every little while he would laugh and clap his hands and shout, "Praise the Lord. I hate to leave you, but don't cry; you will soon follow. I would like to remain with you to help you, but I want to go first, for you are older and can stand the trials and tribulations of this world better than I can." He said to his mother: "Get a pencil and paper. I want you to write to Uncle Harvey. Tell him I am sick, but don't say I am dead. Tell him I see Grandma Shaffer shouting in heaven, and calling for you all, with her wings spread and her bright eyes shining. Tell him I see pa and mother and sister. Tell him I would be glad if they could all come and see me before I die."

CALIFORNIA YEARLY MEETING.

San Diego, Cal.—In the providence of God, our brother, Chas. H. Stalker, is still with us, and is holding meetings each evening, and has been for more than ten weeks. Three services are held on Sabbath besides the Sabbath-school. I wish I could portray the good that is being done. People from New York, Boston, Washington and other places over the United States, coming here, some for health, some for pleasure, etc., are by no mere accident brought to the meetings; sinners receive forgiveness for sins through the atonement made on Calvary, and Christians receive the Comforter, "the Holy Ghost." Our membership has been trebled, and others are looking toward joining Friends.

GULIELMA WRIGHT.

San Diego, Cal.—A Friend near this place has a mission home, where orphans and homeless children are maintained, educated and trained for Christian work. It was founded about three years ago. The children appear happy and interested in the welfare of the home, are loyal to those who have them in charge, and assist with all the work incident to carrying it on. Some of them have been converted, and the belief that they will become true workers in the mission field has been expressed. The home was purchased on the instalment plan, so that with the expenses incident to carrying on the work it has been a constant struggle to hold the property; when it is paid for it will be deeded in trust for ninety-nine years, to be used for the purpose for which it was founded. Any means to assist in the work may be sent to Phila H. Ingraham, 1628 H Street, San Diego, Cal.

IOWA YEARLY MEETING.

New Sharon, Iowa.—George Lupton, of Mt. Pleasant, Ohio, has been holding a few days' meetings here. God has blessed him to us, and his messages have been searching, powerful and timely for this people.

BALTIMORE YEARLY MEETING.

Fishertown, Pa.—Dunnings Creek Four Months' Meeting was held here Ninth month 25th, 1899. The company of Samuel R. Neave, of Hughesville, Md., and Mary E. Hughes, of Lincoln, Va., was very acceptable. Besides attending the regular meetings, they held five appointed meetings for worship and two meetings for Bible study.

We trust that the seed sown by these messengers fell upon good ground, and that it will bring forth much fruit to the glory of God.

NEW YORK YEARLY MEETING.

From a communication sent us by Samuel Miles, who, in company with his wife, recently visited South Starksboro Meeting, in Vermont, we have selected the following interesting items: Edwin J. Meader and wife, who live two and a half miles distant from the meeting house, are highly esteemed ministers. They regularly come to meeting, though frequently against considerable odds. They receive from the congregation no financial support. The meeting is in a prosperous condition. The house has recently been repapered, and the interior now presents a very attractive appearance. On the occasion of Samuel Miles's visit the gospel was preached with power, and a number testified to the spiritual benefit received. There were twenty-seven present after meeting at the Sabbath school. Daniel Sargent is the efficient superintendent. A few days were spent by Samuel Miles and wife in visiting some of the members, by whom they were received most kindly.

PENN COLLEGE NOTES.

Penn College opened on the 19th ult., with an enrollment the largest in the history of the college.

Engineer "Nick" Miller, of the Iowa Central Railway, led the opening gospel meeting of the college Y. M. C. A. "Decision Sabbath" to the Christian Associations of Penn College, has meant much the past few years. A number of students were specially blessed at these opening meetings this year.

Willis Hotchkiss and Arthur Chilson were at the college on the 3d and 4th inst., holding some profitable meetings among the students.

It is the purpose of the student body to support a foreign missionary—perhaps in Cuba—in the near future.

Edgar West, a native of Jamaica, and a former worker in Friends' mission there, has taken up English and Biblical work at the college.

The Penn Peru Mission Board are directing their efforts this year, and for the present, upon the West Indies, in connection with the Yearly Meeting Board.

Out of the shadows of night,
The world rolls into light;
It is daybreak everywhere.

—Longfellow (last words from his pen).

INDIANA YEARLY MEETING.

Indiana Yearly Meeting held its seventy-ninth annual session from Ninth month 26th to Tenth month 3d, 1899. The interest shown by the membership in its work, as indicated by the unusually large attendance, the deep spirituality that marked its devotions, its gospel work, and the conduct of its business, the amount of work accomplished, the progress shown by the reports of last year's work, and the new lines of work undertaken for the coming year, make it a remarkable yearly meeting. A large number of workers from other yearly meetings were present, who, by their timely advice and sound and earnest teaching, contributed much to the success of the meeting. Many of the visiting ministers were from the new fields that have been occupied by Friends in the West in recent years. The visitors were: John Henry Douglas, from Oregon; Oliver M. Frazer, from Nebraska; W. Mahlon Perry, Arthur B. Chilson, Samuel T. Purviance, Nathan and Esther G. Frame, Willis R. Hotchkiss and Levi Mills, from Ohio; E. Howard Brown and wife, and Zenas L. Martin, from Iowa; Alfred Johnson and wife, and Susan B. Sisson and Matilda H. Farr, from Kansas; Eli Spray, an elder, from Colorado; Abram Fisher, an elder, from North Carolina; Joseph Stanley, from Florida; Caroline N. Hunnicutt, from California; Thomas C. Brown, from Western Yearly Meeting, Indiana; and Joshua L. Bailey from Philadelphia.

The yearly meeting missed sorely the presence and help of Levi Jessup, Murray Shipley and Thomas N. White, veterans in the yearly meeting's service, who have died during the past year. The yearly meeting has been strengthened by the presence of William P. Angell, Muncie, Ind., and J. Lindley Spicer, Cincinnati, Ohio, who have recently moved within the limits of Indiana Yearly Meeting, and who took an active part in its work this year for the first time. Elwood O. Ellis, clerk of the meeting, laid before the yearly meeting a concern to visit Dublin and London Yearly Meetings during the coming year in connection with a contemplated journey to Egypt and Palestine, which was united with by the meeting.

The devotional meetings were characterized by an unusual amount of solid and definite teaching, and by a strong desire on the part of the workers for deeper consecration and greater spiritual power. There was a realization that the ministers of Indiana Yearly Meeting needed deeper experience to enable them to accomplish the results so needed in their fields of work. John Henry Douglas held special meetings for the ministers on two evenings, at which many of the workers found the secret of power in the Lord's work through the baptism with the Holy Spirit. On the Sabbath the preaching was characterized by the practical direction it took, showing the proper outcome of the doctrines of the church in service and life.

The different lines of work which the yearly meeting has been accustomed to carry on have been, as a rule, well sustained. The reports of the Book and Tract, Peace, Home Missions, Temperance, Bible Schools, Indian and Christian Endeavor work showed careful and conscientious work on the part of the committees in charge, but no marked changes from the work of other years. The difficulty of securing reliable and complete statistics was felt by all the committees, and by the Home Missions Committee in particular. At the session devoted to the subject of peace, a number of strong speeches were made reaffirming the Christian doctrine of non-resistance and the efficacy of Christian love in righting the wrongs of the world. A message was sent to President McKinley, expressing the sympathy of the meeting with him in his trying and responsible position, and asking him to use his authority to bring the war in the Philippines to a close, and also to suppress the army canteen. During the consideration of the report on temperance, the meeting listened to an able address by Rev. F. O. Ballard, of Indianapolis, who dwelt on the economic waste caused by the saloon, and upon the weakness of the saloon as shown in its fear of the temperance forces. Elwood O. Ellis gave a very concise report of the National Anti-Saloon League Convention, at Cleveland, Ohio, which he attended as a delegate from the yearly meeting, and Samuel C. Mills and Emma Hedges were appointed delegates to the next Convention of the League, to be held at Chicago next December. At the public meeting of the Christian Endeavor Union Levi Mills gave an able and vigorously optimistic address.

The Evangelistic and Pastoral Committee was hampered in its

work last year by lack of funds, which showed in its report. There were reported forty-eight ministers settled as pastors receiving an average compensation of two hundred dollars each. The yearly meeting has one hundred and fifty-one ministers able for active service. During the year past there were five hundred and fifty-five applications for membership in the church; but, notwithstanding, there was a small decrease in the actual membership of the yearly meeting. The meeting was aroused to the need of supporting this department of the work if it is to maintain its spiritual power and to grow in numbers, and a large collection and an increased appropriation were given the committee to enable it to do its work more effectively. This committee also sent a communication to the yearly meeting, calling attention to certain manifestations of insubordination on the part of some members who have taught questionable doctrines, disparaged the work and authority of the church, and circulated unfounded charges against the educational institutions of the yearly meeting. The meeting reaffirmed the powers of oversight given the Evangelistic and Pastoral Committee at its organization in 1880, and directed that meetings do not, without the approval of the committee, allow ministers to do work in their midst whose teaching and influence are not definitely known to be in unity with the church.

The consideration of the state of the Society showed the church to be in good condition as compared with former years. During the sessions of the Meeting for Ministers and Elders, and of the yearly meeting devoted to this subject, much good advice and warning were given; but it seems to many that these sessions would be more profitable if the queries were made more definite and the answers more specific, and the time spent more largely in the consideration of practical methods by which errors might be corrected and the church work made more efficient.

The yearly meeting took one backward step. Spiceland Quarterly Meeting requested that Indiana Yearly Meetings for Men and of Women Friends be united. There was a considerable majority in favor of the proposition, which has largely been adopted in most American yearly meetings. But there was a large minority, particularly among the women, who were fearful that the women might not yet be able to hold their own in attempting to transact business together with the men, and the meeting decided to take no action.

For a number of years the yearly meeting has been encumbered by a constantly growing debt, incurred in building the yearly meeting house and increased by the failure of some quarterly meetings to pay their yearly meeting stock. Two years ago the yearly meeting began an earnest effort to lift this incubus from its work and conscience, and this year the special committee appointed a year ago reported that with the assistance of Allen Jay the whole amount had been raised, and there was a balance of nearly a thousand dollars in the treasury. There is still due from the delinquent quarterly meetings about twenty-seven hundred dollars. It was a matter of great thankfulness on the part of the meeting, and a new life and power felt in all departments of the yearly meeting work is one of the first results. More than ever before the meeting has felt the blessedness of giving, and the total amount of subscriptions and collections taken is said to have been about eight times that of ordinary years.

The yearly meeting made some advances in missionary work. The question of taking up work in Cuba was referred to the Friends' Foreign Missionary Board of America, with the understanding that since four yearly meetings had agreed to co-operate in the enterprise work would be undertaken at once by the Board. This movement in favor of united work among the American yearly meetings took strong hold of the yearly meeting, and several Friends recalled with joy the fulfilment of the efforts of Stanley Pumphrey years ago to accomplish this union. Willis R. Hotchkiss brought to the attention of the meeting the plan of work of the Friends' African Industrial Mission, which was encouraged by the meeting, and two Friends were appointed to co-operate with a like number from each of the other yearly meetings to control the mission. This was done with the understanding that when the union board of all the yearly meetings is organized the work, if successful, shall be put in their hands. These efforts toward centralizing the mission work of Friends is very encouraging, notwithstanding the fact that Indiana Yearly Meeting still supports the monstrosity of two mis-

sionary boards—the Women's Board and the Foreign Missions Committee—each doing work for the same yearly meeting and carrying on missions in the same field. The Foreign Missions Committee completed this year out of debt and is planning the extension of its work in Mexico. The Mexican Mission at Victoria is to have a new church. Irving Kelsey has been appointed to the chair of English in the State University of Victoria, which gives him a place on the State Board of Education there, and puts him in a position of influence among the students. The printing press of the mission at Victoria has been increasing in influence, and by means of literature sent to Havana two congregations in that city have organized under Friends' discipline, adopted Friends' views, and asked for fellowship with the Friends in Mexico. Another important step was the addition of the president of the Yearly Meeting Christian Endeavor Union to the Foreign Missions Committee as an ex-officio member.

The Women's Board has maintained its work at Matamoras with growing usefulness, but is in great need of a pastor for the church at Matamoras and makes an earnest appeal for some one to volunteer for that work.

The work of the Friends' Bible Institute was appreciated and approved by the yearly meeting, and the new plan of having it held under the joint control of Western, Indiana and Wilmington Yearly Meetings was endorsed, and the committee in charge continued.

The reports of the educational institutions showed a large and growing work. Southland College has been somewhat crippled by the recent death of the superintendent, Stanley Pearson, and by the damage done the property by a cyclone during the last year. The yearly meeting was made this year to feel the magnitude and value of the work there as perhaps never before. An entire evening was granted the consideration of the interests of the College. In addition to the reports, Rebecca Busby, a graduate of the institution, and at present a teacher there, gave a very instructive talk on what the institution had done for her and on her efforts to spread the good to others, which she had thus obtained. A number of stereopticon views of the buildings and grounds were shown, giving the meeting a more definite idea of the situation and facilities of the College.

White's Manual Training Institute suffered great loss the past year by the burning of their building. A new building has been erected, but is not yet furnished. A collection for this purpose was taken, and the yearly meeting requested each quarterly meeting to collect and send its part of \$600 with which to furnish the Institute.

Fairmount and Spiceland Academies reported satisfactory work and increased gymnasium and laboratory facilities.

The delegates to the Friends' Educational Conference at Providence, R. I., gave a very clear and concise report of the spirit and deliberations of the Conference, which was well appreciated by the yearly meeting.

The reports of Earlham College showed a good year's work, the attendance having been good, the religious condition excellent, and the prestige of the College maintained by victories in football, field and track athletics, debating and oratory. A verbal report of the president showed the present year opening with the attendance increased about ten per cent. The treasurer's report showed the College greatly hampered by its debt, which has increased to about \$35,000. A letter was read from Francis T. White, of New York, to Indiana Yearly Meeting, giving \$25,000 to the Endowment Fund of the College. His brother, M. M. White, of Cincinnati, took the platform and proposed that the College debt be paid before First month 1st, 1901. To this end he offered to give \$5,000, on condition that Indiana and Western Yearly Meetings add to it \$10,000, thus reducing the debt to \$20,000, which it is proposed to pay next year. Allen Jay took charge of the subscription, and the yearly meeting took hold of the matter earnestly. Contributions ranging from \$1,000 to \$1 were taken, and over \$8,000 was subscribed in addition to the \$5,000 offered by M. M. White. This insures the reduction of the debt by \$15,000, and gives good promise of having the entire debt paid before the opening of the twentieth century.

[Note.—Since yearly meeting all of the remainder of the \$15,000 has been raised, except \$832.18, and that is practically assured. The donation of Western Yearly Meeting has not yet been called for, but its members will no doubt still further reduce the debt.]

Died.

THORNE.—Died at his home, in Selma, Ohio, Elijah Thorne, on the 7th of Second month, 1899, in the 83d year of his age. He was a life member of Green Plain Monthly Meeting of Friends and for many years its correspondent.

LAWSON.—Allison Lawson died at his home, near Portland, Ind., Eighth month 17th, 1899, in the 67th year of his age. He was a charter member of Pike Preparative Meeting. He was a man of few words and strictly upright in his dealings.

PRESSNALL.—Daniel Pressnall died at his home in Oskaloosa, Iowa, on the 1st of Sixth month, 1899, in the 90th year of his age. He was born in Guilford County, N. C., and with his parents moved to Indiana in 1826, and later to Iowa. Born of Friends' parentage, he cherished an abiding and increasing love for Friends with whom he was a lifetime member. Sturdy and strong of constitution, as a pioneer of two States he made himself an important factor in moulding the political and religious thought in the communities where he lived. A student of nature and men, he lived in the present of his opportunities, maintaining in a remarkable degree his interest in the affairs of State and Church, until taken down with his last sickness, during which often, with patriarchal reverence, he worshiped God, leaning upon the staff of an unwavering faith in a glorious future, calmly abiding his time till his change came.

BALDWIN.—Lydia Baldwin, wife of Thomas Baldwin, died Fifth month 21st, 1899, aged 84 years, 4 months and 26 days. Thomas Baldwin died Fifth month 25th, 1899, aged 86 years and 29 days. The services of the double funeral took place Fifth month 27th, from the residence of her son, in Marion, Ind., with whom they had lived for several years. They were married Ninth month 26th, 1833, at New Garden meeting house, eight miles north of Richmond, and were affectionate companions of each other 65 years, 7 months and 26 days. It is thought that they have lived together longer than any other couple in Indiana, who were born in the state. A few weeks after they were married, they moved to Grant County, Ind., and settled on the land on which Fairmount now stands. In this county they lived happily all the balance of their days, dearly loved and respected by their many acquaintances. They were consistent members of the Society of Friends all their lives, both having had birthright memberships.

News and Events.

An exceedingly interesting feature of the war revenue law is that part of it which relates to taxes upon estates. This provides that all personal estates in excess of \$10,000 shall be taxed, according to their amount, at rates ranging from three-quarters of one per cent. to two and a quarter per cent. when inherited by children or parents, and rates ranging from five to fifteen per cent. when inherited by very distant relatives, "strangers in blood," or corporations. According to the estimate of the framers of the law the revenue which should be derived from such sources is about \$10,000,000. During the first year, however, the amount aggregated only a few hundred thousand. The reason given for this discrepancy is that administrators of estates nearly everywhere took advantage of the full time allowed them before making the settlements required, and there is, indeed, reason to believe that the revenue collected this year will even exceed the estimate of \$10,000,000. A comparison of the total wealth in the United States with the average annual death rate indicates that the government should collect nearly \$15,000,000 a year from this source. The justice of the inheritance tax is generally recognized, and the law seems likely to remain. The greatest hardship felt under the tax is where it affects bequests to educational and philanthropic institutions. The bequest of the late John G. Lane of \$100,000 to New York Yearly Meeting to assist the cause of education in that body is taxed to the extent of \$10,000.

As the time for assembling the fifty-sixth Congress approaches, interest in the question of seating Representative-elect Roberts, of Utah, increases. Great opposition exists throughout the

country to his admission into the House of Representatives, on account of his practice of polygamy. Just what course the House will pursue is uncertain, but able counsel have been retained by Roberts, and, with the Mormon plutocracy back of him, there is no doubt that he will violently oppose any opposition to his right to remain in the House. It should be more generally understood than it is that he cannot be rejected at once. The course to be pursued is as follows: After the House has been assembled and the business of "swearing in" the Representatives-elect has been reached the name of Roberts will be called in alphabetical order by States. Then it will be possible for any member to object to his being sworn. Roberts would then have to stand aside until the House is fully organized, when the objection must be taken up and disposed of before any other business can be proceeded with. After the House has been fully organized Roberts will be allowed to occupy his seat during the consideration of his case. If the objection is supported by a majority vote it will be referred to the Judiciary Committee for investigation and report. The question having been determined, Roberts will be sworn, regardless of the action of the House on the objection, and he will have all the rights of a member pending the report of the Judiciary Committee. If the Committee should recommend his expulsion a vote will then be taken, and, upon two-thirds approving the expulsion, the Mormon Representative will be rejected.

Added interest and excitement have been given the South African crisis by the proclamation of Queen Victoria ordering the mobilization of British troops and their despatch to South Africa, and also by her order assembling Parliament on the 17th inst. Military activity is increasing. The reserves to the number of 25,000 have been called out, and it is asserted that 95 per cent. of these will be fully equipped within six days. The British forces in South Africa have had their position in Natal strengthened by the arrival of 2,500 troops from India. It is stated that the army corps now preparing to leave for the Transvaal consists of over 40,000 men. Provisional expenditures of \$15,000,000 for carrying on the war have been made by the Chancellor of the Exchequer, Sir Michael Hicks-Beach, and a sum amounting to not more than \$40,000,000 will be requested from Parliament when it convenes. President Kruger is still careful not to precipitate the conflict, but both his own republic and the Orange Free State have demanded a declaration of British intentions in threatening terms.

Following the advice of Admiral Dewey, President McKinley has directed the immediate despatch to the Philippines of a number of vessels of the navy, including the cruiser Brooklyn, and the gunboats Marietta and Machias. The war is to be prosecuted with vigor if we are to judge by recent reports. Considerable activity prevailed throughout Luzon last week, conflicts between Americans and Filipinos occurring at Imus, Bacoar, Cavite Viejo and Noveleta, the American troops meeting with a slight loss in killed and wounded. Aguinaldo and his supporters evidently stake great hope upon the state of divided opinion in the United States over their cause. In a proclamation announcing the release of American prisoners he says: "In America there is a great party that insists on the Government recognizing Filipino independence. That party will compel the United States to fulfill the promises made to us in all solemnity and good faith, though not put into writing."

NOTES.—Three efforts last week on the part of the Columbia and Shamrock resulted in "no race" on account of each failing to cross the line within the time limit. The wind was too light to carry the yachts at the necessary speed. The races will continue this week.—A buoy found Ninth month 9th on the north coast of King Charles Island has been identified as belonging to the Andree Polar Expedition.—Admiral Dewey, in Washington, last week, accepted the sword which was voted to him by the last Congress.—Walter Wellman, of Polar expedition fame, arrived in New York on the 8th. He remains lame from his accident received while on his recent tour of exploration.—The National Farmers' Congress assembled in Faneuil Hall, Boston, on the 3d.—President McKinley is still pursuing his Western tour.—An army of tramps and strikers, emulating Coxey's army in this country, threatens to march upon Paris.

THE AUTHOR OF "IN HIS STEPS" WRITES ANOTHER MESSAGE.

Charles M. Sheldon, author of "In His Steps," one of the most widely read books in the English language, has written an article which establishes the practicability of the teachings of Christianity as set forth in his book, which have been put to the test in innumerable religious bodies the world over. Mr. Sheldon declines to write for publication anything relating to his individual work in applying his teachings of "In His Steps," until others were convinced that those teachings were applicable to every-day affairs. He has now taken up his pen and shown that the question, "What Would Jesus Christ Do?" may be answered by every Christian, and the precept followed: "Is Christianity Practical in Worldly Affairs?" will be published in the November "Ladies' Home Journal."

THE WAY THEY ARE MADE.

Rose Terry Cooke uses Mrs. Deacon Hopkins as a mouthpiece to express the following:

"I've always said 'twas queer to call men folks the strongest sect, when they're forever and always holdin' on to some wo-

WORKING ON BRAINS.

Food Specialist Brings Out a Novelty.

A food expert at Battle Creek, Mich., connected with the Postum Cereal Co., Ltd., has produced a food especially intended for rebuilding the brain. It is a well-known fact among physicians that examination of perspiration and urine will tell whether the individual has been actively using the brain or not.

Brain work exhausts the phosphates which appear in the excreta above mentioned. Administration of inorganic phosphorus or phosphates does not readily supply the waste, for nature demands that phosphates be made up and blended in food which she furnishes. Advantage has been taken of this knowledge and a scientific selection of part of the grain has been made, and these have been put through mechanical processes parallel to the processes through which food is passed in its management by the human digestive organs. Therefore the new food is not only ready to serve without cooking, but it has passed through the process where the starches have been changed to grape-sugar, and that with the proteids, organic phosphates, etc., are at once ready to be quickly absorbed and turned to use in vitalizing and nourishing the parts of the body like brain, solar plexus, and the delicate nerve centers.

The new food has been given the name of Grape-Nuts, and far from being a "Crank's Food," "Invalid's Food," or anything of that sort, it is a crisp, sweet novelty, charming to the athlete, brain worker, epicure, or invalid.

Grape-Nuts can be had of grocers, and a trial dish for breakfast will be found a pleasant experience.

man the fust minute trouble teches 'em. I make no doubt but when Scripter talks about Aaron and Hur holdin' up Moses' hands, 'twas a mistake in the printin' that Hur wasn't spelt with an e. Why, there's Deacon Hopkins—take him days when every-thing goes right and he's as pompous and capable and self-sufficient as an old turkey gobbler; he's the top of the heap, and crowin' on it, too. But let him get a touch of the rheumatiz, say, or a crick in the back, or come a spell of rain in hayin' or a dry time for growin' corn, and, mercy me! he ketches bolt of my apen string, so to speak, just as if I was Goliath or Gath. It's the way they're made from the beginnin'; but most of 'em act as though the Lord had said, 'I will make a hindrance for him,' instead of a helpmeet for him."

There are men and women who declare their regret at almost every step in life they have taken. I could find married people who would tell you they wish they had never married, and single people who would tell you they wish they had; I could find carpenters who would say, "The worst trade you could put a boy at is a carpenter's;" and I could find doctors who would say, "Better be a chimney-sweep than a doctor;" and find a chimney-sweep who would say, "Better be anything than a chimney-sweep; mine is the dirtiest trade going." Now I am going to throw out a challenge. Will some one find me a person who will say, "I wish I had never loved Christ?" Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad, and I began to preach the Gospel when I was sixteen. He is the friend who has never left me, who has come close in trouble, and been nearest and dearest to me when I needed him most.—Joseph Berry.

Stanley tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect it had upon him; and just

as I was turning away from his country to continue my explorations farther into the Dark Continent, a messenger came to me, after traveling two hundred miles, crying out that Mtesa wanted that book; and he got it. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake and under torture until death."—Missionary Helper.

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SIR THOMAS LIPTON.

The Prudential Insurance Company of America has just issued a handsome souvenir pamphlet on the international yacht races, which are now taking place off Sandy Hook for the America's cup. The souvenir contains handsome half-tone engravings of both the Shamrock and the Columbia, and also gives a short history of the attempts made by English yachtsmen to regain possession of the cup since it was captured by the America off the Isle of Wight in 1851. A copy of this pamphlet will be sent free to any one who will write to the Home Office of the Prudential, at Newark, N. J., mentioning this publication.

From the pamphlet mentioned above we select the following, which gives briefly some of the main facts in the wonderful career of Sir Thomas Lipton, who, it is interesting to note, holds his rank—not by

reason of any ancestral history, but for his own good deeds in charity:

"Not the least interesting feature of this ninth and impending attempt of the Britishers to recover the cup is the personality of the challenger, Sir Thomas J. Lipton. The purely legendary story of Whittington and his cat, the equally fictitious narrative of Aladdin and his wonderful lamp, Dumas's thrilling creation of Monte Cristo, and his find of untold wealth—not one of these romances is really more wonderful than the career of Sir Thomas. He is now but a few years past fifty. The son of an Irish laborer, he was born in Glasgow, Scotland. His childhood days were days of privation and stint, if not of poverty.

"While yet a boy he was put to work in a stationer's shop, his wages being sixty cents a week. Determined to make his way in the world, he ran away from home, crossed the Atlantic and spent a year or so on this side. Returning to Glasgow he got work there, and, after a while started on borrowed money a small provision shop. He lived behind his shop, cleaned his own windows and delivered his own goods. Success attended his pluck and judgment, until shop after shop was added to his little Glasgow store. He has now sixty stores

in London alone, and four hundred and twenty all over the British Kingdom and in other parts of the world. He sells all sorts of food products except beef. He owns thousands of acres in Ceylon, where he is the largest individual land-owner. He employs thousands of natives. He has warehouses all over Asia, and branch stores in Hamburg and Berlin. In Chicago he has a packing house, where sometimes he kills three thousand hogs in a day.

"Recently he transformed his business into a limited company, and the British people went crazy subscribing for the shares.

"When the lists closed," says the London 'Illustrated News,' 'it was estimated that over £40,000,000 had been subscribed. In Glasgow alone the total issue was applied for twice over, and it is believed that the subscription list altogether will foot up fifty millions sterling.'

"At the time of the Queen's Jubilee, Sir Thomas donated to the fund raised by the Princess of Wales to provide the poor of London with a Jubilee dinner the munificent sum of \$125,000.

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"For about ten years I was afflicted with a severe nervous disorder, which was so great that sleep became an unknown thing to me without the use of opiates. I was a confirmed coffee drinker at this time, but had never thought that had anything to do with the difficulty.

"After coming to Chicago to live I was told by an acquaintance, who had been a similar sufferer from nervousness, that he discovered it was caused by the use of coffee, and when he made that discovery, gave up the coffee and took up the use of Postum Food Coffee and was completely restored. His argument sounded so logical, I was determined to make the experiment, and to my surprise, upon leaving off the coffee habit I commenced to improve. This improvement has continued until now I am in complete health and sleep well and naturally. I always advise patients suffering from nervous trouble to abandon the use of coffee and use Postum, for I know what I am talking about on that subject.

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THE PARSON'S LIMIT.

He'd been preaching and exhorting

For a score of years or so
In a portion of the Vineyard

Where the harvesting was slow;
Where the temporal inducement

For his ceaseless diligence
Was a promise of four hundred
For his yearly recompense.

Unrelenting was the ardor

He devoted to the cause,
And though slowly came the dollars

Still he labored without pause,
Till one day they came and told him,

As he kicked against the pricks,
That they'd raise their offered stipend
From four hundred up to six.

Then the good man sank exhausted

As he feebly made reply,
"Don't, I pray you, men and brethren,
Thus my patience overtry,
For to glean the four you've promised
Hath so warped my vital store,
That 'twould kill me if you taxed me
To collect two hundred more."

—"Boston Courier."

THE MISSOURI.

I.

Between low brinks of ragged clay
The rapid river takes its way.

Its heavy, tawny waters flow
As if their road they did not know;

Swirl off in loops, spread out in lakes,
Whose sandy shoals trail sluggish wakes.

They gnaw away the tumbling banks,
Mow down their leafy willow ranks;

They dwindle, till the dust blows round
Where fishes swam and men were drowned

Then flood the bottoms miles away,
Fence, barn, and house their scattered
prey;

But yet, far back, the hills remain,
Which all their wanderings restrain.

II.

O mighty river, we may see
Our new democracy in thee.

No Rhine art thou, by cliffs beset
With castles on each parapet;

No Thames, of placid, even tide,
With grass lawns edging either side;

But strong, and turbid, and perplexed
By frequent whirls and eddies vexed—

At times an overwhelming fall
Of brute destruction—yet through all

Large wealth bestowing—grain and woods
Upspringing where once swept by floods.

And so we know, whate'er thy force,
God's hills will hold thee to his course.
—Cameron Mann, in August "Century."

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A pretty story is told about a little boy whose elder sister is much interested in photography, and who gives the family the benefit of many observations about her work. The little boy was taken to the courthouse to see the end of a certain trial. He came home and told his mother about it. "The judge made a speech to the jury," he said, "and then sent them off into a little dark room to develop."—"Boston Transcript."

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Use Horsford's Acid Phosphate.

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

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MISS BALDWIN'S SCHOOL FOR GIRLS. BRYN MAWR, PA.

Preparatory to Bryn Mawr College.

MISS FLORENCE BALDWIN, Principal. Within eight years more than ninety pupils have entered Bryn Mawr College from this school. Diplomas given in both general and College Preparatory Courses. Fine, fire-proof stone building. 25 acres beautiful grounds. For circular, address the Secretary.

New England CONSERVATORY OF MUSIC

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

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Five large buildings. Total expenses for year \$133.; can be easily reduced to \$90.

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A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th, 1899. For catalogues address HENRY A. WHITE, S.B., Supt., Union Springs, New York.

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Eleven-room house at Union Springs, N. Y. Five minutes' walk from Oakwood Seminary. Very pleasantly situated on a hill-top, affording a beautiful view of Cayuga Lake.

Abundance of fruit—Pears, Plums, Peaches, Currants, Raspberries and Grapes, several varieties of each. A very pleasant home for parents wishing to educate their children at a Friends' School. Address

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New Dining Cars on the Southern Railway's Washington & Southwestern Limited.

The Southern Railway, which has become one of the most popular tourist and commercial lines in the country because of its superb service, splendid equipment and fast time, has just added two new dining cars to the equipment of the popular "Washington and Southwestern Limited."

This is one of the most famous trains in this country, carrying as it does through Pullman drawing-room, sleeping cars and library, observation, and dining cars be-

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED—men and women to sell Teachers' Bibles and other religious books for Christmas. Our low prices to agents will surprise you. For terms address, Leroy Jay & Co., Box 54, Deming, Indiana.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

tween New York, Philadelphia, Washington and New Orleans, Mobile, Birmingham, Memphis, Knoxville, Chattanooga and Nashville, Tenn., Asheville, N. C., and all the chief cities of the South. These new dining cars are in keeping with the thoroughly high class equipment of this and the other trains of the Southern Railway, being quite similar to the beautiful diners operated on the "Congressional Limited" of the Pennsylvania Railroad between New York and Washington.

Their interior is magnificently finished in hard woods and each table is furnished with chairs instead of the old-fashioned tufted seats. The china, glassware and silverware are of the most modern pattern and exceedingly attractive, while the cuisine will even surpass the high standard previously maintained in the cars of this company. Both the Northern and Southern markets are drawn upon liberally for the delicacies as well as the substantial of each section.

"The Washington and Southwestern Limited" leaves Philadelphia daily at 6.55 p.m. and Washington at 10.45 p.m., and the dining cars are operated between Greensboro, N. C., and Montgomery, Ala., furnishing breakfast, dinner and supper, the train arriving at New Orleans and other cities in time for early breakfast the next morning.

With the added attraction of these new diners, this train, which has long been the favorite of travelers between the North and South, will become even more popular, as in its entirety it is the most perfectly equipped train operated between Philadelphia and the Southwest. Chas. G. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, Penna., will be pleased to furnish any further information.

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Mince Meat

Fresh and fruity. Made from the pick of the choicest beef—deliciously seasoned. Put up in convenient packages, enough for two big pies.

Drop postal for book, "How to Make Good Things to Eat."

Libby, McNeill & Libby, Chicago

3 B

WISHING.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thought be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—"Youth's Companion."

Wool Soap

For Toilet and Bath

Answers every household purpose.
It is just the soap for the bath room
and the every-day soap tray. Sold
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Mamma—"I'm surprised at you, Johnny!" Johnny (thoughtfully)—"I wonder if you'll ever get used to me, mamma? You're always surprised at me."

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SURPLUS, \$2,000,000

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NIAGARA FALLS EXCURSION.

Low-rate Vacation Trips via Pennsylvania Railroad.

October 19th is the date of the last Pennsylvania Railroad ten-day excursion to Niagara Falls from Philadelphia, Baltimore and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

An experienced tourist agent and chaperon will accompany each excursion.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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CURES CATARRH ASTHMA HAY FEVER
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Office of The Revivalist.

Cincinnati, Ohio.

AN AUTUMN OUTING.

Gettysburg, Luray, Natural Bridge, Hot Springs, Richmond, and Washington.

An eleven-day personally-conducted tour of the Pennsylvania Railroad Company to the Battlefield of Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, and the cities of Richmond and Washington, will leave New York and Philadelphia in a special train of parlor cars on Thursday, Oct. 19. The party will be in charge of a tourist agent and an experienced chaperon. A whole day will be spent on the Battlefield of Gettysburg, a carriage drive with lectures by an able guide, being included in the ticket. Ample time will be allowed at Luray and Natural Bridge to view the wondrous natural formations, and at the Hot Springs two days will be spent. The season at this great autumn resort in the beautiful mountains of Virginia will be at its height. At Richmond and Washington opportunities will be presented to visit all the points of interest under intelligent guidance.

The round-trip rate, including all necessary expenses, is \$65 from New York, \$63 from Philadelphia, and proportionate rates from other points.

For detailed itinerary apply to Ticket Agents; to Tourist Agent, 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

remember picking from my face what looked like an enormous spider.

I thought nothing of it until I began to feel a pain underneath my left eye, similar to that left by a mosquito sting. In ten minutes my cheek had swollen enormously, and it was clear that I had been stung by some venomous reptile or insect. By the time Bekel came up, the swelling had increased so much that I could not see out of my left eye.

As soon as Bekel saw my face, he seemed

stricken with terror. He leaped from his horse, knocked rather than pushed me down, and with the fingers of both hands commenced pressing the protuberance under my eye.

The pain was terrible, and I yelled in my agony, until I think I must have fainted, although I well remember one of the Kirghiz coming with a long knife, when at once the idea entered my brain that they meant to "do for" me. The knife, however, was used only to extract the sting of the tarantula.

When I reached Petro-Alexandrovsk and related the incident to the doctor of the lazaret there, I learned that I owed my life to the promptitude of Bekel and the Kirghiz. Another hour and help would have been too late.

"Who to the sod a tree hath given
Sends prayer of faith and works to heaven.
He plants a trust in sun and showers,
In buds and bloom of springtime hours;
He plants a hope for coming years,
For wider reach and fuller spheres.
So may our lives with purpose true
Reach out and upward through the blue;
So may our faith look from earth's gloom
To an eternal springtime's bloom.
A teacher he of life to be
Who plants a tree."

WEST CHESTER CENTENNIAL.

Reduced Rates via Pennsylvania Railroad.

For the Centennial Celebration to be held at West Chester, October 11, 12 and 13, the Pennsylvania Railroad Company will sell special excursion tickets to West Chester on October 10, 11, 12 and 13, good to return until October 14, from Philadelphia, Lancaster, and intermediate points on the Philadelphia Division; and from Wynnefield Avenue, Reading, and intermediate points on the Schuylkill Division, at rate of single fare for the round trip; no less rate than twenty-five cents.

Special trains will leave Lancaster at 7.45 A. M. October 12 and 13, running through to West Chester without change. Returning leave West Chester at 10.00 P. M., stopping at intermediate stations in both directions.

Special train will be run from Frazer to Phoenixville on October 12, connecting with regular train leaving West Chester at 6.24 P. M.

On October 13, special train will leave Pottstown at 7.45 A. M., running through to West Chester (via Phoenixville and Frazer) without change. Returning leave West Chester at 10.30 P. M., stopping at intermediate stations in both directions.

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To assure a Dyspeptic that he can be cured. He already feels despondent and another disappointment would be cruel.

Well, we accept the responsibility!

Mason's Yellow Tablets will cure this dreadful disorder. We say it with all the positiveness of a most decided experience.

These Tablets are prepared from a formula that made the physician famous who used them.

Ask for Mason's Health Defenders. 30 Tablets 10c., all druggists, or mailed for price by H. T. Mason Chemical Co., 515 Arch Street, Philadelphia.

DANGEROUS NAP.

That travelers in the desert would be wise not to take a nap when ahead of their caravans is proved—though it hardly needed proving—by the experience of Robert L. Jefferson, F. R. G. S., who relates his adventure in the "Wide World Magazine."

I had got ahead, not only of the caravan, but of Bekel (his guide), and wearied with my exertions, lay down on the sand. I think I must have fallen asleep; I certainly

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against alum.

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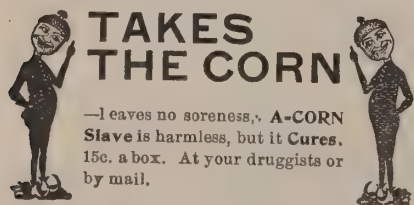
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It is the policy of this company always to retain in its service in matters of Trust business, the Attorney employed by the parties in interest with whom professional relations have already been established.

TRUSTS OF ALL KINDS EXECUTED.

715, 717 and 719 Chestnut Street.

Any of our subscribers who have
anything to advertise are invited to
use our advertising columns. A want
advertisement costs only 5 cents per line

A COPY of the Proceedings of the
6th Quinquennial Educational
Conference of Friends, held at Pro-
vidence, R. I., in the Sixth month,
may be had by sending us on a pos-
tal card the name and address of the
person desiring the same. The Pro-
ceedings were published as a
supplement to "THE AMERICAN
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are for free distribution. Address

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shall be glad to communicate with
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The American Friend

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FAH LIBRARY

Vol. VI

TENTH MONTH 19, 1899

No. 42

THE ETERNAL WOMANLY.

The order of nature does not change. Yet nature's law is growth, and with that growth the position of women has changed, and with that change the cultivation of the individual becomes more important. The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated; or, if the high development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit. For I take it the eternal feminine is simply this: it is the power of love which has its throne in a good woman's heart. Call it altruism if you like, call it the mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus' feet.

*Granted, then, that this is at the root of woman's life; that every woman child who comes into the world has this great gift and responsibility, that this is her contribution to human life, with what reverence, with what awe, should we approach her, to make or to mar! Heart and head in happy union must rule the conduct. And so we believe in what is called higher education. * * **

And with this education our sources of joy are

enlarged. Not until we sound the depths of sorrow do we know the reservoirs we have to be filled with joy. "God giveth that which is good in his sight, wisdom and knowledge, and joy."

The wise man puts it all in a sentence for us—this wisdom which cometh from above, this soul education, which is so impossible to define; the knowledge the mind is so eager to acquire; and as the crown of both, the legitimate fruit of both, joy, the last heavenly gift. Without this joy no good work is possible. It is the sustaining power sometimes called enthusiasm, sometimes satisfaction—always precious, always to be desired.

This highest gift of heaven, this gift which is good in God's sight, woman is peculiarly fitted to receive. If the deep, abiding fountain of love in her heart is her greatest element of strength, then, indeed, she has a true and vital spark of the divine life in a peculiar sense. It is her great task to interpret the divine spirit in terms of everyday life. What countless men, the best of the world's leaders, have acknowledged their debt to their holy mothers! There have always been men to speak with tongues, and there must always be women to interpret. How close, then, to the source of all life must we women press, lest the light that is in us should turn to darkness!—Inaugural address of Caroline Hazard, at Wellesley College.

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OF PHILADELPHIA. Office, 409 Chestnut Street.

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Surplus and Undivided Profits, belonging to the Stockholders over \$2,850,000.00

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Incorporated Third month 22, 1865.

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Insures Lives, Grants Annuities, Receives Money on Deposit, returnable on demand, for which interest is allowed, and is empowered by law to act as **Executor, Administrator, Trustee, Assignee, Committee, Receiver, Agent, etc.,** for the faithful performance of which its Capital and Surplus Fund furnish ample security.

All Trust Funds and Investments are kept Separate and Apart from the Assets of the Company. Owners of Real Estate are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

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All inquiries concerning our city and country
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*An advertisement in the column of
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all over the United States. Five lines, one
time, cost only 25 cents, cash with order.*

Black and Colored Dress Goods

Further evidence that these Stores are supreme in the Dress Goods line is found in the present phenomenal sales—superior qualities at lowest prices:

Black Homespun and Storm Serge—a special lot of twenty pieces, all-wool, 60 and 52 inches wide, of superior wearing qualities. This grade has been selling at 75 cents a yard—now 58 cents.

All-wool Mixed Herringbone Cheviots, for entire costumes, in army, green, brown, garnet and navy combined with black—at 75 cents a yard.

All-wool Cheviots—50 inches wide, in black, navy and all the other popular colors. Today's values \$1.00 and \$1.25 a yard, but an early purchase enables us to make the prices for these lots 75 cents and \$1.00 a yard.

All-wool Fancy Plaids—in 18 distinct combinations; suitable for waists and for garments for the little ones. These goods have sold at 75 cents—now 55 cents a yard.

Plaids—in cheviot effects; rough in appearance, fashionable for skirts; regular \$1.00 quality. Were bought much below present value, and are marked—75 cents a yard.

Samples sent upon request.

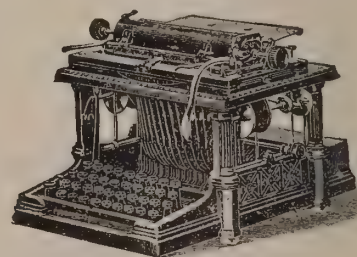
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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

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GOD'S ANSWER.

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world Thou hast made
That it love Thee the more!"

Then answered the Lord to the cry of His world,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His cross?"
—Julia Larned, in "The Independent."

THE TEST OF CHRISTIANITY.

WE have learned that it is never safe to estimate the worth and value of a man by the number of cubits which measure his stature. No foot-rule test gives the real capacity of a man, because personality cannot be measured by the yard.

Nevertheless the similar mistake is continually made of estimating a man's Christianity by some such inadequate foot-rule test. It would be well for us, if

we could, to get back to the standards of Christ and the Apostles and see how they tested religion. The question never is, What kind of a coat do you wear? or what are your "views" on creation and sin and inspiration? or what do you think about the Sacraments? In fact, Christ never asked a man a theological question during his whole ministry. "Art thou desiring to be made whole"? "Dost thou love God with all thy heart and thy neighbor as thyself"? "Go and sin no more." "Her sins are forgiven, for she loved much," are some of the wonderful words which came from His lips when He was dealing with individual cases. When the Jews tried to catch Him with metaphysical and theological questions, such as "what sin caused this man to be blind"? or "whose wife will this woman be in the resurrection"? He immediately brushed away the fruitless abstractions and gave clear, practical answers: "This blind man is an occasion for the exhibition of God's power"—i.e., for working a work of God, and "If you read the Scriptures aright you would understand that God is the God of the living, and that you must not measure the heavenly life by the limitations of the earthly life."

John's tests of Christianity are quite different from those which we use to-day. He again makes no reference to things which we consider tests of soundness: "Every one that loveth is born of God." "We know

that we have passed from death to life because we love." "We know that we dwell in Him, because we have His Spirit." "Whatsoever is born of God overcometh the world." "Whosoever is born of God sinneth not." "He that hath the Son of God hath life."

It can be quickly seen that these are no light and easy tests, and that a man who could answer all our articles of belief and make a great display of theological orthodoxy, might at the same time fail in every point of John's tests. He that loveth, he that has the Spirit in his heart and life, he that overcometh the world, he that does not commit sin—what a sifting!

Now there has been and still is great danger of making so much of theological tests of soundness that these deeper, truer and more spiritual tests—which are the only ones of importance to Christ and the Apostles—should be overlooked. There are Christians to-day who decide upon a man's Christianity by his intellectual opinions and conclusions, rather than by the spiritual condition of his heart and his life, though it is an unscriptural position to take. The end and aim of religion—we cannot say it too often—is to bring men to God and to make them Christlike, and religion has never done its perfect work in a man until it fills his life with the Holy Spirit and his heart with love. Right belief upon questions which directly affect the spiritual life is tremendously important, and faith is the very hand by which we grasp and appropriate the divine realities; but we have no more right to rule men out of Christ's kingdom on the test of an intellectual shibboleth than we have to count devils in, simply because they believe and tremble. The time has come when men's minds must be left free to look at every fact in God's world, and to come to the best conclusions they can upon them, and we must estimate their Christianity by New Testament tests, which are invariably spiritual tests, and measure the life and faith by Christ's standards.

WHAT WE NEED TO-DAY.

THERE is probably no more serious blunder than that of shutting the eyes to escape dangers which are coming upon us. It is better to *see* the situation as it really is, and to use the head and the heart and the heart's prayer to come through it. Shrieking and hysterics are worse than nothing when it is a calm head and a stout heart that are needed. We have been living through a transformation period in our branch of the church, which has affected almost every method and some of the fundamental principles of the body. It has been an irresistible movement, like that of the

ocean tide, and one which perhaps nobody has fully understood; surely no one at all foresaw the outcome at the beginning of the movement. The old system of things was not adapted to our modern life; it was not elastic and sensitive to the onward moving of the spirit of God, and it was "shaken and removed." The new wine broke the old bottles, the new patch tore the old garment. But—and here is the point—the wise and weighty men, who ought to have studied and understood and guided the new movement at its beginning, were too often opposed to all change, they shut their eyes to the real situation, and by their unwisdom gave the movement a direction it would never have taken but for their stubbornness. There are, of course, times when to be stiffnecked is a virtue, but when a tide is coming—and that, too, a tide with the divine Spirit behind it—clear insight, wise forethought and wisdom for the situation are greater virtues. It is easy enough to get disgusted when things do not go our way, and to conclude that our views are eternally right and therefore to be preserved at all cost; but such an attitude and spirit do not always prove best when there is a real gap to be bridged between an old truth and a new.

The whole Christian world has in our day been undergoing profound transformations, both because of great social changes and because of far-reaching changes in thought. Religious work cannot be done to-day successfully on the lines that prevailed a generation ago, nor can men look at questions to-day just as our fathers and grandfathers looked at them. The age has changed by an irresistible movement, whether we like it or not, and it is our business now to deal with things as they are and not with things as we should like to have them.

We must see that Christianity is presented to men in terms that they can understand and in ways that meet their present needs. The scribe instructed in the kingdom brings out of his storehouse things new and old—i.e., he deals with the situation that confronts him. Our business is to christianize and spiritualize neighborhoods, not to hold meetings which merely conform to discipline and are "preserved from unbecoming behavior." We are to shake communities because we have the living power of God in us, not because we have inherited certain fixed principles. We are to help our young men—and all men, for that matter—out of their perplexities and doubts and intellectual difficulties—not by railing against those who are honestly seeking the truth, but by showing them the power of God in a surrendered life, the comfort and joy and peace which come from faith in Jesus Christ and the righteousness and love which the life in the Spirit

brings. This is a demonstration of the Spirit which appeals to everybody.

EDITORIAL NOTE.

CAROLINE HAZARD, whose beautiful words appear on our front cover page this week, has just entered upon her work as President of Wellesley College. She is a daughter of Rowland Hazard, of Rhode Island, a well-known Friend. Caroline Hazard has just published, through Houghton, Mifflin & Co., a very interesting book on "Narragansett Friends' Meetings," of which we hope soon to have an extended notice.

GENERAL CHURCH NOTES.

According to the eighty-third report of the American Bible Society, 65,962,505 copies of the Bible have been issued by the Society since its establishment. The issues for last year alone are 1,380,892, distributed in all portions of the globe, a particularly large number, it is said, being distributed in the Chinese empire. The Society is under the control of no one denomination.

The Pope has named Archbishop Chapelle delegate apostolic of the Philippine Islands. This is said to be an excellent appointment, and is in entire accord with the Pope's evident policy of Americanizing the Catholic ecclesiastical system in our new possessions. Archbishop Chapelle is a master of the Spanish language, and an able church historian and canonist—qualifications very necessary for his work. He is also apostolic delegate to Cuba and Porto Rico, and holds the position of Archbishop of New Orleans.

There is strong agitation at the present time in the Episcopal Church of this country to enact stricter canon laws on the subject of divorce. It is proposed to assume a position of unbending prohibition of divorce in any form. Bishop Potter, of New York, who has hitherto stood for liberal views in theology and divorce, at the late diocesan convention of the Episcopal Church in his State gave strong evidence that he now favors stricter laws in the church on the subject of divorce, and would return to the canons in force up to the time of Henry VIII.

The United Presbyterians are now represented—as formerly they were not—in the Presbyterian General Alliance. They are so represented because the Alliance, in deference to them, has decided not to sing, "Rock of Ages, Cleft for Me," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," etc. The United Presbyterians sing only Psalms in their worship.

More missionary riots are reported from China, this time in Chinese Thibet, some one hundred and thirty miles over the border. The Christian and Missionary Alliance has had a station there for about two years, and this has been attacked and looted by the Thibetans.

The new Year Book of the Congregationalists shows that this denomination made a gain last year of six churches and 2,370 members. The additions to the churches on confession (25,189) were smaller than in any year since 1885. The benevolent contributions fell off \$552,405 from 1897, and the home expenditures increased \$82,093.

FOR THE AMERICAN FRIEND.

FRIENDS' SPANISH PRESS.

BY W. IRVING KELSEY.

The following letter from W. I. Kelsey, with reference to Friends' printing work in Mexico, will be read with interest by many Friends who have formerly contributed to the work, as well as by many interested in the new developments in Spanish-American countries. At W. I. Kelsey's request I will receive and forward all funds contributed for this purpose, giving proper account of the same. Send to M. M. Binford, 261 Greene Ave., Brooklyn, N. Y.—M. M. BINFORD

Perhaps it is not generally known that the publishing house of Friends at Victoria, Mexico, is the property of the Friends at large, and does not belong to any particular yearly meeting, although reports of the work are published annually in the proceedings of Indiana Yearly Meeting in connection with the report of the Foreign Mission Committee of that body.

With the aid of Friends, Samuel Purdie established a small printing office in Matamoras, in 1872, and immediately commenced the publication of a monthly periodical, which still continues to be published, and which holds the honor of being the oldest evangelical periodical in Mexico. As the work grew new equipment has been needed from time to time. The funds for one large press were raised by Isaac Sharp and for another by David Updegraff, both now gone to their reward, together with the founder of the enterprise.

Recently the office has been subjected to a thorough renovation, under the supervision of an experienced printer. Old type and machinery have been sold and the proceeds, together with a small amount received from Friends in the North, invested in new material. It is now one of the most complete small offices in the country—up-to-date in every particular. During this period of overhauling comparatively little work could be done. Notwithstanding this, "El Ramo de Olivo," the periodical above mentioned, has increased its edition to 1,000 copies monthly; an edition of 900 of a 42-page booklet, entitled "Studies in the Gospel by St. John," and a new edition of 5,000 of a small arithmetic, have been published, besides two leaflets in English, giving an account of the work. The running expenses of the office during this time have amounted to \$1,097.91, Mexican (the Mexican dollar has been worth on an average 48½ gold.) The receipts have been \$970.28 for job work, \$84 from sale of books, \$130.30 for subscriptions to "El Ramo de Olivo," and \$43.90 from contributions. It will be seen that the output of religious literature depends almost entirely upon the amount of job work received. During the past year only \$16 in gold has been received from Friends

in the United States. It is a good thing to have a work self-supporting; but sometimes it is more expensive than it appears at first sight. Would it not be a better policy to invest a little more money and use these presses for the spread of the Gospel, and liberate your missionaries from having to look after this job printing office work, for the preaching of the Gospel.

The press is one of the most efficient means of evangelization. There are many towns and cities all over Mexico, and even in other Spanish-speaking countries, where the only Gospel work being done is done by the monthly visits of "El Ramo de Olivo." Frequently we hear of the good work done in distant places. In a recent letter from a Protestant church in Havana, Cuba, we are informed of the adoption of our principles and name by said body. Their only means of information concerning us have been by the printed page and personal correspondence. In this letter they send this message: "We desire that the Mexican mission send us religious literature in Spanish." The little meeting in Victoria responded to this call as far as it was able.

The object of the present article is to present to Friends a practical, effective means of carrying the Gospel to the new Spanish possessions, and of extending the work in other Spanish-speaking countries. The proposition is to publish on good paper, in attractive form, a series of the very best tracts obtainable in the Spanish language. Some of these will be reprints, others new or translations from English.

Several facts are to be noted which will recommend this enterprise:

First, we are in a position to make a selection of the literature best adapted to the need.

Second, we have the equipment for printing this literature in good form, in correct Spanish, and at small cost. One thousand eight-page tracts, 6x4½, can be published for \$5 in gold. Each additional thousand will cost \$2.50.

Third, these tracts can go where the missionary cannot. They will not have to suspend work for heat or rain, and can commence immediately.

Fourth, and most important of all, the Cuban church has asked for just this thing. They ought to know the needs of the field better than we.

We have on the press at this writing a tract on the "Divinity of Christ," by D. L. Moody. It will doubtless be of great value among that large and intelligent class found in all Catholic countries who have been driven into infidelity by the teachings and practices of the Roman Church. We have in preparation other tracts on "Purgatory," the "Worship of the Virgin," "Justification by Faith," and others of a similar nature, especially adapted to the work in Catholic countries.

We have no funds for the above-mentioned work, and take this means of giving Friends an opportunity for helping. Send drafts on New York. All funds will be promptly acknowledged and samples of the tracts sent to contributing parties. Any one desiring that tracts be sent to any particular place will have their requests attended to.

C. Victoria, Tamaulipas, Mexico. Ninth month 28, 1899.

FOR THE AMERICAN FRIEND.

TRAVELS AND MEETINGS IN OKLAHOMA.

BY WILLIAM F. LEWIS.

Stella Quarterly Meeting was held at Cleo, Woods County, O. T., Ninth month 1st, 2d and 3d, 1899.

Harmony Monthly Meeting in Pawnee County appointed delegates to attend the quarterly meeting. Their attendance involved an overland trip of more than one hundred and twenty miles, nearly due west. Benjamin F. Harmon, Frances, his wife, their little daughter, Christie, and the writer constituted the company who from Harmony "went up to the feast." With a camp wagon and a covered buggy we started on the 29th of Eighth month to encounter the dust and heat that lay between Harmony and Cleo. In crossing the wide Indian Reservation, it was necessary to carry a jug of water with which to slake our thirst. About mid-day we came to a grove, in which is a fountain called "Dripping Spring." Here we stopped to feed our teams, eat a lunch and rest. There was another party in the grove, who had heard of Quakers, but seemed surprised to see us "look like other people." Sometime in the afternoon we came to Red Rock, a station on the Santa Fe R. R. We refilled our jug at an excellent well of water, and drove that evening beyond the western line of the Otoe Indian Reservation. That night we camped by the roadside, picketed our horses on the prairie grass, spread our blankets on the ground, with the bright stars and moon shining down upon us through the blue vault above.

We awoke with the peace of God in our souls, and a hard day's drive before us. This day we suffered much from the dust, the heat and lack of water by the way. The cornfields near the town of Kremlin, presented a dreary appearance, the recent hot winds having extracted the last vestige of green from blade and stalk.

Late in the evening we came to the home of Jonathan and Stella Paxson, members of Coldwater Monthly Meeting. Here we met Lida A. Jackson and her son, Ralph, from Friends' Valley.

Near Brother Pason's home, by previous arrangement, we held an evening meeting where we met an interesting and orderly company. The Friend who made the appointment was weary with travel and hoarse with a cold, so that it was with difficulty he could speak at all, but the good sisters of our company nobly came to the rescue in acceptable service.

On the morning of the 31st we passed a beautiful flowing spring of water—a refreshing sight for those who live on these broad dry plains.

Carrier Academy (Congregationalist), was the next object of interest on our way. This institution is entering its second year.

The last night in Eighth month, we camped among the Black Jack (oak) trees, some sleeping on the ground and some in the camp wagon. The next morning we drove to Cleo, getting a fine view of the Gloss Mountains, which are some grand buttes west of the Cimarron River.

The first session of the quarterly meeting was that of the Meeting for Ministry and Oversight on Sixth-day morning in the grove, while our athletic young Friend, Jacob H. Hughs, was busy setting up the quarterly meeting tabernacle. The location was almost without fault, grass, shade of native elm trees, and a fine flowing spring of water, filling a metal tank about one hundred feet from the great tent. Nearly all the Friends attending the quarterly meeting camped on the grounds, either in wagons or in the tabernacle. This gave a good opportunity for holding the several sessions, as well as devotional and prayer meetings. The Good Shepherd was present to bless every meeting as we abode under his teaching.

Josiah Dillon, from Iowa, now about settling in Oklahoma, was again with us. William Neal, of Emporia, Kansas, was also in attendance. Lodi Bonser was re-appointed superintendent of evangelistic work; post office address Elkton, O. T.

On Second-day morning, at break of day, J. H. Hughs was letting down the tabernacle over the heads of the tired sleepers within. With some assistants under his direction the tent was soon loaded into B. F. Harmon's wagon for a journey of one hundred miles or more, for use at Harmony in a series of meetings.

Back through the heat and drought we came, worn, and, oh, how dusty! from nine days' travel and camping, never sleeping in a house while absent, yet glad, yes, joyful, for the sweet fellowship with the Father.

On the morning of the Ninth inst., J. S. Hughs had the tabernacle set up at Harmony, where by previous arrangement, we were rejoiced to see Josiah Dillon accompanied by Alvin Coppock and J. L. Welch. These meetings were a time of precious seed sowing, and a present uplift of soul to the Christian believer. Alvin Coppock, assisted by others, made twenty-five family visits, in which all were encouraged to not neglect the family altar. The meetings continued nine days.

It is now proposed to take the tabernacle to Wichita for Stella's headquarters at yearly meeting.

Masham, O. T.

FOR THE AMERICAN FRIEND.

DR. SHELDON'S BOOK.

Carmel, Ind., Tenth month 2d, 1899.

Rufus M. Jones.

Dear Friend:—Being almost universally well-pleased with your editorials, and having so often expressed my approval to you, you will no doubt allow me to criticize the one in Ninth month 28th, entitled "What Would He Have Me Do?" You speak of two books in that article, but I wish to refer especially to Dr. Sheldon's. You say: "They present rather a doubtful method of determining what is right for the individual of to-day." What method does Dr. Sheldon present? I understand him to present precisely the same that you do when you say, "The thing we can do, the thing we should do, is to live in the spirit of Jesus Christ, to learn His will for us to-day, and to have our lives animated by the purpose and spirit which are everywhere revealed in Him." "We are to

be entered, baptized, empowered, enflamed, guided by a living, present spirit whose purpose is to make man a king and priest unto God." He would certainly agree with you in this, else why does he use such expressions as these: "The spirit of life was moving in power through his own life as never before." "As before, Henry Maxwell asked them to pray with him, and, as before, a distinct answer came in the presence of the Divine Spirit. There was no doubt in the mind of any one present that what they proposed to do was so clearly in line with the Divine will that a blessing rested on it in a very special manner." "Going to the source of authority for wisdom." "On their knee in prayer." "I'm sure the Spirit will give you power to-night." "Henry Maxwell prayed that the Holy Spirit, who had shown Himself with growing power in the company of the first church discipline, might abide long with them all." "The swift, awesome presence of the Holy Spirit had affected her as never in all her life before." "It is perhaps the most striking evidence of the tremendous spiritual factor which had now entered the Rectangle." Other quotations from his book might be given, but perhaps these are sufficient to prove the point. I trust all the readers of THE AMERICAN FRIEND will read the book, "What Would Jesus Do?" You say manifestly we are not to wear sandals and a seamless robe because He did. We are not to keep out of cars and carriages because He always walked or rode a donkey. Does Dr. Sheldon intimate anything of the kind, or say anything anywhere in the book that would lead to such a conclusion? Certainly not. The whole burden on the author's mind is to ascertain what Jesus would do *now*, not 1900 years ago,—in stores, machine shops, railway and municipal affairs, editing newspapers and all the activities of life,—and he clearly shows that we can only do this by the Holy Spirit abiding in and guiding us. Theologians may cavil and literary men carp, but it's a great pity some of them do not strive as earnestly to help solve the problem of life as the author of "What Would Jesus Do?" has.

Sincerely your friend,

F. H. KING.

[We distinctly desire not to enter into any controversy on this subject, for we realize that the book in question has proved very helpful to many. We, however, feel that our former words were called for and that there is good ground for our position.—ED.]

A LETTER FROM ALASKA.

Kansas City, Mo., Ninth month 20th, 1899.

EDITOR AMERICAN FRIEND:

I enclose a letter from Richard Smith, an Alaskan Indian, to Charles N. Replogle, which will, I think, interest thy readers.

He, with his father, "Dick" Smith, and their families, have removed from Douglas to Klukwan, to teach the Indians there the way of life. They went in their own canoe and expect to support themselves. I send thee the letter uncorrected, as I thought Friends would like to see just how he expresses himself, and how few mistakes he made in spelling or the use of English.

His son, we are informed, has quite a gift in the ministry.

The letter from Charles N. Replogle, enclosing the above, informs us that they held meeting in their new house on First-day, Ninth month 3d; had 156 present at Sabbath school, and the house was full both morning and night.

The house is not entirely completed, and they have not as yet means to finish the outside, the seating or means of heating it. We do hope some of those who can do so may feel it in their hearts to send sufficient to supply these needs. I cannot give exact figures as to the amount expended on the house, as some labor and materials were donated, but suppose it cannot be less than \$1,500 or \$1,600, of which more than half was contributed by the Friends and others at Douglas. Contributions should be sent to the treasurer, John G. Kirby, Lawrence, Kansas.

Thine truly,
FRANCIS A. WRIGHT,

Secretary Mission Board of Kansas Yearly Meeting.

Klukwan, Alaska, Aug. 30th, 1899.

Charles Replogle:

Dear Brother in Christ: First, I will tell you about our trip and how we arrived here. We were four days on the way, we did not traveled one day as it was Sunday. There was another canoe with us on the way here, there were Jack No-ku-wah and his wife, and with them we held our meeting on Sunday. Monday morning we started again, and we got to Chelcat the same day, on Tuesday evening we held a meeting in a tent, and so many came out that we did not have any place for them. I am glad to found so many of them were Christian men and women. On Wednesday we went across to the other village, and we held our prayer meeting in the old log cabin church, and the Lord was in the meeting that many of them were converted; two or three of them would testified at the same time. "Praise the Lord." In these two meetings the people welcomed us. The Lord permitted us to leave there Thursday for Klukwan, it took us two days to go up, and we had to struggle hard to get up here for the river were flowing very rapidly. We got up here just in time for Sunday, and the people here received us gladly. On Sunday, the people provided us a large house just before we asked for it; at ten o'clock we called the people in for Sunday school, and we had 50 people presant and 43 in the evening, they all took an active part and many converted, and the Lord grant our meeting that I just felt like apostle Paul. The people here were just hungry for the gospel, some of them told me they been wanting a missionary for a long time, and they have been praying for one, and they are just praising the Lord because he has answered their prayer. I suppose by next Sunday we will have all come in from fishing by that time. I think we will get our meeting house full. The people here live mostly on fish and berries, and they earne their money from fishing. I think they will stay here until fall, just before the river froses up, that will be about

two months or more. Now, Brother, we need your help to push the work along, prayer often for us that we may sow a good seed in this field. We told the people that you are coming up here and they are expecting you soon. Now, Brother, I have often prayer to our Father that He may be with you and bless you in your work, and also may He bring more lost sheep to his fold. Now, let us each one of us prayer that we may win more lost souls to Christ. I wish you would tell my brethren and sister to stand firm for the Master, and to be like the man that build his house upon the solid rock and when the storm came it did not hurt it, because the foundation is solid, and let Christ be their foundation so when temptation comes they may stand and not fall until the Lord comes. May the Lord keep them and bless them is my prayer.

Your brother in Christ,

RICHARD SMITH.

FOR THE AMERICAN FRIEND.

SOME IMPRESSIONS OF THE INTERNATIONAL CONGREGATIONAL COUNCIL.

BY GEORGE A. BARTON.

The second International Council of Congregationalists met in Tremont Temple, Boston, Ninth month 20th to Ninth month 28th, inclusive. It was a noteworthy and impressive gathering. Five hundred delegates from all parts of the English-speaking world, together with missionaries and native Christians from India, Japan, China and other countries, whither the evangelizing efforts of the denomination have extended, formed the nucleus of the Council, while two thousand five hundred interested Christians filled the remaining seats and occupied all possible standing room. The gathering was remarkable for the strength and character of the men who composed it—names known the world over for efficiency in Christian work, devotion to missionary enterprises, or the gifts of inspiring educators.

The council was in no respect a legislative body; it transacted only enough business to maintain its existence. Its sessions from beginning to end were devoted to the discussion of vital themes in religion and education, and these themes were in nearly every instance handled by men who are in the front rank of the world's workers in the subject on which they spoke. Not the enactment of legislation, but the enlargement and inspiration of thought, was the object of this gathering.

One of the noteworthy features of this Council was the frank acceptance of modern thought on the part of all the speakers, and the evidence that Congregational theology has already gone far in adjusting itself to all known truth. This was manifest in nearly every address, from that of President Harris, of Amherst, with which the Council began, to the very end. This condition is by no means the result of a decay of faith or of a loss of piety, but indicates rather an increase of both. Principal Fairbairn declared that "Evolution is the greatest theistic discovery of the century," and

at the same time, presented Christ more persuasively than ever. Professor Porter frankly accepted the results of Biblical criticism, but stood for true Christian discipleship, declaring "It is one thing to rationalize Christian knowledge and secularize Christian life, and quite another to Christianize rational knowledge and vitalize secular life." We are not to defend faith from the world, but to overcome the world by faith."

The idea of the church was presented in terms in which George Fox would have delighted, and with which his followers ought to be in harmony. The speaker on this theme—Principal Fairbairn—declared "The essence of the church is the Saviour to save and govern; the disciple to be saved and obey. All else is accidental. Ceremonies and ritual are the essence of the sect; the soul face to face with the Saviour is the essence of the church." Many of the sentiments expressed on the Christian ministry were thoroughly in accord with that ideal of a preacher which lies at the basis of our Quaker organization, but from which in some degree we have drifted. One speaker declared that the preacher of to-day should be a prophet, not a scribe; and another that the world never needed the prophetic function so much as now.

The session given to the consideration of national and international responsibilities was one of peculiar interest. The American speakers on these themes—Dr. Lyman Abbott, Dr. Moxom and Dr. Plumb—took ground which whitewashed our whole Spanish-Philippine war as profoundly Christian from beginning to end. The English speakers—Dr. Mackennal and Hon. Wm. Crosfield—took a saner and more Christian view, declaring that no nation was thoroughly Christian—that there could not really be a Christian war, and that the English people were now so thoroughly in doubt as to the righteousness of war, that no government had for years dared to ask prayers for the success of English arms.

As one listened, the Americans seemed to represent a nation in its youth, intoxicated by success in a youthful enterprise, and incapable, as yet, of distinguishing real good from that which self-interest led its imagination to wrap in a cloak of whiteness; the English to represent a nation which has progressed far enough upon the path of life to have been compelled from painful experience to distinguish actual from imaginary righteousness, and which, though it is conscious that it does not live up to its ideal, has insight enough not to drag its ideal down. When the fact came out that both the English speakers were reared as Friends, we were in doubt whether this impression might not have been due, in part, to the clearer perception which a Quaker training gave to the English representatives.

The speakers from Australia and Japan brought vividly before the Council the fact that, scattered as Christians are, "One is our Master, even Christ."

The Congregationalists as represented by this Council are second to no body of Christians in breadth and depth of Christian spirit, openness of mind to all our Father has to teach, or in well-directed efforts for education and the evangelization of the world.

Bryn Mawr, Pa.

The International Lesson.

FOURTH QUARTER.

Lesson V.

Tenth month 29, 1899.

PSALMS OF DELIVERANCE.

Psalms 85 and 126.

GOLDEN TEXT.—They that sow in tears shall reap in joy. Psalm 126: 5.

DAILY READINGS.

Second-day, Tenth mo. 23.—Psalm of deliverance. Psalms 85.
Third-day, Tenth mo. 24.—Psalm of deliverance. Psalms 126.
Fourth-day, Tenth mo. 25.—Promise of deliverance. Jer. 30: 10-24.
Fifth-day, Tenth mo. 26.—A joyful prospect. Jer. 31: 1-12.
Sixth-day, Tenth mo. 27.—Pardon and restoration. Jer. 33: 1-14.
Seventh-day, Tenth mo. 28.—A joyful city. Zech. 8: 1-8.
First-day, Tenth mo. 29.—The Great Deliverer. Psalms 124.

The date of the two Psalms which make up the lesson is not known. Their tone and spirit would place them in the period after the return from Babylon, and probably in the period described by Nehemiah (1:3; 4: 11-24). This would make the time of composition about 445 B. C., or about ninety years after the coming of the first band of returning captives. The two Psalms are so closely connected in thought that there seems little doubt that they were written about the same time.

The title of Psalm 85, as given in the Revised Version, "For the Chief Musician. A Psalm of the Sons of Korah," implies that the Psalm was for the Precentor or leader of the Temple choir, and that it belonged to the collection of the sons of Korah; just as we should say such and such a hymn was from Moody and Sankey's collection. Psalm 126 is one of the Pilgrim Psalms.

1. "Favorable." This was shown by the bringing back of the captives to Jerusalem. There could not be a much greater proof.

2. "Forgiven the iniquity." The restoration was a proof of this. "Covered." So as to be as one in God's sight who has not committed sin. Compare Is. 43: 25; 44; 22. "Selah." It is now generally held that this Hebrew word is not a part of the text. It is thought to be a musical character, and probably means either louder playing, or, more likely, "an instrumental interlude while the singing ceased." The word occurs seventy-one times in the Psalms, and three times in Habakkuk III and nowhere else.

3. "Withdrawn." A further declaration of what God had done for them. Compare Ps. 32: 1, 2.

4. "Turn us." "Restore us," or perhaps "turn to us." Compare Is. 63: 17.

5. "Wilt thou be angry," etc. The condition of affairs was such as to cause the Psalmist to think that God was still angry with his people.

6. "Quicken." Give new life. "Thou" is emphatic; God can do it but no one else. "In thee." In God alone.

8. Here begins the second part of the Psalm, which contains a Divine promise and assurance. The Psalmist has given expression to his sorrows; now he places himself in the attitude of expectation. "Peace." The great promise of God. Compare John 14: 27; 16: 33. "Let them not turn again." There is a possibility of

falling away and losing thereby peace. "Folly" is equivalent to sin.

10. "Mercy." Literally "loving-kindness." "Mercy—Truth—Righteousness—Peace," have been called the four cardinal virtues of Christ's kingdom. Where these prevail there will be peace, indeed. "Met together," "kissed." Metaphors expressive of perfect harmony.

11. Truth is described as a plant. Compare Isa. 45: 8.

12. The Psalmist now turns from spiritual to temporal blessings. Compare Ps. 67: 6. Outward prosperity was always looked upon as a mark of God's favor. Compare also Paul's words. 1 Tim. 4: 8.

13. "Righteousness shall be both His herald and His attendant." Compare Isa. 41: 2; 58: 8.

126: 1. "Turned again," etc. So unexpected and wonderful was the return, that the Jews "were like unto them that dream." They could not express their joy in sober words.

2. "Laughter"—"singing." The natural expressions of joy. "Singing" is literally "ringing cries"; so also in verse 5 the same word is translated "joy"; the translation "ringing cries" brings out the contrast more vividly. "Among the nations." Those who knew of this great restoration.

3. The Psalmist, as it were, thanks the Gentiles for giving him that expression—"The Lord hath done great things for them"—and takes it up and makes it his own. The facts were evident to all—it was no dream.

4. "Turn again," etc. "Streams" or "channels." The idea is that as the dry channels of the south—that thirsty land—long for water that the streams may be full, so the land of Judea longs for the captives, who are still in Babylon, that the land may be re-peopled. Compare Isa. 49: 18, where a different figure is used.

5. "They that sow in tears shall reap in joy." This has become a proverb. The seed is often sown accompanied with much labor—sometimes with sacrifice of food; sometimes, where, as in those eastern lands, the fields often lie at a distance from the farmer's home, with danger. Compare Job 1: 14, 15. The harvest is a time of joy. The application is evident. The time of rebuilding the Temple was, in a very true sense, a time of discouragement and even of trouble; but the time would come when it would result in joy.

6. This verse is a repetition, somewhat expanded, of verse 5.

PRACTICAL THOUGHTS.

1. 'Tis life whereof our nerves are scant,
O life, not death, for which we pant;
More life, and fuller, that I want."
2. The Lord hath done great things for us.
3. "My peace I give unto you."

It is not written, blessed is he that feedeth the poor, but he that consider the poor. A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR TENTH MONTH TWENTY-NINTH, 1899.

GIVING, A MEASURE OF LOVE.

Mark 12: 41-44.

(A meeting to consider systematic and proportionate giving.)

Second-day, Tenth mo. 23.—Jewish tithes. Lev. 27: 30-34

Third-day, Tenth mo. 24.—Giving God his own. 1 Chron. 29: 9-21.

Fourth-day, Tenth mo. 25.—Willing offerings. Ex. 35: 20-29; 36: 2-7.

Fifth-day, Tenth mo. 26.—Proportionate giving. Deut. 16: 9-17.

Sixth-day, Tenth mo. 27.—Unstinted giving. John 12: 1-8.

Seventh-day, Tenth mo. 28.—True liberality. 2 Cor. 8: 1-15; 9: 6-15.

How truly that which we see proves what we are. The Jews saw in these rich gifts evidences of their own great piety and generosity, and doubted not but that they were written down to their great credit with God. The disciples seem to have had just then an artistic passion for architecture, and were studying the temple buildings and the great and costly stones that composed them—partly, perhaps, because our Lord had just said that this great house should be left desolate. But Jesus sat down by one of the treasure chests that stood in the court of the women, heard the rattle of the gifts of the rich against the trumpet-shaped mouths of the chests, without comment, until a poor woman came and cast in two mites—all her living. Instantly He is all attention. Here is a new quality in the temple service; here is absolute sincerity, unselfish devotion. She does not even reserve even one of the two mites for herself; "she of her want did cast in all that she had, even all her living." It was the "all" quality of her gift that outrang in His ears all the clanging of the coins of the rich who gave of their superfluity. Here is a new definition of giving. Quality is more than quantity. The gifts of superfluity are not equal to the sacrifices of poverty. He who gives and does not feel it is not equal to him who gives at a cost felt deeply by himself.

As a matter of fact, the small amounts of the poor and of those in moderate circumstances in the aggregate far excel in amount the gifts of the rich. It is worth while to record with gratitude the gifts of the rich. I passed, a few days since, the immense factories of the Colgate Soap Company, and remembered the oft-told story of the founder, who came to this city a poor boy without a dollar, knowing no trade but that of soap making. Of the first dollar he earned he gave a tenth to the Lord, and continued to do so until he was a rich man. Then he gave two-tenths, then more, until he gave five-tenths. Then, having educated his family and settled them in life, he gave all his income to the Lord and yet prospered more than ever.

Cornelius Vanderbilt, who recently died in this city, is said to have given as much as half his income for religious and benevolent work. But the princely giver, after all, is he who gives of his poverty. A gift is not really a sacrifice until it costs us something to give it.

We are asked this week to consider the question of giving systematically and proportionately. Systematic giving is an improvement over irregular, spasmodic giving, because it results from an abiding conviction and a settled principle of action instead of from a mere emotion. But some men must be moved by emotion if at all, so we need not censure their gifts. It is said of Dr. Franklin that, going one day to hear Whitefield preach, he purposely left his purse at home in order to resist his appeals for his orphanage, but upon hearing him he was so moved that he borrowed money of a friend to give. But it means much more to take your purse in order to give. Still, we must not deceive ourselves here. It is systematic to give two cents a week for missions, but it may not be the least bit Christian. It may only be a two-cent plaster for our consciences that urge us to give much more abundantly. Two cents a week out of hundreds that we keep is not the widow's two mites, nor like it.

Proportionate giving signifies much more. It means a definite part of our income, or, in New Testament words, "Giving as the Lord has prospered us." How much shall it be? Far back in the dawning of the religious history of the chosen race, in the days of Abraham and Jacob, there was a consciousness that at least one-tenth was due to God. We are not told where this conviction came from. It was like a Sabbath law, an early, widespread conviction. The Mosaic law incorporated it, as it did other religious instincts, and perpetuated it throughout Old Testament history. So late as Malachi the same obligation is urged upon the people in the well-known words, "Bring ye all the tithes into the storehouse." Now, can it be possible that Christianity, that came to conserve and give vital force to all that was essential in Judaism, and to enlarge and refine the religious consciousness, was ever meant to make less of a virtue than the law did? It is impossible. Christianity may increase the grace of generosity, but it cannot diminish it. The law of the tenth still holds as a part of that gospel which was preached before Moses, and which the law could not disannul, but only sanction. The giving of a tenth is, however, the minimum limit under the Gospel. Below it we dare not descend; beyond it we may go to our utmost capacity. It has been said that we are in danger of limiting giving to a tenth if we urge this plan. Well, just wait until we get everybody up to this amount and see if it results that way. As a matter of fact, the conscientious giving of a tenth has proven a true incentive to larger giving, as is seen in the case of William Colgate, not to mention many others. It is also said that we are bringing Friends back to the old tithe system against which they so vigorously protested in early days. But, it should be answered, that was a forced system for the maintenance of a formal ministry by law, whose

preaching and practice were alike odious to spiritual men. It was not the amount given, but the method and the use of it that was objectionable. Let us then urge forward the Tenth Legion, first, because the method has a divine sanction; second, because it will vastly increase the total amount given; third, because the necessities of to-day demand it; fourth, because it is a good check upon covetousness; fifth, because all can safely practice it, and such practice will tend to economy with most people, and sixth, because it is an equitable working basis for a minimum beyond which we should encourage the rich by a multitude of Scriptural examples.

THE TENTH LEGION.

The topic for this week gives a fresh opportunity to call attention to this movement, which first originated among Friends' Endeavor Societies under the name of the Friends' Tithing League. Copies of the pledge have been sent to scores of the societies, and the total enrollment of Endeavorers among Friends has reached about seven hundred, not including those who have enrolled since last July. This number includes, also, those who have sent their names direct to the headquarters of the United Society at Boston.

It will be a capital plan for you to prepare pledges to be used at the prayer meeting when this topic is considered. Any who wish them can obtain them of the editor of this department by sending for them. Please enclose two-cent stamp for each twenty-five or fraction thereof for postage.

Missionary committees should make a vigorous campaign on this subject. One of the best things you can do is to furnish every member of the society with literature on the subject of giving. The "Christian Endeavor World" recently called our attention to the fact that the best catalogue of literature on Christian beneficence is the one issued by our own Endeavorers, Mrs. Flora P. Mills, of Knightstown, Indiana. The price of this catalogue is four cents, and the literature it recommends can also be procured of Mrs. Mills. It is worth while to act promptly in this matter.

THE USES OF OUR ORGANIZATION.

There is probably no denomination interested in Christian Endeavor that has a more thorough Endeavor organization than the Friends. Every yearly meeting has its Union and every such Union has its president and secretary and vice-president, or other officer representing each quarterly meeting. The International Union can thus come quickly in touch with every society, provided secretaries do their duty. But with all this machinery, two yearly meeting Unions failed to report last year, thus defeating one of the most practical ends of our organization. But that all the rest did report is a matter for congratulation, and it is more conducive to good health to rejoice over successes than to worry over failures.

Now, it is hoped that we can use this organization to more fully promote the ends of the International

Union this year. One of these ends is to promote closer fellowship among young Friends. Fellowship comes from knowledge of each other. How can we know about each other if we never say anything? Our Secretary, Myrtle Lightner, is trying to secure from all yearly meeting secretaries quarterly reports of Endeavor work in their limits. These will be published in *THE AMERICAN FRIEND*, so that everybody can tell what is going on.

We are also anxious to extend our work to every Friends' meeting in the world. If these yearly meeting or quarterly meeting secretaries will report to me the names of meetings where there are no Endeavor Societies, and the name of some responsible person in such meeting likely to be interested in Endeavor work, I will see that he is furnished with a personal letter and literature necessary for organization. Let me hear from you promptly.

"Christian Missions and Social Progress." Vol. II. By James S. Dennis. 8vo, pp. 486. Price \$2.50. Fleming H. Revell & Co., New York and Chicago. A careful reading of this book justifies all that has been said of it in these columns previously by way of announcement. This volume contains Lectures V. and VI., in continuation of the course of which the first volume gave us the first four, and a third volume is to follow, completing Lecture VI. and giving complete statistical tables of all features of the vast missionary movement of the century. Lecture V. in this volume is a masterly survey of "The Dawn of the Sociological Era in Missions." Here is the massing on a large scale of the results of modern missions—not alone in the regeneration of the spiritual life of the individual, but also in the readjustment of all his relations in accordance with the changed life. The creation of a new public opinion in heathen lands, the establishment and promotion of education, the awakening of the philanthropic spirit, the introduction of new national ideals and higher conceptions of government—in fact, all that constitutes a new social order is considered with a breadth of view and conclusiveness of evidence drawn from many sources never possible until the present time. Lecture VI. continues the argument from the consideration of the changed individual life in the reformation from evil habits, higher standards of personal purity, industry, frugality, humility and cultivation of Christian virtues to the development of the family life, the elevation of woman, the sacredness of child life, and much more that constitutes what we call Christian civilization. One of the most interesting features of the book is the light it throws on the incidental results of Christian missions in the case of those who themselves have not accepted the Christian faith; and, indeed, these results are to be reckoned as one of the most practical evidences of the value of missionary effort. Those who think of missionary work only as an effort to save here and there a soul out of the sinking mass of heathenism will find much in this volume to broaden their conception of missions and of the work of missionaries in foreign lands.

GEORGE ADAM SMITH AND OTHERS.

BY WM. C. LADD.

In *THE AMERICAN FRIEND* for Tenth month 5th there appeared an article entitled "George Adam Smith and Dr. Cadman at Northfield," by J. Walter Malone. We honor the writer's single-hearted devotion to our Lord Jesus Christ. On this account we regret all the more that, as we suppose, through a want of personal knowledge of the class of men he attempts to describe, he has unwittingly done a serious injustice to fellow Christians.

Our object in writing is the same as his, viz: that, avoiding argument as far as possible, we may set at least one of the men referred to before the readers of *THE AMERICAN FRIEND* in what seems to us his true light.

Of Dr. Cadman we do not presume to speak, having no knowledge of him or of his writings. But of George Adam Smith we feel that we can properly speak, having listened to addresses from him upon eight different occasions in this country and in England, and also having some acquaintance with all his important books.

The following quotations from Prof. Smith's writings will show his position with regard to the main points mentioned by J. Walter Malone:

1. J. Walter Malone: "Prof. Smith denies all inspiration to the prophets."

Prof. Smith: "They (the prophets) spake neither at the bidding of angels, nor like heathen prophets in trance or ecstasy, but as they were moved by the Holy Ghost." ("The Book of the Twelve Prophets," Vol. 2, page 521.)

"To lay stress on the moral meaning of the prophet's vision is not to grudge, but to emphasize, its inspiration by God. Of that inspiration Isaiah was himself assured. It was God's Spirit that enabled him to see thus keenly." ("The Book of Isaiah," Vol. 1, p. 24.)

2. J. Walter Malone: "He denies, too, all direct revelation of God through Israel to the world."

Prof. Smith: "... in choosing, therefore, a single nation to reveal Himself by, God was but employing the means best adapted for His purpose."

"No one can miss the force of these words (Is. 41: 8ff). They are the assurance of Israel's miraculous survival, not because he is God's favorite, but because he is God's servant, with a unique work in the world. ... Now for this service Israel was equipped by two great experiences. These were Redemption and Revelation." ("Isaiah," Vol. 2, pp. 239, 245.)

3. J. Walter Malone: "According to this teaching Jesus Christ fulfilled no prophecy ... and there was no supernatural Christ to be our Saviour."

Prof. Smith: "... we at once assert what none but prejudiced Jews have ever denied, that this great prophecy, known as the fifty-third of Isaiah, was fulfilled in One Person, Jesus of Nazareth ..." (Isaiah, Vol. 2, p. 267.)

"Almighty and most merciful God, who has sent this book (Isaiah) to be the revelation of Thy great love to man, and of Thy power and will to save him,

grant that our study of it may not have been in vain by the callousness or carelessness of our hearts, but that by it we may be confirmed in penitence, lifted to hope, made strong for service, and above all filled with the true knowledge of Thee and of Thy Son Jesus Christ. (Concluding sentence in the Commentary on Isaiah.)

"In history Jesus Christ has fulfilled this commission . . . He realized the ideal of the prophet-people. He sacrificed himself and made atonement for the sins of men." (Isaiah, Vol. 2, p. 290.)

We do not wish to assert that J. Walter Malone or any one of us would agree with every opinion of George Adam Smith in regard to the historical and literary explanation of the Old Testament, but to us it is very plain that a man who writes in the fashion illustrated by the passages given above, ought not to be spoken of as a holder of "infidel doctrine." In listening to lectures by Prof. Smith, however new some of the explanations given of parts of the Old Testament may have been to us, it was evident that a devout man of God, a sincere follower of Christ, was speaking. It has been our privilege to be present upon the two occasions when Prof. Smith conducted the morning devotional exercises at Haverford College. Both by his prayers and his talks to the students he greatly impressed all who heard him with his deep spirituality and his remarkable power as a preacher of righteousness.

Turning now to another phase of the subject, we again quote from J. Walter Malone: . . . "we have never seen, nor have we ever heard, of a preacher who was a higher critic and believed this infidel doctrine (for it is nothing else) that held revivals or had souls born into the kingdom under his ministry. They are not doing that kind of work, but, as Mr. Moody said in New York, a few days since, 'These preachers are doing the devil's work.'"

First of all, what is a higher critic? What is higher criticism? We quote from an editorial note in the "Sunday School Times" of July 15th, 1899:

"What we call a thing is one thing; what a thing is is another thing. The two things are sometimes very different. 'Heresy,' and 'Orthodoxy,' and 'Old School,' and 'New School,' and 'Evangelical,' are terms with very different meanings in different regions, and they have different measures of approval or of condemnation among different classes of Christian believers. This is to be borne in mind in giving a proper answer to any question concerning the measure of religious belief, or of doubt, implied in many a popular religious view. An earnest believer writes from Nebraska, with reference to such a matter, as follows:

"Will you be so kind as to answer the following question through 'The Sunday School Times'? What is the higher criticism of the Scriptures?"

"What is called 'Higher Criticism,' or 'Literary Criticism,' or 'Historical Criticism,' seeks information as to the date and origin and authorship of the text of the several books of Scripture, through an examination of the contents and of outside evidence

as well . . . Thus considered, 'Higher Criticism' is a branch of true Biblical criticism that is recognized by all thorough Bible scholars. . . ."

We might add to the above that higher criticism seeks information as to the place of each book of the Bible in history, its significance and the purpose the author had in view in writing it. Higher criticism is not, therefore, a "doctrine," but a method of study.

"Properly speaking, the process ought not to be identified with any body of results. It is the same process whether it lead to results which would be called 'conservative' or to those which might be termed 'radical.'"

Now can a higher critic, or one who accepts the main results of higher criticism, be fervently evangelical? Is the adoption of these views inconsistent with a vigorous spiritual life? Do such men engage in the work of saving souls?

The writer of this article once heard Dr. Robert F. Horton, a pronounced higher critic, say before a body of seven hundred English Friends, that it was only after the careful study and acceptance of the results of modern Biblical scholarship that he became conscious in his own experience of the baptism of the Holy Spirit. Dr. Horton is the pastor of one of the largest non-conformist congregations in England, and is engaged in many lines of practical religious work.

Prof. Edward L. Curtis, of Chicago, a well-known higher critic, has been spoken of as "a man as prominent for successful mission work in the Chicago slums as for his scholarship."

Henry Drummond was considered one of the most successful evangelists of our century. He accepted the new views of Biblical criticism and "often said that the critical movement had removed very many difficulties in the Old Testament which once puzzled him, and had set him free for the fuller appreciation of its divine contents." (G. A. Smiths "Life of Henry Drummond," p. 142.)

The adoption of these views in no way interfered with the exercise of his remarkable evangelistic gift. For it was after this time that he inaugurated a revival among students, which became world-wide. Moody is reported to have said of Drummond that he was the most Christlike man he ever knew. Others who knew him equally well have borne the same testimony.

It is a noteworthy fact that Dr. Briggs, who stands for all that is extreme in higher criticism, when connected with the pro-Cathedral of New York, requested to be assigned to work in the slums of that city.

Dr. Alexander Bruce, of Scotland, recently deceased, was one of the most famous of the older members of the new school of Bible critics. The writer had the privilege of hearing Dr. Bruce preach in a London church. The impression gained from an acquaintance with his writings was there deepened, that here was a devout scholar of profound spirituality. One of his close friends, in an article in the October number of the "Expository Times" for 1899, says of him: "To live with Dr. Bruce was to live under the power of the mind of Christ. Let me cite two things in proof. Any one who sat near his desk might have

seen a line of single letters written boldly on a slip before him. What were they? O s. o. T. l. a. T. t. ('O send out Thy light and Thy truth') was a favorite line. His custom was to rise early, and as he began his work he wrote out some such appeal to God, and as the hours passed he lifted his eyes and murmured his prayer for help. A man, he once said, was not Christ's, who did not pray without ceasing.

When I saw him on his dying bed, and death had left on him only the beautiful, he spoke of the Kingdom of God. It has been said that he was somewhat hopeless of the outlook. Nothing could be further from the truth. For as he spoke of his old students, calling a long roll of names dear to him, his face brightened as he heard of their fidelity, and zeal, and joy in the service, and he said; 'I have no doubt changes are coming which you younger men must unflinchingly face, new problems are being stated which may trouble your spirits, but He has not left Himself without witness,—Jesus shall reign.'

Dr. Sanday, of Oxford, is another higher critic of the type of Dr. Bruce.

The Society of Friends is not without striking examples of men who feel that they have been helped in their religious experience by the higher critics.

Some of us recently heard a minister of our Society, John Wilhelm Rowntree, of England, make the following statement in a gathering of Friends: "I shall never forget the three years of dreary wandering in the wilderness, and how I felt after I came out of that wilderness of agnosticism and unbelief. It was the work of a higher critic, W. Robertson Smith's "The Old Testament in the Jewish Church," which first made me think along certain lines and ultimately led me back to the loving fold of the Lord Jesus Christ."

In closing, we would urge that whether we agree or not with the results of modern Biblical criticism, we should once for all disabuse ourselves of the idea that it is in the hands of evil and unbelieving men. On the contrary, we should thank God that, with few exceptions, the great English and American scholars of both the Old and New Testaments, though fallible men like ourselves, are devout Christians, who pursue their studies in the fear of God, and whose one desire is that the truth may be discovered.

The fundamentals of our faith still remain and must always remain the same. Points of view differ and always will differ. The essential thing is to accept the Lord Jesus Christ as our personal Saviour, and to engage zealously in His service.

Though the star should be quenched in a moment forever, it is good that the star should shine its brightest to the very last. This is the instinct of the brave and healthy heart that is faithful to its truest impulses.—Phillips Brooks.

The offered rest is not for idlers. It is the weary and the heavy laden who are asked to come. For idleness there can be no rest because there is no contrast. Christ's gift is never freedom from all work, but freedom in that work which God has given us to do.

News from the Field.

At the time of going to press we have not received the report of Kansas Yearly Meeting from our correspondent. The full report will therefore be delayed until next week.

We have received an interesting and attractive booklet, giving a brief sketch of the lives of Jacob and Deborah Wilets, two well-known teachers in Dutchess County, New York. The booklet contains pictures of these two Friends.

Joshua L. Bailey, of Philadelphia, attended Kansas Yearly Meeting at Wichita. He has been studying the temperance situation in the State of Kansas.

F. H. King, of Carmel, Indiana, writes as follows of the editorial, "Heroes and Heroes":

"Your article on 'Heroes and Heroes' is so in accord with what has been impressed on my mind many times during the past year that I cannot refrain from expressing my unqualified approval of it. We laud the military heroes, but forget the heroes in civil affairs and missionary enterprises. Truly 'We preach peace and practice war.' We resent the dove and clothe the eagle with all the armor of battle. Civil achievements are overshadowed by military displays. We say by this display to our youth, quit your civil pursuits and learn war, for there alone is honor and glory."

The present session of Kansas Yearly Meeting is the twenty-ninth since its establishment, it having been established in 1872. There are fifteen quarterly meetings in the yearly meeting, with the prospect of the establishment of a new one in the near future.

Calvin C. Kessinger and wife, of Leavenworth, Kansas, have been "liberated" by the yearly meeting to visit Egypt and the Holy Land and attend London Yearly Meeting.

The Oklahoma Friends' tent was pitched at Wichita during the recent yearly meeting for the accommodation of the Friends from Stella Quarterly Meeting.

Timothy B. Hussey, of North Berwick, Maine, is to give an address at Haverford, Pa., on the evening of the 20th. His subject will be Friends' mission work in Palestine.

John H. Dillingham, editor of "The Friend," is living at Haverford, Pa., this autumn and winter.

Francis Smith, of Plymouth, England, is on a religious visit in this country. He was at Twelfth Street and Haverford Meetings last week.

President Rosenberger, of Penn College, attended Kansas Yearly Meeting, and spoke at the educational session.

Friends have a new meeting house at Leoni Malwa, India, which holds from four to five hundred persons. A girls' school joins the meeting house.

Joseph Taylor, who has been for many years a missionary in India, expects to attend the Ecumenical Missionary Conference, in New York, next spring, as representative of F. F. M. A. He writes that the workers in India "greatly appreciate THE AMERICAN FRIEND." There is the sad prospect of another famine in India this winter.

IOWA YEARLY MEETING.

Albion, Iowa.—The Educational Association of Bangor and Honey Creek Quarterly Meetings expects to meet in an Educational Conference at Stanford, near Union. The first session, on the evening of the 27th of Tenth month, will be given to an address by President Rosenberger, of Penn College. The two sessions of the next day will be devoted to papers, discussions, etc. It is believed that the exercises will be interesting and helpful. Educators within reach, also young people and parents, are urged to attend and help this Conference to fulfil its mission.

MARY H. LEWIS, President.

Spring Bank Quarterly Meeting has just been held at Highland, Boyd County, Nebraska. All the monthly meetings were well represented but one.

Abigail Fry, of Iowa, was present with a minute from the Missionary Board of Iowa Yearly Meeting.

Twenty-three persons from Spring Bank traveled 130 miles to attend the quarterly meeting.

Samuel Packwood, of Kema Monthly Meeting, was appointed assistant superintendent.

The next session of the quarterly meeting will be held at Kema, Knox County, Nebraska.

Alden Knight has just been located as pastor at Spring Bank and Elk Valley.

F. W. CHASE.

KANSAS YEARLY MEETING.

Oklahoma, Kansas.—Robert W. Hodson and family are now located at Blackburn. He preaches and superintends the Sabbath school and spends his time in visiting the people in their homes. He and his wife are to take charge of the town day school, which commenced Tenth month 9th.

OHIO YEARLY MEETING.

Samantha, Ohio.—The next session of Fairfield Quarterly Meeting of Friends will be held at Walnut Creek, near New Martinsburg, Fayette County, Ohio, on the 27th, 28th and 29th of this month.

Persons coming by railroad will leave the cars at East Monroe, five miles west of Greenfield, B. & O. S. W. R. R.

Friends of Walnut Creek will meet all persons at station if they are notified. Send a card to Abner Todhunter, New Martinsburg, Fayette County, Ohio.

On behalf of Quarterly Meeting,

ARTHUR L. CAREY, Clerk.

Birth.

HODSON.—To Robert W. and Lena J. Hodson, a son, Ninth month 10th, 1899.

Died.

BEDELL.—Egbert S. Bedell, a member of Nine Partners' Quarterly Meeting, died at his home at Clinton Corners, N. Y., Ninth month 6th, 1899, in the 74th year of his age. He was a lifelong member with Friends, and for many years an Elder. It was he who started the first Sabbath school ever held at Clinton Corners.

BUTLER.—Died at her home, Charlottesville, Indiana, on the 10th of Eighth month, 1899, Anna H., daughter of Edward and Mary M. Butler (the former deceased), a member of Walnut Ridge Monthly Meeting of Friends. She bore a long and tedious illness with Christian patience and cheerfulness. She had no fear of death, but said, "It is only the gateway to life."

CROW.—Hattie Edgerton Crow, daughter of W. H. and Mary A. Edgerton, and wife of Isaac Crow, Ninth month 27th, 1899, in the 23d year of her age. She was a faithful and devoted Christian and a member of Tremont Meeting, North Carolina.

HADLEY.—Tacy Hadley (formerly Burgess), widow of Job Hadley, of Hendricks County, Ind., died Eighth month 26th, 1899, at the home of her nephew, in Ohio, in her 88th year. She was born in Virginia and moved to Ohio and opened a school in a log house in 1836. She was a birth member and a lifelong Friend. After the government declared the slaves of the South contraband of war, and all who could do so got away from the South, large numbers of them gathered at Cairo, in the southern part of Illinois. Job and Tacy, belonging to the class known as abolitionists, conceived the idea of going to Cairo to help the colored refugees there in every way they could, and having called upon Governor Morton, at Indianapolis, received a recommendation for their services for the Christianization and education of the colored refugees of the army. With that they went to Cairo and called upon General Tuttle, who was in command at that point, and stated their case to him, and he replied, "You can go on and relieve the suffering, but a negro cannot learn." The result of the efforts made proved very different. They instituted sanitary regulations among the colored people, had them washed and clothed, and other measures for

health instituted. At the time Tacy and Job arrived at Cairo large numbers were sick and many dying daily. But after the sanitary arrangements were carried out the health rapidly improved, and Tacy started a school for them. While the arrangements were being made for the school Job and Tacy took a trip down to Memphis, Tennessee, to look into the condition of the slaves there, and to report to the Benevolent Society the conditions at Memphis and other army hospitals and camps of colored refugees. On their return from Memphis they found the school attended by about one hundred pupils of all shades of color, ages and sizes.

HAMMOND.—Frank Branson Hammond departed this life at the home of his parents, Thomas and Catharine Hammond, in Fairmount, Ind., Ninth month 2d, 1896, at the age of 28 years, 9 months and 24 days. Deceased was born in Henry County, Ind., Eleventh month 8th, 1870, and removed to Grant County with his parents in 1885. He was converted a few years ago during a series of meetings and has since been active in his Christian duties.

HENSLEY.—Mary Ellen Hensler, daughter of James and Anna M. Hirst, and wife of William J. Hensler, died in California, Ninth month 17th, 1899, aged 38 years. She was a member of Alamitos Meeting, and her life was marked by faith, devotion and kindness.

HILL.—Squire Walter Hill died at his home in Toronto, Canada, Eighth month 9th, 1899, aged 76 years. He was a lifelong and true Friend, holding the station of Elder. He was a benevolent man, and grew more and more Christlike as he neared his end.

JONES.—Jane Jones, daughter of Thomas and Mary Puckett, and wife of Samuel Jones, departed this life Eighth month 14th, 1894, aged 70 years, 10 months and 3 days.

In the year 1850 she felt that her Lord and Master was calling her to the work of the ministry. She did not reason with flesh and blood but at once entered the harvest field of souls. In less than one year after this she was duly recognized by the church, they recorded her as a minister of the gospel. She labored faithfully in her own home meeting for a while, then from place to place, as the Lord would indicate; many were the trials and obstacles to overcome in those early days, but through them all she found Him ever faithful who said, "Lo, I am with you always."

She was one of the first ministers laboring in the great revival work of the Friends, her labors extending over Indiana, Ohio, Western, Baltimore, North Carolina, New York, Kansas, and Iowa Yearly Meetings. Her work and labor of love proved a blessing to many, who, no doubt, were waiting at the gateway to welcome the battle-scarred veteran of the Cross. She leaves behind to mourn, a husband, three sons, four daughters and many relatives and friends.

LEWIS.—Beebie W. Lewis, wife of Caleb H. Lewis and daughter of John Green, late of Westland, Ohio, died at her home in Van Wert, Ohio, Ninth month 1st, 1899, in her 55th year. She was a birthright member with Friends, a devoted Christian from her girlhood days. She was injured in her back when about a year old and was a sufferer all her life. Restricted in her privileges and duties in life, she gave herself unreservedly to her Master's work of ministering to others, caring for her father and mother in their old age and when they were helpless. Always bright and cheery and comforting others with the comfort wherewith she herself was comforted of God. She was loved by all that knew her and to her friends is left the memory of the white life she lived.

MOON.—Esther Moon, daughter of Gideon and Edith Mills, and widow of Daniel R. Moon, passed peacefully away at the home of her daughter, near Portland, Ind., Eighth month 22d, 1899, in the 87th year of her age. She was a birthright member and was converted to Christ at the age of twelve, and enjoyed a long and happy Christian life.

NIXON.—At her home in Fairmount, Grant County, Ind., Ninth month, 7th, 1899, Narcissa Mendenhall Nixon quietly passed into rest, aged 82 years, 9 months and 20 days. Her sickness, which was of short duration, was borne with much patience. She was a life-long member with Friends and was a woman of

strong faith in Christ, devoted to her church and faithful in W. C. T. U. work.

PARRY.—On Fourth month 2d, 1899, Hannah Parry, daughter of the late Robert and Sally Parry, in the 76th year of her age. She was one of the Lord's dear children, bound to Him by the tie of adoring love and unwavering faith.

RAIFORD.—Pattie A. Raiford, Ninth month 20th, 1899, in the 23d year of her age. She was a member of Corinth Meeting, Virginia. She was greatly beloved and very helpful in her life and service.

SCHOOLEY.—Dilworth Schooley fell asleep in Jesus at Springdale, Iowa, Ninth month 10th, 1899, aged seventy-six years. His wife survives him. He was an early settler at Springdale and has been an earnest and very helpful member and elder of the monthly meeting. "Blessed are the dead who die in the Lord."

STANLEY.—Phebe Stanley was born at New Garden, Guilford County, N. C., Seventh month 4th, 1806, died Eighth month 2d, 1899, in the ninety-fourth year of her age. She had been a life-long member of the Society of Friends, and had spent much of her time in the limits of North Carolina, Ohio, Indiana, Western and Kansas Yearly Meetings. The last few months of her life were spent at Hatfield, Arkansas, with her daughter, Lida A. Moon. Here she fought the last battle and gained the last victory.

To those who knew her best the character of this dear aged mother seemed truly beautiful, as if—the dross all purged away—heaven had indeed come to her while here. Surely her's had been the overcoming life—the life that has much to contend with, and yet comes out victorious.

TAYLOR.—Agnes, daughter of Henry L. and Francina Taylor, died at the home of her parents, near Walnut Corner, Jay County, Ind., Eighth month 26th, 1899, aged 19 years. Her parents joined the Friends at Walnut Corner soon after the opening of a meeting there. Agnes never became a member, but was a diligent attendant, and had been for quite a while secretary of the Bible school. She is greatly missed in the neighborhood, church and family, all of whom have assurance that she has made a happy exchange.

WADDELL.—Mary Waddell died at her home, near Carmel, Ind., Seventh month 19th, 1899, aged 75 years. She became a Christian early in life, ever manifesting a Christian spirit in her everyday walks, and when death came she was found waiting and watching.

WALLACE.—Alice M. Wallace, wife of Hudson Wallace, of Van Wert, O., died Ninth month 3d, 1899, in the 43d year of her age. She and her family spent most of the last year in California for her health, returning about six weeks before her death. She was a faithful member of the church, a devoted wife, a loving mother, a true friend. Her clear testimony of present salvation often electrified the public congregation, but she is promoted to a higher sphere of life.

WILLMOTT.—At her home, Lake Kerr, Florida, on Tenth month 7th, 1899, Eleanor Willmott, aged 18 years (of class 1900, Westtown Boarding School), eldest daughter of the late Robert Kingston Willmott, formerly of Congresbury, Somerset, England.

WING.—Benjamin Wing, a highly esteemed citizen of Brighton, Mass., and member of Rochester Meeting, passed away after a brief illness. He was a man of prominence and lived a pure and exemplary life.

News and Events.

War in South Africa, which had been inevitable for weeks, has at last begun in earnest. President Kruger forced the issue last week by sending an ultimatum to the English government, which severed every hope of a peaceful settlement. The ultimatum was to the effect that British troops then threatening the Transvaal frontier be withdrawn, and that other British troops, which have been sent to South Africa since June 1st, be removed, the Boers, meanwhile, to pledge themselves not to invade British territory pending peaceful negotiations for a settlement between the two countries. An "immediate and affirmative answer" was requested to be given not later than 5 o'clock, p.m., on the

11th inst. If a satisfactory answer should not be received the action of the English government would be considered a declaration of war. There could be but one result. England declined to discuss the ultimatum. The Boers began the campaign by frontier advances. Two British armored trains, carrying troops and telegraph operators, were seized and destroyed. According to despatches the Boers have made several unsuccessful attempts to seize Mafeking. Their forces have occupied Newcastle, and at the present writing they are attacking the city of Kimberley. These two towns are on the borderland of the Transvaal and Orange Free State respectively, and are of considerable strategic value. It is very evident that while the war has thus far not advanced materially, the English must largely play a defensive part until the additional forces now on the way shall arrive on the scene of action. A story has been published to the effect that the Boers have offered a prize of \$25,000 for the capture of Cecil Rhodes, dead or alive.

The census of Cuba is now being taken. The first step was made on the 16th. The scope of the census includes statistics of population, agriculture and literacy. Statistics of manufactures, wealth and other subjects will not be gathered, since the time given will not allow an elaborate inquiry. It is hoped to confine the census to the essential facts that will be of service to Congress and the Cubans themselves in dealing with pressing problems, and it is the intention of the war department to have the results tabulated, so that they may be placed in the hands of Congressmen early in the next session. The last Spanish census, taken in 1887, gave the population as 1,631,687, of which 65 per cent. were white. Estimates by army officers connected with the administration of affairs in Cuba since the war place the total population at about 1,200,000. It is supposed that there are nearly 650,000 white natives, 400,000 black and colored natives, 150,000 Spanish and other whites not natives. The result of the new census will be awaited with much interest.

The campaign in the Philippines was marked last week by considerable activity on the part of the Americans south of Manila. General Schwan's column, on the 10th, advanced upon and entered San Francisco de Malabon, the Filipino stronghold in Cavite province. On the 11th the Filipinos were driven from their trenches south of the city, with heavy loss in killed, wounded and captured. General Schwan then returned to Malabon, afterwards advancing upon Perez des Marinos, south of Imus. This place was promptly deserted by the enemy upon the Americans' approach, only the women and children remaining in the city. From Marinos Schwan started for Bacoar, which he reached after an exhausting march. General Otis cables that this movement south of Manila was very successful, inflicting heavy loss on the insurgents, their casualties being 200 killed and 400 wounded. Nevertheless, he further states that there was no intention to hold the territory seized and occupied. The Americans in each case withdrew almost as soon as the town had been occupied, the Filipinos quickly returning to take possession again.

The International Commercial Congress, at the National Export Exposition, in this city, opened on the 12th with about 400 delegates present. The ablest representatives of trade and commerce of every nation in the world were present. The address of welcome was delivered by Assistant Secretary of State David J. Hill, who spoke in behalf of the United States Government. The purpose of the Congress, as well as that of the Exposition, is to promote trade expansion.

NOTES.—The last of the American forces are expected to arrive in Manila early in December. The combined military and naval forces in the islands will then aggregate 70,000 men, and forty-five men-of-war.—The Manila press censorship has been abolished. It ceased to exist on the 9th of September, but no announcement of the fact was made until last week.—Reports state that President Andrade, of Venezuela, has been betrayed, and that the insurgents will be allowed to march upon Caracas without a battle.—The corner-stone of the new Federal Building in Chicago was laid by President McKinley on the 9th.—Five unsuccessful attempts were made by the Shamrock and Columbia to sail the yacht races before there was sufficient wind to cover the course in the prescribed time. The first race to be counted, on the 16th, was won by the Columbia by one mile.

HE MERELY DIDN'T THINK.

Used to let his poor old mother go and carry in the wood,
 She was just a packhorse fer him, but he never understood;
 Never thought of bringin' water from the spring down by the lane
 Or of helpin' her to gether in the clos' before the rain;
 Let her keep a-waitin' on him, though her back was achin' so—
 'Twasn't 'cause he didn't love her—he just didn't think, you know.

Then he went away and married—left her livin' there alone—
 'Cause his wife she didn't want her—she had people of her own—
 And he carried in the kindlin' and he built the fires, too,
 And, to tell the truth, I dunno what there was he didn't do—
 Had to 'hustle now, I tell you! Got to thinkin', too, at last
 That he might of been a little mite more thoughtful in the past.

After while the weary mother put her burdens all away,
 And he went and heard the preacher praise the poor old soul one day,
 And I stood and looked down at her when they pushed the lid aside—
 Poor old hands! I didn't wonder that her boy set there and cried
 Just as if he couldn't bear it—just as if his heart'd break—
 He had kind of got to seein' what she'd suffered fer his sake.

There's a lot of kinds of sinnin' that the good book tells about—
 Sins concernin' which a body needn't ever be in doubt,

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and to-day I am a well woman.

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off coffee and use Postum instead. We went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

"It is easy to make good Postum once a person becomes accustomed to it. I put four heaping teaspoons to the pint of water and put the Postum in thin muslin bags, drop the bag into the water, and after it comes up to a boil see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen." Mrs. Lizzie Whitaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

THOUSANDS OF PEOPLE THINK A SALAD IS NOT A SALAD UNTIL DELICIOUSLY SAVORED WITH

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JOHN DUNCAN'S SONS, AGTS., NEW YORK.

But there's one sin that I reckon many a man who doesn't think,
 Will be held to strict account fer when he goes acrost the brink—
 Fer the wrong that's done a person by another's want of thought
 Hurts as much as though the injured was the victim of a plot!
 —S. E. Kiser, in Chicago "Times-Herald."

GROWING OLD.

Softly, O softly, thy years have swept by thee,
 Touched thee but lightly, with tenderest care;
 Sorrow and death they have often brought nigh thee;
 Yet they have left thee but beauty to wear.

Growing old gracefully,
 Gracefully fair.

Hearts at the sound of thy coming are lightened,
 Ready and willing thy hand to relieve;
 Many a face at thy kind word is brightened;
 "It is more blessed to give than receive."
 Growing old gracefully,
 Gracefully fair.

Eyes that grow dim to the earth and its glory
 Have a sweet recompense youth cannot know;
 Ears that grow dull to the world and its story
 Drink in the songs that from Paradise flow.

Growing old gracefully,
 Purer than snow.
 —"The Watchman."

WHAT CHRIST SAID.

I said, "Let me walk in the fields."
 He said, "No, walk in the town."
 I said, "There are no flowers there."
 He said, "No flowers, but a crown."

I said, "But the skies are black;
 There is nothing but noise and din."
 And He wept as He sent me back;
 "There is more," He said; "there is sin."

I said, "But the air is thick,
 And fogs are veiling the sun."
 He answered, "Yet souls are sick,
 And souls in the dark undone."

I said, "I shall miss the light,
 And friends will miss me, they say."
 He answered, "Choose to-night
 If I am to miss you, or they."

I pleaded for time to be given.
 He said, "Is it hard to decide?
 It will not seem hard in heaven
 To have followed the steps of your Guide."

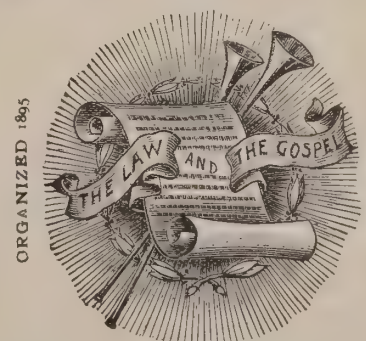
—George Macdonald.

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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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THE SINGER MANUFACTURING Co.

OFFICES IN EVERY CITY IN THE WORLD.

FLATTERING TITLES.

Sometimes the higher men get up the less there seems to be of them, and often much lauded rabbis and doctors are great only in name.

Some one tells a story of traveling in the South a few years after the war. He got to talking to a farmer in some little town who was employing a considerable number of men at his haying. The farmer told him that most of them were old Confederate soldiers.

"You see over there where those four men are working?" asked he. "Well, all of 'em fought in the war. One of 'em was a private, one of 'em was a corporal, one was a major, and that man 'way over in the corner was a colonel.

"Are they good men?" asked the gentleman.

THE AMERICAN FRIEND.

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THE AMERICAN FRIEND,

718 Arch Street Philadelphia

"Well," said the farmer, "that private's a first-class man, and the corporal's pretty good too."

"But how about the major and the colonel?"

"The major's so so," said the farmer.

"But the colonel?"

"Well, I don't want to say nothing against any man who was a colonel in the war," said the farmer, "but I've made up my mind I won't hire no brigadier-generals."

A SURVIVOR OF BROOK FARM.

Anna Blackwell, the first English woman to receive the degree of M.D., is one of the few survivors of the Brook Farm establishment made famous by Hawthorne, Dana and their fellow-enthusiasts:

"In 1842," says Mrs. Blackwell, "there were about one hundred of us at Brook Farm. Hawthorne frequently visited, but never resided there.

"Foremost of our Phalansterian family were Mr. Charles Dana and Mr. Ripley, scholar and preacher, both eminent men and both accompanied by their wives.

"Mr. Dana used to get up at 5 o'clock a.m. and milk the cows; Mrs. Ripley superintended the laundry, all domestic and industrial work being, of course, accomplished on the premises. We had among us an amateur shoemaker, also a carpenter, baker, etc., every branch of labor being shared by both sexes."

The daily work was arranged in groups, every worker choosing that which suited him best. Dish-washing was the favorite, Mrs. Blackwell tells us, and as the prettiest girls were in that group, there was a struggle among the men to enter the ranks. She herself belonged to several groups, each occupying but a short period daily. "Being fond of babies," she continues, "for one hour a day I took care of all the infants." We cannot help but wonder who took care of them at night, and how many there were, and if the crying of one ever started the others.

No servants were kept, but the usual order was reversed, waiters and cooks eating first, and being waited upon, then serving the others.

"All arrangements were on a scale of

primitive simplicity, our food consisting chiefly of breadstuffs, dairy produce, fruit and vegetables. The evenings were given up to recreation, lectures, dancing, music, and so on. One of our number, Mr. Dwight, was an accomplished musician. We all put on our best clothes when work was done."

Historians have failed to tell us why the Brook Farm project passed into oblivion, but Mrs. Blackwell lets the real secret out: "The ladies had only one bonnet between them, and when any of us wanted to catch the Boston stage coach each by turn utilized the bonnet."

Imagine all shapes, sizes and complexions being forced to abide by such a decision; just think of the inward squirming when the big woman with fresh complexion appeared in the bonnet that really belonged to the thin, fallow one. Or imagine the latter disappearing in a great scoop that really should have framed her larger sister's face. The masculine mind may well stand aghast at such a prospect, while the feminine mind of to-day simply would not tolerate such a thing; and we are confident her predecessors raised such private rebellion that their husbands gladly abandoned the road they had marked out. For the "old" woman was just like the "new." She understood thoroughly that it is the easiest thing in the world to persuade a man to do what you want him to do, if you just set about it in the right way.

The Prudential

The Vital Question

of Life Insurance is before every man who is at the head of a family or has others dependent upon him. A consideration of the policies issued by

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LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting . . . 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting . . . 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:
First and Fifth-day 11 a.m.
First-day Sabbath School . . . 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.
There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north. Meeting for Worship:
First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.
First-day 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, . . . 12 m
Fourth-day, Prayer Meeting, . . 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting . . . 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day 9.45 a.m.
Bible School 11.00 a.m.
Meeting for Worship 7.00 p.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . 7.30 p.m.
Sabbath School First-day . . . 10 a.m.
C. E. Meeting, Third-day . . . 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

The woman's page of the New York "Tribune" contains a striking quotation from George Eliot: "Half the sorrows of women would be averted if they could repress the speech they know to be useless—nay, the speech they have resolved not to utter."

Friends seeking positions or wishing to fill vacancies in firms or families may be helped by using our want column. The price is 5 cents per line, one insertion.

GREAT TRUTHS.

Great truths are portions of the soul of man;
Great souls are portions of Eternity;
Each drop of blood that ere through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast Time's span
Must goad the soul to be erect and free;
Slave is no word of deathless lineage sprung—
Too many noble souls have thought and died,
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr fire, throughout the world hath rung
Too long to have God's holy cause denied.

—James Russell Lowell.

During the coming winter the Hon. Thomas B. Reed, ex-Speaker of the House of Representatives, will be a frequent contributor to "The Saturday Evening Post," of Philadelphia. Mr. Reed's papers will, in the main, deal with national affairs, and will form a most important and interesting contribution to the history of American politics. Mr. Reed's first article, unlike those to follow, crosses the Atlantic for its subject and tells how the procedure of French law courts, and especially those involved in the Dreyfus case, impresses an American lawyer. This paper, entitled "Paris and French Justice," will appear in "The Saturday Evening Post" of October 7th.

Pamphlets, Engravings, etc., issued by "The American Friend."

GEORGE FOX.

AN ADDRESS BY CHAS. H. SPURGEON the celebrated English Clergyman, delivered to the Society of Friends in Devonshire House Meeting House, Bishopsgate Street, London, on Third day Evening, Eleventh month sixth, 1866. An attractive pamphlet of 48 pages. Price, 10c., postage paid.

ENGRAVINGS OF INDIANA YEARLY MEETING HOUSE As it appeared in 1844.

An excellent reproduction of the photograph of the original painting. Printed on superfine coated book paper. Size 6 x 9 1/2 in. Referring to the engraving an elderly Friend recently said: "I am peculiarly interested in having one, as it seems so true to life, as I have often in my youthful days been one of the panoramic medley whose hearts seemed to enjoy a social and religious feast at these annual gatherings." Price, single copies, 10c.; 20 copies, \$1, postage paid.

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A SERMON delivered by DR. DAVID GREGG, The well-known Presbyterian Minister of Brooklyn, N. Y. A beautifully designed pamphlet with deckle-edge cover. Price, 10c., postage paid.

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CHARLES SUMNER'S COURAGE.

Colonel Hinton, in the "New Voice," prints a story of Charles Sumner, which proves that a man of peace may be also a man of abundant courage and presence of mind. The incident took place in Washington many years ago.

"Don't be alarmed, ladies!" said a tall, distinguished-looking gentleman.

The voice was one that had often aroused the Senate—deep, mellow, penetrating. The two ladies and the person addressing them were riding in a "bobtail" car—as the shaky little conveyances of that day, drawn by one mule or a raw-boned horse, were called. The car was descending the steep hill south of the Baltimore and Ohio depot.

A moment before the calming advice was given the little car had passed Delaware Avenue and was jogging along on the "down grade." A furious rattle in the rear caused the driver to glance back with a scared look, and the three passengers, following his movement, saw plainly enough that he had cause for alarm.

A huge brewery wagon loaded with kegs, which were being fast scattered over the roadway, was bearing down upon the car, dragged by a pair of frightened horses. The driver had already been thrown out, and lay where he had fallen.

The frightened driver of the car was whipping his mule with all his might, in the hope of turning the corner of the avenue before the expected collision. If the car were struck it would certainly be wrecked.

The ladies were silent, but white and trembling. Both of them were known to the gentleman, who rose with haste, but

not without dignity. Senator Charles Sumner, gravely handsome, well-dressed, with a white umbrella lined with green silk in his hand, stood in the doorway of the car as he made his last remark.

The hot breath of the maddened horses was felt in the car. The senator stood in the door, with his umbrella extended, as cool and dignified as if he had been addressing the Vice-President before beginning a speech. The heavy pole of the wagon was within six inches of the senator's body. It would be sure to strike him first. Like a flash the umbrella was thrown open before the eyes of the horses. On the instant they swerved in fright, and the car swept around the corner in safety, while one of the animals fell, dragging the other with him, and the wagon was thrown over.

"It's all right, ladies," said the senator, as he sat down. "There really was no occasion for alarm."

Friends' Library, 142 N. Sixteenth street Philadelphia. Open from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m.

The recent additions on the subject of education include the following books:

Blow, S. E.—"Letters to a Mother."

Claghorn, K. H.—"College Training for Women."

Froebel, F.—"Education by Development."

Harris, W. T.—"Psychologic Foundations of Education."

Hinsdale, B. A.—"Teaching the Language Arts."

James, William.—"Principles of Psychology."

Ladd, G. T.—"Outlines of Descriptive Psychology."

Ladd, G. T.—"Primer of Psychology."

Martineau, Harriet.—"Household Education."

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SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends of a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

FOR SALE.—Eleven room house, near Oakwood Seminary; terms reasonable. Apply to Caroline O'Harrow, 521 E. Jefferson St., Ann Arbor, Mich.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED—men and women to sell Teachers' Bibles and other religious books for Christmas. Our low prices to agents will surprise you. For terms address, Leroy Jay & Co., Box 54, Deming, Indiana.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

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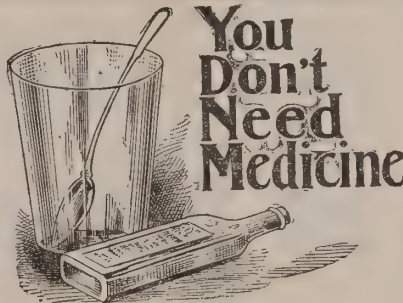
Nearly all can recall that favorite fiction of their childhood, the voyage of Sinbad the sailor into the Indian Sea. They will remember that magnetic rock that rose from the surface of the placid waters. Silently Sinbad's vessel was attracted toward it; silently the bolts were drawn out of the ship's side, one by one, through the subtle attraction of the rock. And when the fated vessel drew so near that every bolt and clamp were unloosed, the whole structure of bulwark, mast and spars tum-

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bled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies. So stands the magnetic rock of worldliness athwart the Christian's path. Its attraction is subtle, silent, slow, but fearfully powerful on every soul that floats within range. Under its enchanting spell bolt after bolt of good resolution, clamp after clamp of Christian obligation, are stealthily drawn out. In an hour he is a wreck. He cannot hold together in a tempest of trial, because he is no longer held together by a divine principle within.—T. L. Cuyler.

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"Then why is it not more cultivated in our colleges?"—"Detroit Journal."

BOUND FEET.

Feet-binding in China began more than 1,000 years ago. Some say that it originated from the fact that a certain queen had club feet, and all the women of the court wished to imitate her; others, that it was devised by men, so the women would be obliged to remain at home and not gossip with their neighbors. Whatever the original cause, there are probably not less than 120,000,000 girls and women suffering on account of this social custom, which has no connection with the laws or the religion of China. It is only an aristocratic practice, and nothing but the spread of Christianity and the growth of Christian public sentiments, teaching compassion for the weak and sympathy with the suffering, can abolish it. Nothing pains me more while visiting my "special gift" schools than to see the dear little girls with their crippled feet. Foot-binding is begun at about the age of five or six years, after a girl is able to walk well, or she would never learn.

A strip of cotton cloth two inches wide and about two yards long is used. One end is placed beneath the instep, and then carried over the four small toes, drawing them down beneath the foot, while the great toe is left free; then back under the hollow of the foot and around the instep once or twice; then around the heel from the outside to the inside, and then again over the instep and toes, and so on as be-

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fore. The bandage is frequently tightened, and all the while the instep is forced up and the smaller toes drawn under. The bones of the foot are slowly bent and forced into an ugly mass up in front of the ankle. The ball of the great toe comes back against the heel. Thus only the heel and great toe go into the little shoe. For the first year or two the girl suffers constant pain, although many devices are used to try to relieve the agony. Through the long summer days, instead of romping and enjoying the fresh air and sports with her brother, the poor little girl will lie restless with fever upon her couch, and when the cold nights of winter come she is afraid to wrap her limbs in warm covering lest the suffering become more intense.

If the girl is not betrothed until she is ten or more years of age, the first question, is "What is the length of her feet?" The small-footed ladies of China hobble and limp along about as others would walking on their heels, supporting themselves by placing a hand on a child's shoulder or by means of a strong staff. "Their movements are as the willows," and "their feet as the golden lily," sings the Chinese poet.

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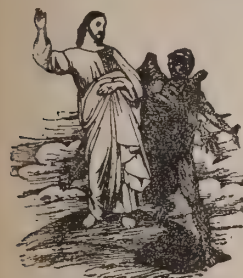
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The De Laval Separator Co. has just issued a handsomely designed and well-prepared booklet on the subject of "Keeping Cows for Profit." It treats of dairying as a manufacturing business and discusses its problems from the standpoint that every dairy farmer is just as much a business man as though engaged in any other manufacturing or commercial undertaking. The front cover shows a lithographed milking scene, and the back cover a cut of the Jersey cow, Ida Marigold, which received First Prize at the Chicago Exposition. It will be sent free to any one requesting it. Address the De Laval Separator Co., 74 Cortlandt St., New York.

STEVENSON'S VIVID IMPRESSIONS OF THE LEPER COLONY.

I have seen sights that cannot be told, and heard stories that cannot be repeated; yet I never admired my poor race so much, nor (strange as it may seem) loved life more than in the settlement. A horror of moral beauty broods over the place: that's like bad Victor Hugo, but it is the only way I can express the sense that lived with me all these days. And this, even though it was in great part Catholic, and my sympathies flew never with so much difficulty as towards Catholic virtues. The pass-book kept with heaven stirs me to anger and laughter. One of the sisters calls the place "the ticket office to heaven." Well, what is the odds? They do their darg, and do it with kindness and efficiency incredible; and we must take folks' virtues as we find them, and love weaknesses, and worse, perhaps, I heard fully, I think only the more. It was a European peasant—dirty, bigoted, untruthful, unwise, tricky, but superb with generosity, residual candor and fundamental good humor; convince him he had done wrong (it might take hours of insult) and he would undo what he had done and like his corrector better. A man with all the grime and paltriness of mankind, but a saint and hero all the more for that. The place as regards scenery is grand, gloomy and bleak. Mighty mountain walls descending sheer along the whole face of the island into a sea unusually deep; the front of the mountain ivied and furred with clinging forest, one iridescent cliff—about half-way from east to west, the low, bare stony promontory edged in between the cliff and the ocean; the two little towns (Kalawao and Kalaupapa) seated on either side of it, as bare almost as bathing machines upon a beach; and the population—gorgons and chimæras dire. All this tear of the nerves, I bore admirably; and the day after I got away, rode twenty miles along the opposite coast and up into

the mountains; they call it twenty, I am doubtful of the figures.—From "The Letters of Robert Louis Stevenson," in the October "Century."

A CHARITABLE VIEW.

The love which radiated from the home of Mr. and Mrs. William Pennefather, founders of the famous Mildmay Missions of London, England, was the love which "beareth all things, believeth all things, hopeth all things, endureth all things."

An early incident illustrated this trend of mind and heart in Mrs. Pennefather even in her early childhood. A bee had stung her badly; but she ran to her mother exclaiming, "The bee has kissed me too hard!" She never thought of the bee as angry or hurtful; and this feeling pervaded her conceptions of men and women who spoke or acted injuriously, while at the same time she maintained clear and decided views of truth and deplored error.

Edwin Markham's most recent poem, "The Muse of Brotherhood," is one of the few really great poems that the closing years of the century have produced. In it Mr. Markham voices a lofty optimism that is at once more impressive and more convincing than the notes of hopelessness and despair that characterize "The Man with the Hoe." At the same time he nobly sets forth the principles of that universal brotherhood which says:

"My love is higher than heavens where
Taurus wheels,
My love is deeper than the pillared
skies:
High as that peak in Heaven where
Milton kneels,
Deep as that grave in Hell where
Cæsar lies."

"The Muse of Brotherhood" will appear exclusively in "The Saturday Evening Post," of Philadelphia, in its issue of October 21st.

IT is a striking fact that several of the present advertisers in THE AMERICAN FRIEND have been in the paper since its first issue. This proves beyond a doubt, that the service has been satisfactory. We are prepared to render equally satisfactory service to others, and shall be glad to communicate with anyone who wishes to obtain the custom of Friends throughout the United States. Write for advertising booklet and rate card.

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Every one accepting this offer will thus receive "The American Friend" free for the remainder of this year. Those who send promptly will get all the issues from the present number on. Copies of every issue from the Tenth month Fifth inclusive will be sent until exhausted.

"The American Friend" is the only weekly publication among Friends which represents the entire denomination from Atlantic to Pacific, and from Canada to Mexico. Through it alone can Friends keep themselves acquainted with the work of the denomination; to those who would keep abreast of the movements of the church it is absolutely indispensable.

It gives in its fifty-two issues each year a collection of articles from the best writers in our denomination, and many valuable papers from Christian thinkers of other branches of the Church. It treats in a broad and liberal spirit the great questions now before the Church, and it stands for every great moral reform which would make man freer and more permanently happy. *It is not controversial, but illuminative and constructive.* It is an exponent of applied Christianity. Christian Endeavorers cannot afford to miss its valuable department for this branch of the Church. Bible Classes will find much profit from its study of the International Lesson. It is also a newspaper, giving a general view of the home and foreign mission work, accounts of special meetings and the movement of workers, as well as full reports of all Yearly Meetings.

With the present offer to send the paper free to the end of this year, we should secure at least one thousand new subscriptions before the first of 1900. If every one of our present subscribers would get only one new subscriber in this way, we should have over 6500 more subscribers, and the influence of "The American Friend" would be doubled. *Let all who see this notice call the attention of their friends to its importance. Let the subject be mentioned in meetings everywhere, and let an effort be made generally to extend the sphere of influence of "The American Friend."* Sample copies will be sent to every one desiring them.

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The American Friend

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“TO ME TO LIVE IS CHRIST.”

The time will come when we shall ask ourselves why we ever crushed this infinite substance of our life within these narrow bounds, and centered that which lasts forever on what must pass away. In the perspective of eternity all lives will seem poor, and small, and lost, and self-condemned beside a life for Christ. There will be plenty then to gather round the Cross. But who will do it now? Who will do it now? There are plenty men to die for him, there are plenty to spend eternity with Christ; but where is the man who will LIVE for Christ? Death and Eternity in their place. Christ wants LIVES. No fear about death being gain if we have lived for Christ. So let it be. “To me to live is Christ.” There is but one alternative—the putting on of Christ; Paul’s alternative, the discovery of Christ. We have all in some sense, indeed, already made the discovery of Christ. We may be as near it now as Paul when he left Jerusalem. There was no notice given that he was to change masters. The new Master simply crossed his path one day, and the great change was come. How often has he crossed our path?

—HENRY DRUMMOND.

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We have done our utmost to make this one of our most attractive departments; it is impossible to tell of all the useful things that are here. Just a hint of a few inexpensive articles that are always in demand for baby:

Flannelette Dresses—ruffle over shoulders, yoke trimmed with lace and beading—50c.

Cambrie Dresses—yoke of fine plaits and three rows of insertion of embroidery, ruffle over shoulders; were 75c.—now 50c.

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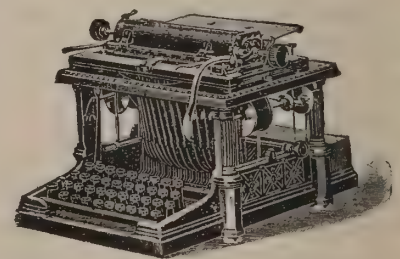
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VOL. VI.

PHILADELPHIA, TENTH MONTH 26, 1899.

No. 43.

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RUFUS M. JONES, EDITOR.

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REST.

Sweet is the pleasure
Itself cannot spoil!
Is not true leisure
One with true toil?

Thou that wouldst taste it,
Still do thy best;
Use it, not waste it,
Else 'tis no rest.

Wouldst behold beauty
Near thee, all round?
Only hath duty,
Such a sight found.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

Deeper devotion
Nowhere hath knelt;
Fuller emotion
Heart never felt.

'Tis loving and serving
The Highest and Best!
'Tis onwards! unswerving,
And that is true rest.

—John S. Dwight.

IS CHRISTIANITY LOSING ITS HOLD ?

WE have recently seen a most pessimistic statement of the religious condition in the great American cities. The writer of it thinks that Christianity is fast losing its hold on the mass of our citizens and that we are approaching a condition of empty churches and worshipless people. It is a fact that it is no longer an easy matter for the churches to reach and hold the people either in cities or in rural districts. There are now numberless attractions which enter into competition with

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishop-gate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

religious meetings and services on the First day of the week, and the problem of present day Christianity is how to attract men to eternal things, when they are everywhere being drawn to seek the pleasures and enjoyments of the hour. Once the religious meeting was the only thing there was to go to on the "Lord's day"; now it is one thing among a multitude of things. Once it was as much expected that respectable people would go to church as that they would take their mid-day meal; now the question is asked in the morning: "how shall we spend the day?" Most persons no longer go to religious meetings as a custom, or from a habit, and it is undoubtedly getting harder and harder to sustain and support a traditional religion, a perfunctory kind of Christianity. There are too many outside attractions for wide-awake men and women, dowered with human nature, to care for chopped straw and luke-warm milk of doctrine. The time was that church-goers sat solemnly through a sermon two "hour-glasses" long and admired the argument which for the hundredth time proved some pet doctrine, but one might as well try to popularize the old stage coach as to revive the taste for such preaching. A new order of things has come and Christians must deal with this age—not with the past ones.

But we believe that there never was an age in Christian history when men and women generally were more responsive to vital, spiritual, heart-reaching messages than to-day. The church where souls are fed is always full. The religious book that speaks to the hearts and needs of men has a sale out of all proportion to other books. The minister who speaks for God and whose message deals with living issues, and who makes men SEE SPIRITUAL REALITIES does not complain of empty seats and does not groan over the waning power of Christianity. The real demand is

for a vital interpretation of Christianity—one that makes its power felt—and this cannot come through men who are bound up in theories and traditions. It must come through men who have got back of “beggarly elements” and “rudiments” and “mint and anise,” back to the living Christ who quickens them and moves in them and proves His power through them as of old, through Paul and John. We talk of Christianity losing its hold and its power! Why, Christianity has not yet been fairly tried. Let but ten men in one of our great cities get the real apostolic kind of Christianity—the kind that demonstrates itself—and the city would be stirred to its very limits. A little boy said to us the other day, “Father, is the disease of being possessed with the devil *catching*?” Alas, it is; but the condition of being filled with the Holy Spirit and of being empowered by Christ is also *catching*, and when a man is in the life, he sets in motion spiritual forces which never cease.

THE MINISTRY OF YOUNG FRIENDS.

HARDLY anything is more striking in the early history of the Friends than the fact that most of the ministers who went over the counties of England and won multitudes of converts to the new faith were under twenty-five years of age when they began the work. George Fox himself began his public ministry at 22, though he had for three years previous been traveling about questioning and seeking and having “openings.” James Parnell, who suffered martyrdom in Colchester prison at the age of 19, had already been instrumental in gathering in thousands. The following names and ages will show what a band of youth co-operated with the earnest, fearless, glowing young leader:

George Harrison	23 to 26 years old.
Edward Burrough	17 to 27 “
George Whitehead	17 to 87 “
William Caton	17 to 29 “
Benjamin Holme	14 to 57 “
Ellis Lewis	13 to 87 “
Thomas Robinson, Jr.	20 to 23 “
Isaac Alexander	17 to 25 “
Jonathan Burnyeat	12 to 22 “
Elizabeth Huntington	20 to 22 “
Ambrose Legge	21 to 70 “
Josiah Cole	23 to 35 “
John Audland	24 to 34 “
Richard Davies	20 to 73 “
George Newland	11 to 19 “
Barbara Bevan	16 to 23 “
Elizabeth Rawlinson	16 to 80 “
Thomas Carr	21 to 80 “
Robert Barclay	21 to 41 “
Robert Barclay	22 to 75 “
John Barclay	21 to 42 “
Katharine Storrs	18 to 75 “
Rachel Wilson	18 to 54 “

It was this band of young men and women—from

eleven years to twenty-three, when they obeyed their Master's call to be “fishers of men”—who shook nearly every town in England, because they believed with all their soul in their mission, in their message and in their Master, and because they were filled with enthusiasm and holy purpose. “Old men for counsel, young men for war,” is a well-known proverb. The great movements of the world, the new activities which require earnestness and enthusiasm, are generally led by young persons; the slow, wise, conservative work is generally in the hands of men of mature judgment and ripe old age.

A ministry of instruction must, of necessity, come from those who have gathered wisdom and experience, and who have a treasure-house to draw from, but there is at the same time a place for the warm and earnest ministry of young men who have *felt* the meaning of the new life which has come to them, who have a power of carrying conviction to other hearts. Many of our best ministers to-day have begun in simple and broken words to tell “how great things the Lord had done for them,” and by faithfulness to the light and by equal faithfulness in developing themselves in every possible way, have steadily entered into larger and wider usefulness.

Everything ought to be done by the weighty Friends of a meeting to discover and develop the gifts in the young members. Many a man has found out, after it was too late, that rivers of oil or mines of wealth lay hidden beneath the surface of the fields which he had painfully tilled through his scanty and contracted life. So, too, many a meeting has had within it a young man who might have become a mighty herald of the truth and a powerful instrument for the Master if at the right moment he had been discovered and encouraged and developed. George Fox had an eye for such persons. He saw the possibilities in the bud and he helped the bud unfold. We need, and we always shall need, our mature, wise, constructive ministers, but there is a great place also to-day, as in 1650, for a band of young persons who have living experience, profound conviction, the earnestness and vigor of youth, and at the same time capacity for ceaseless progress and development.

“THE AMERICAN FRIEND” AND POLITICS.

LAST week a representative of one of the candidates for the governorship in Ohio came to Philadelphia for the purpose of inducing THE AMERICAN FRIEND to print a letter written by a Friend known everywhere in America, and urging all Friends in Ohio to vote for this particular candidate. The plan

was to have a large issue printed and a copy sent to every Quaker in Ohio, for which a good liberal price would have been paid.

Our answer was that *THE AMERICAN FRIEND* could enter into no political scheme with any party whatever, and that we could not admit into our pages any document which was written to influence men to vote for a particular party candidate. The editor holds himself perfectly free to speak out on moral issues as he sees them, and he has always done so, regardless of party lines, and this freedom is essential to the mission of the paper. We speak of it now only because we have frequently been charged with bringing politics into the paper, when we were dealing solely, as was our duty, with a moral issue. This position and this policy will be strictly maintained, and no politics as politics will appear.

GENERAL CHURCH NOTES.

At a recent convention, held in New York city, the Christian and Missionary Alliance received pledges to the amount of about \$64,000.

The Mennonites are about to establish a mission in India, and have sent two men to explore and select a region in which to locate for work.

The Methodists have now in Japan 60 organized churches and 3,023 members. The number baptized during the eight months from August, 1898, to March, 1899, was 428, the increase over last year being 25.

Dr. Benjamin F. De Costa, of New York, has tendered his resignation from the ministry of the Protestant Episcopal Church. He gives as his reason for his resignation the friendly attitude of the Episcopal Church towards modern theology and Biblical criticism.

The one hundred and third annual session of the Eastern Synod of the Reformed Church in the United States opened in Lancaster, Pa., on the 18th. This is the oldest synod in the United States, and embraces 300 ministers, 100,000 communicant members, and 50,000 unconfirmed members.

Much discussion is indulged in by the English papers, and leaders in religious thought in England, over the Archbishop's late decision, condemning certain ritualistic observances by the clergy. Opinion is largely divided,—some advising loyalty to the Archbishop, and others recommending the clergy to disregard the decision. The "*Church Times*" supports the clergy in their opposition, while the "*Guardian*" endorses the Archbishop's decision.

The Evangelical Christians of France are organizing a deliverance of Gospel testimony, and a statement of Protestant principles, for the Exposition, to be held next year. A large hall, to hold 1,500 or 2,000 people, will be provided, to serve as a center of preach-

ing and teaching effort. Lecturers, evangelists and singers, representative of all the churches, will combine to place the Gospel before the millions who will visit Paris from all points of the compass.

At the time of the recent enforcement of the new treaty rights of Japan over foreign residents within her borders, an injunction was issued by the chief vicar or primate of the Buddhists of Japan urging upon the lesser clergy and the laity strict obedience to the new spirit of liberty of conscience within the empire, and abstention from all resistance to foreigners engaged in trade or religious propaganda. A similar injunction was issued by the chief prelate of the Shingon sect of Buddhists.

MOHONK INDIAN CONFERENCE.

BY JAMES T. SHINN.

The seventeenth annual Conference of the Friends of the Indian was held at Lake Mohonk Mountain House, Tenth month 11th to 13th, by invitation of Albert K. Smiley and wife. One hundred and twenty-two members were present, accepting the generous hospitality of the hosts. Never were the mountains clad in a more gorgeous garb than in these beautiful Indian Summer days, and the new parlor, which seats four hundred people, was furnished in exquisite taste.

At the conclusion of the usual morning service of prayer and praise, the Conference was called to order, A. K. Smiley nominating Dr. Merrill E. Gates as chairman, three secretaries, a treasurer, editor and business committee. A resolution of regret at the absence of Mrs. Smiley, on account of ill health, was telegraphed to her. The committee appointed last year to prepare a scheme adapted to carry out the policy outlined in the platform, made a report through its chairman, Philip C. Garrett. It was discussed at length by General Eaton, Dr. Frissell, Miss Collins, Senator Dawes, Howard M. Jenkins, General Whitteley, Herbert Welsh and others familiar with the question, and finally referred back to the committee for modification. As amended it will be found further on.

The Commissioner of Indian Affairs, William A. Jones, of Washington, gave some valuable statistics. There are in care of the government 268 contract boarding schools and 42 day schools, and there are over 1,000 mission schools. An enrollment of 24,987 scholars shows an increase of 983 over last year, while the value of the school plants is estimated at \$3,500,000. We think that the reservation system is wrong in principle and practice; that the lands should be surveyed and allotted in severalty, and that rations as now served are a curse to the Indians, tending to pauperize them, and should be cut down as soon as possible.

A most interesting feature of the Conference was news from the field. Miss Sybil Carter described her efforts to find work for the Indians, establishing eight

schools where lace making is taught to women, and building a kiln in which to glaze pottery made by the men. The latter exhausted the \$1,500 subscribed last year, and more was needed to carry on the work. In a few minutes, under the generalship of A. K. Smiley, \$2,000 were pledged.

Darwin R. James reported that the Crow Indians were progressing in agriculture; had raised fine wheat; had built a flour mill, sold \$1,000 worth of hay, and were growing toward self-support.

The advance in education among the Sioux was referred to by Herbert Welsh, who commended the government schools, but condemned the issuing of rations, which tended to lessen their efforts for self-support. Miss Collins, Chairman Gates, Dr. Frissell and others also gave details of the work on various reservations.

Interesting addresses were given by H. B. Peairs, of Haskell Institute, Kansas; Mr. Standing, of Carlisle; Rev. Mr. Wellman, of Oklahoma; Miss Reel, who succeeded Dr. Hailmann as Superintendent of Indian Schools; Dr. Gates, chairman, and Rev. Mr. Wright, a Choctaw Indian. Religion, education and work were advocated, the necessity of earnest missionaries and Christian field matrons on the reservations duly emphasized, the policy of continuing the system for awhile, but the early abandonment of it, advised, and the pauperizing effect of issuing rations dwelt upon.

At the last session the report of the committee, which had been referred again to it, was presented and adopted, and its conclusions are given in the following summary, in place of the platform which has heretofore been issued as the "sense of the meeting":

1. Abolishing the Indian agencies as rapidly as possible, and putting the Indians thereof who are not ready to be thrown wholly on their own resources in the care of the superintendent of the agency school. Seventeen agencies are suggested which might soon be abolished.

2. The complete abandonment of the distribution of rations and annuities to the Indians by some process consistent with justice and wisely adapted to the conditions of the various tribes.

3. The placing of Indian agents in the classified list, thereby relieving the appointing officer from the pressure of politicians in this respect.

4. Enlarging the powers of the Commissioner of Indian Affairs, so that he may no longer be held responsible for that which he cannot control.

5. The defence of the rights of allotted Indians, especially by the registration of family and individual names, and the protection of rights of inheritance.

6. The continued breaking up of reservations by allotment of land in severalty, yet not in anticipation of the ability of the Indians to support themselves. We especially direct attention to the New York Indians as ripe for allotment.

7. The prohibition of the taking of Indians from their reservation for the purposes of perpetuating, by public exhibition, the conditions of barbarism.

FOR THE AMERICAN FRIEND.

"COMMUNION."

"I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.

Are we, dear friends, in every deed "communing,"

When reverently before our God we meet?

And do we realize His precious promise

Fulfilled to us in measure full and sweet?

Still at each heart's door Christ awaiteth, knocking,

To those who open when they hear His voice,

He cometh in and giveth rich provision,—

Do we, as guests at that blest feast, rejoice?

Are we partakers of the benefaction

His broken body and shed blood obtained?

And do our risen lives through His sustaining

Show forth the blessing which His death hath gained?

O Lord of life! in condescending mercy,

Into new life and love our spirits warm,

Lest we,—grown heedless to Thy gentle knocking,—

Neglect the substance, who disuse the form.

S. J. T.

THE BEGINNING AND PROGRESS OF SPIRITUAL LIFE.

BY BISHOP H. W. WARREN.

Paul knew as much of the power of the spiritual life, of its inspiration for bi-continental work, and of its third heaven joys as any man. He devotes the first part of his Epistle to the Ephesians to a delineation of its height and excellencies, declaring that our present powers are not sufficient to see them, and that the eyes of one's understanding must be supernaturally enlightened to know the riches of the glory of God's inheritance in His saints. He surpasses all philosophers and optimists and poets in depicting ideals and possibilities for men, and then, at the close of the third chapter, carefully details in order the steps by which this life is attained.

First, since he expects results that are clearly superhuman, he prays that his Ephesians may be strengthened with might by God's Spirit in the inner man. He has before told us that the mighty working of the same power that raised Jesus from the dead and set Him on high, above every name, the same power is ready to be exercised to usward. We are mocked by no ideals without the power of achievement.

This is God's first dealing with every soul, and before conversion. Conversion is to result in something higher than God Himself can create—something as great as God and man together can make. There is to be co-operation. The process is wholly natural and scientific. The babe, to become a man, must be strengthened in the inner man by food thousands of times; to become a scholar, must have mind strengthened from without as often. How different the man, strengthened by God, is from the weakness of himself. Peter alone cannot face the truth in the lips of a servant girl; strengthened of God, he can face all Jerusalem. Christ told this weak man that when he was converted he should not only have strength for himself, but enough to strengthen his brethren.

This matter can be experimented on by any one in regard to any daily duty or personal work, but especially it is meant to prepare one for the next step of

spiritual life, viz: exercising faith enough to have Christ dwell in the heart. Faith is too great an act to be done alone, without a previous strengthening by the Spirit. It is a kind of suicide, a total, irreversible, affectionate surrender of one's self to God. The beggar must dive out of the realm of life into that of death if he would rise a prince with his pearl of great price.

This surrender is not a passive, but an active one. It is not a surrender of an empty fort, but of all the forces inside, to be immediately enlisted and used to the utmost of their power on the other side. This is what makes faith so hard and out of reach of one's self unless aided by divine power. It may be easy for a man to say, "I give up, I will cease fighting against God," but the hard thing is to heartily enlist on the other side, put on the uniform, face about, look up to another flag and charge against the side he lately served. But Paul knew what he was advising his Ephesian brethren; for he was directing them according to his own experience. When he began his spiritual life he did not wait to say, "I surrender," but the first word was, "Lord, what wilt Thou have me to do?" He offered his services and awaited orders.

It is only when the soul is God's own, in all its possible activities, that He comes into it. But He is so eager to come that He is willing and anxious to do the necessary preliminary work of strengthening its powers.

After the indwelling of Christ in the heart the subsequent work will be easy, and will have no unexpected features except those of richness and power.

It is not possible to restate the next stage of development in words of equal strength. But two things compel attention. First, that the thorough comprehension of the length, breadth, depth and height of the love of Christ passes all knowledge received by other faculties. Since God's essence is love (and not knowledge or science), of course therein will be the highest possible life. Other ranges of life are created, and important—e. g., physical, intellectual, volitional; but the affectional is highest. This joins man to God. He that dwelleth in love dwelleth in God, and God in Him.

Oh, 'tis delight without alloy,

Jesus, to hear Thy name.

My spirit leaps with inward joy,

I feel the sacred flame.

The second thing that compels attention is the due order of development of the various faculties. It should be love first, knowledge, etc., afterwards. After comprehending the love of Christ we may be filled in every other faculty with all the fulness of God. Knowledge may grow from more to more, beauty bloom, melody flow, and God may work in us to will, because we, being in His likeness in essential being, all His attributes may be added to the limit of our capacity. No one can be filled in other faculties with all the fulness of God till he has been made perfect in love.

Paul's mind is too methodical to proceed in any other order than the right one. The alphabet precedes the reading of words, the four simples of arith-

metic precede algebra. John, fallen as dead at the feet of the resurrected Christ, must feel the strengthening right hand lifting him up before he can be taught the meaning of the expressive symbols of the spirit world. And every man must, before conversion, be strengthened with might in the inner man in order to exercise faith enough to bring Christ's indwelling in the heart, in order that he may fully comprehend with that strengthened heart a love that is beyond the knowledge of any other faculties, in order that then the filling of all other faculties may follow.

Denver, Col.

A LETTER FROM INDIA.

To the Editor of THE AMERICAN FRIEND :

Dear Friend:—Since I last wrote to you, my wife and I have had once more to remove, this time from Sohagpur to Hoshangabad, to take up the work which for twenty years has been in charge of the late Samuel Baker, of whose sudden death, when preaching in the villages of this district, I sent you an account in February last.

The work at Hoshangabad is larger and more varied than at most of our smaller stations, but is shared by a larger number of missionaries, having the oversight of the educational, industrial and orphanage work. Unfortunately, J. D. Maynard, B.A., the principal of the High School, who has general charge of all the vernacular schools also, has been so ill with typhoid and malarial fever that he has been compelled to go home for a change, which has thrown the care of the schools on my shoulders, in addition to the general evangelistic work.

Hoshangabad being the center of the district of that name, and also the residence of the Commissioner of the Nerbudda Division, has a much larger population and a more highly educated class of residents than either of the towns we have previously worked in. There are many native officials, subordinate judges, lawyers and pleaders, etc., who speak English, a few of whom are graduates of European Universities, who are rather difficult to work amongst and less accessible than the poorer classes.

Our senior mission helper and Elder of the meeting here, Nathu Lal, works very diligently amongst these better-class residents of Hoshangabad and is generally highly respected.

Our High School, with its education carried on in English, is one of the ways by which we seek to reach them, beside calling at their houses, and I am about to open a central tract depot, with a view to selling more English Christian literature, in addition to the vernacular tracts and Bibles.

During the last few months we have very much broadened our basis of membership, so as to admit practically all our well-behaved Christian community, who have a fair knowledge of Scripture truth and desire to belong to our body, into full membership.

Monthly meetings have been established at all our principal mission stations, to whom representatives can be sent by the smaller congregations scattered round in each of which a local Committee of Oversight, or

"panchayat," as it is called, is appointed, according to well-established Hindu custom. This will give us an adult membership of over five hundred and an additional community, probably over one thousand strong, of children and adherents. We are exceedingly encouraged by the result of this action in the few weeks it has been in operation. The Hindustan Church members have vigorously taken up the evangelistic and disciplinary work of the church, and we European members have as far as possible retired from active direction of the church business, simply advising where our wider experience of the Society's rules and practices seemed to make it advisable. Left to themselves, they have at once secured an increased income from collections and a reduced expenditure. The report of the Elders and Overseers and local panchayat at last monthly meeting was very interesting, and perhaps amusing, to a European. One lady member had been fined eight annas for defamation, whilst the lady bringing the complaint was herself fined half that amount for having discussed the question in an unbecoming manner outside the former's residence on the public thoroughfare. Two annas had been collected from a weaver who had taken some strong drink, and four from another Friend and his wife who had quarreled and called each other names in the street before Hindus and Mohammedans. It was interesting to note that all the parties expressed repentance and fully acquiesced in the panchayat's decision. They have full liberty and opportunity to appeal to the monthly meeting if they think the verdict unfair or the fine excessive.

It will be seen from this that our members are not the traditionary Quakers of London or Philadelphia Yearly Meeting, brought up with "guarded education," but simply units from that "common people" who heard our Lord and Saviour gladly in the days of His earthly ministry, and who have been also in India the first to respond to His loving invitation, when proclaimed in the streets and market places by the missionaries from a far-off land.

Our members are, as a whole, intensely poor. We have only two whose income is over £30 sterling per annum, and they are counted rich men. Some of the village people scarcely earn \$1.50 a month and are always on the verge of starvation.

We have famine staring us in the face again this autumn. Food stuffs have risen one hundred per cent. in a few months, and there has been in the Central Provinces no real recovery from the famine of 1896-7, so that no one has anything to fall back upon. Less than half the usual quantity of rain has fallen, and one or two wells that I have never known dry before have failed, and this is our "rainy season." But the distress in some parts of India is still greater than with us, and if we have any showers it may still be possible to sow wheat, which the farmers were despairing of doing. We have had one or two interesting cases of isolated accessions from Hinduism, but not many families lately, as was the case four or five years back.

Yours sincerely,

JOSEPH TAYLOR.

Hoshangabad, India.

THE FOREIGN MISSION WORK OF ENGLISH FRIENDS.

BY M. M. BINFORD.

The Friends' Foreign Mission Association of London Yearly Meeting annually have 79 missionaries in the foreign field, and 235 native preachers, teachers and Bible women. There are 13 organized Friends' Churches and 91 members, exclusive of the work in Madagascar, where there are 187 churches and 2,639 members. One hundred and fifty-nine members were added by confession during 1898, and the total number of adherents is 14,297. No statistics are given from Madagascar as to the number of accessions to membership. Eleven boarding and high schools and 247 other schools have a total of 20,869 under instruction, and 54 of these united with the church during the year. This shows nearly 33 per cent. of the accessions to have come from the schools—quite an argument in favor of schools as an evangelizing agency. There are 15 hospitals and dispensaries, where 30,063 patients were treated last year. The total expense of all this work for last year, including cost of administration, was £20,620, 19s, 8d, which amounts to considerably more than one pound sterling per member for London and Dublin Yearly Meetings, or about \$5.12. Income from funds invested and legacies reduce this amount, however, by £3,784, thus reducing the amount per capita to \$4.18 actual contributions. The average per member from Dublin Yearly Meeting appears to be considerably less than that of London Yearly Meeting, so that the per capita of actual contributions for the latter is probably in excess of \$5.

In India 750 orphans are under the care of Friends. Political matters have been quiet in Madagascar, and the work of the Friends has progressed without interruption. Church buildings have been rebuilt and congregations are resuming their former work. The proclamation of religious liberty has served rather to aid in weeding out false professions of religion.

In China the work has been hindered by political events and rebellions, and the people have shown more open opposition. Five persons have been received into membership.

The industrial work in India is still continued. It does not prove wholly self-supporting, and the reports indicate that the boys who have the opportunity for training do not always seem appreciative. But it seems worth the time and labor to persevere with this department. It appears from the reports that there are two grades of membership; that the above item of 159 persons who have made satisfactory confession of faith does not mean actual full membership in the Society of Friends, but only a sort of probationary membership.

The work in Madagascar in connection with the London Missionary Society has always been on another basis, and none of the churches there are counted as really Friends' Meetings. This probably would not suit many of the Foreign Mission Boards among American Friends, but we must none the less appreciate the great work English Friends have done in

that country. So far as immediate success is concerned, American Friends have probably better fields among the Indians, in Spanish-American countries, and Jamaica, than those chosen by our English brethren, but we fall far short of them in the energy with which we prosecute our work.

COMMUNICATION.

Office of Millbrook "Round Table,"
Millbrook, N. Y., Tenth month 16th, 1899.

To the Editor of THE AMERICAN FRIEND :

Dear Friend: I regret very much that THE AMERICAN FRIEND thought it necessary to give space to the attack on Dr. Cadman by J. Walter Malone, Tenth month 5th. Dr. Cadman had charge of a church in this village for a year. He often visited this office; I have published many articles of his writings, and have heard him preach frequently. I am thoroughly convinced of his orthodoxy on all essential points, and of his usefulness as a minister. Of the four hundred Methodist ministers who heard the address referred to, I have not heard that one found fault. It was the sensational reports in the yellow journals of New York that made the trouble. In justice to Dr. Cadman, I think this statement should be made public.

Very truly yours,
W. L. SWIFT.

The International Lesson.

FOURTH QUARTER.

Lesson VI.

Eleventh Month 5, 1899.

NEHEMIAH'S PRAYER.

Neh. 1: 1-11.

GOLDEN TEXT.—Prosper, I pray thee, thy servant this day. Neh. 1: 11.

DAILY READINGS.

Second-day, Tenth mo. 30.—Nehemiah's prayer. Neh. 1.
Third-day, Tenth mo. 31.—The request granted. Neh. 2: 1-11.
Fourth-day, Eleventh mo. 1.—A good resolve. Neh. 2: 12-20.
Fifth-day, Eleventh mo. 2.—Confession and forgiveness. Lev. 26: 40-46.
Sixth-day Eleventh mo. 3.—Precious promises. Deut. 30: 1-10.
Seventh-day, Eleventh mo. 4.—Solomon's prayer. 1 Kings 8: 46-53.
First-day, Eleventh mo. 5.—Turn us, O Lord. Psalm 80.

As was stated in the notes on the book of Ezra, Ezra and Nehemiah always appeared in the Hebrew Scriptures as one book until the sixteenth century of our era. In the Christian Church the division is first mentioned in the fourth century, in which century also the title Nehemiah is given to the second book. The titles given in the English Bibles were first and second Esdras until the sixteenth century, when Nehemiah was applied to the second. The period covered by both books is about a century (538-432 B.C.). The narrative is not continuous. In one case, between chapters 6 and 7, an interval of fifty-eight years is passed over practically in silence. There are but two important epochs treated of with any fulness: (1) Return from the captivity and the rebuilding of the Temple; (2) Reforms of Ezra and the rule of Nehemiah. It is with the latter epoch that the present lesson is concerned.

The time of the events related in the lesson is from about December, 445, to March, 444, B.C.

1. "The words." "History" margin of Revised Version. The object apparently being to call the reader's attention to the fact that the words which follow are those of Nehemiah himself. It is evident from a study of the whole book that it is the work of a compiler who lived long after Nehemiah, but who used the exact words of Nehemiah in certain parts of the work. In other parts the narrative is in the third person. (See Neh. 7:73, last clause, to 12:30, Revised Version.) Nehemiah, the son of Hachaliah." This is to distinguish him from other men of the same name. (See Ezra 2:2; Neh. 3: 16.) "Chislen." "Chisler." Revised Version. Probably the month corresponding to our latter half of November and the first half of December. There is an apparent conflict between this verse and chapter 2: 1, where events, which are stated to follow the events of chapter 1, are placed in Nisan of the twentieth year of Artaxerxes. Nisan is the first month of the year and Chisler the ninth, thus making the events of Chisler, the ninth month, precede the events of Nisan, the first month. Several explanations have been given of the difficulty—none wholly satisfactory. It may be the error of some scribe. "Shushan." Susa, the winter residence of the Persian kings. We are told in verse 11 that Nehemiah was the king's cupbearer. It was the duty of those in this position to taste the wine before it was drunk by the king, in order to prevent the poisoning of the king's wine, and if poisoned to show the fact before the king partook of the wine. It was a dangerous office, and only given to those who were believed to be wholly trustworthy.

2. "Hanani." Brother of Nehemiah. It is clear from 7: 2 that he word is used either in the narrow sense, or as indicating a near blood relative. "Came." As the context implies, from Jerusalem. "I asked them." Josephus says Nehemiah heard them speaking in Hebrew, and that moved him to speak to them. "The Jews," etc. He means the Jews in Judea in distinction from those who had remained in Babylon and Persia. It will be noticed that Nehemiah asked concerning the people, and concerning the city. He says nothing about the Temple.

3. "The remnant." The Jews in Judea. "Great affliction and reproach." Compare Neh. 2: 17; 4: 2, 3, and Psal. 79: 4-9; 89: 38-46. "Broken down." It seems probable that some recent action is referred to. Probably it was an attack by the neighboring people. The walls had doubtless been partially rebuilt by the returned captives, as it seems very unlikely that Jerusalem had been without walls for eighty years.

4. The effect of what he heard was to overwhelm Nehemiah with grief. He followed the usual oriental customs in the outward expression of grief; he did more, he "prayed" to the "God of heaven." It was four months before he had the interview with the king (chapter 2), and the inference is that his mourning was protracted this long.

5. "I beseech." The strongest kind of an intercessory word. "Great and terrible God." Compare Deut. 7: 21; Psa. 47: 3; 68: 35, etc. "That keepeth covenant and mercy with them that love him and keep his commandments." Revised Version. Compare Deut. 7: 9; also Dan. 9: 4. Compare, also, John 14: 15.

6. "Now, day and night." "At this time day and night." Revised Version. The "certain days" of verse 4. "Confess." True, penitent prayer almost always begins with confession, as the true prayer of the believer should begin with thanksgiving. "Both I and my father's house." He identifies himself with his brethren.

7. "We have dealt very corruptly against thee." Nehemiah seems to include the whole history of his people. He makes their apostacy a sin against God personally. Compare Luke 15: 18. "Commandments, statutes, judgments." The whole of the law.

8, 9. "Remember—the word." As not unfrequently in the Bible, there is here no direct quotation. The passage refers to a general statement of what was said. See Lev. 26: 33; Deut. 4: 27, for the threat of dispersion; also Jer. 9: 16. For promise of restoration, Deut. 4: 27; 28: 64. For the whole passage compare Deut. 30: 1-5. "Outcasts." Compare Is. 56: 8. "And will bring them." Ezek. 34: 13. "To set my name there." "To cause my name to dwell there." Revised Version. That is, in Jerusalem.

10. This verse seems to refer back to verse 6. They had confessed; they had returned, and could now claim his promise. "Redeemed." This probably refers back to the deliverance from Egypt—the great deliverance of the people.

11. "Who delight to fear." Revised Version. Compare Ps. 2: 11; 22: 23. "This day." It was a prayer for present blessings. "This man." The king.

PRACTICAL THOUGHTS.

1. "The effectual, fervent prayer of a righteous man availeth much."
2. "More things are wrought by prayer,
Than this world dreams of."
3. "Pray, and do."

The beauty of work depends upon how we meet it, —whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night-fall, or whether we open our eyes with the sunrise to welcome it as an approaching friend, who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

A teacher who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form.—Goethe.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR ELEVENTH MONTH FIFTH.

A NEW NAME.

Gen. 32: 24-29; Rev. 2: 17.

Second-day, Tenth mo. 30.—Abram's new name. Gen. 17: 1-8.

Third-day, Tenth mo. 31.—Sarai's new name. Gen. 17: 15-16.

Fourth-day, Eleventh mo. 1.—Judah's new name. 'sa. 62: 1-12.

Fifth-day, Eleventh mo. 2.—Simon's new name. John 1: 40-42.

Sixth-day, Eleventh mo. 3.—The disciples' new name. Acts 11: 19-26.

Seventh-day, Eleventh mo. 4.—My own new name. Rev. 8: 7-13.

The giving of new names is not uncommon in the Bible. For example, Abraham, Sarah, Israel, Boanerges, Peter. Naomi desired to be called Marah, because of the bitter sorrow of her life. In Isaiah 65: 15 we are told how men may even leave their names as a curse to others. In Isaiah 62: 2 the chosen people are promised a new name from Jehovah himself.

The new name expresses a step which has been taken into higher, truer life, and the change of heart and elevation of character connected with such a step. Abram received a new name because he learned to walk before God instead of before men, and to trust Him fully. Jacob was renamed Israel that morning after the angel had wrestled with him, and he had surrendered to God, told out to him his old name as a deceiver and supplanter, and then there came the new name, including the El which was the name of God. Here is the secret of the new name. It really means the impartation of the Divine nature. We can never receive it unless, like Jacob, we surrender to God, come to the end of ourselves and of our Jacob nature, and receive the Divine life instead. "I live, yet not I, but Christ liveth in me."

The "new name," written on a white stone in Rev. 2: 17, contains a rather obscure allusion. Possibly it is to the Greek custom of giving a pebble engraven with some curious device as a token of friendship, entitling the possessor to a claim of hospitality from him who gave it. Beautiful stories are told of the use of such stones in times of need. He to whom Christ Jesus has given the white stone, graven with the new name, can always boldly urge his claim in every hour of need—for he has the sacred token of an indissoluble friendship. The illustration becomes even more impressive when we remember that the new name implies the transformed character of him who receives it, so that he is really fitted for this friendship.

Practical Applications.—Get, first of all, the new name that the Lord gives. We need transformation, as Jacob did. Our old names are like his, suggestive of guile, pride, deceit! indeed, of all the fruits of the flesh. How blessed it has been for any of us to hear

God say, "Thy name shall be no more Jacob." Then we need the new name that comes by manifested traits of character. Elizabeth Fry, Clara Barton, are names that have come to stand for humanity. Gladstone stands for righteous statesmanship and Christian eloquence. What does our name stand for in the home, the church, the social and business world? Does it stand for indolence, for a quick temper, for wilfulness, for disagreeableness, for neglect of duty? The question is not, how high does it stand on any roll of fame, but what does it stand for just where we are?

It is also a beautiful thought that we learn new names for God. In Hosea it is said, "Thou shalt call me no more Baali, but Ishi,"—that is, not Master, but Husband. One means that we are servants under the yoke; the other, we are lovers, betrothed forever to God. In Rev. 3: 12, the same thought occurs: "I will write upon him my new name." It is indeed blessed to know God by new names. In the undimmed revelation of the future world there will still be larger and larger revelations of Him and new names to learn of Him whose name is above every name.

NEW YORK STATE ENDEAVOR CONVENTION.

The State convention, recently held at Saratoga, appears to have been one of deep interest. J. Wilbur Chapman was a frequent speaker on themes connected with the deeper spiritual life. Robert E. Speer spoke on missions; President Francis E. Clark, George B. Stewart, and others were prominent speakers. About twenty Friends were present, including Eli Reece, president of New York Yearly Meeting Union, and Sara R. Keates, secretary. H. R. Keates, of Glens Falls, was also present.

MISSIONARY READING COURSE.

We publish this week the second article on the lessons of the new missionary reading course. For further information concerning the lessons, address Gilbert Bowles, of Oskaloosa, Iowa. It is a splendid course, and you cannot do better than to undertake it. Let missionary committees take up the matter and begin the study of missions.

STUDY II.—"PROTESTANT MISSIONS."

Second Bible Lesson on Motives.

"LOVE TO GOD."

2 Cor. 5: 13-15; Rom. 5: 1-8; 1 John 4: 7-11.

OUTLINE.

- (1) Early traces of Christianity.
- (2) The Jesuits.
- (3) Protestant pioneers.
- (4) Fruits of the Gospel.

Early Traces.—The first entrance of Christian teaching into China of which we have authentic record, was made by the Nestorian Monks in about the year 505 A.D. There are to be sure some earlier traditions of Christian teachers, but these have left no lasting monuments to their work, either in records or in the lives of the people. The main facts regarding

the Nestorian Church in China are gained from an ancient tablet, which now stands imbedded in a brick wall, where it is supposed it was originally placed. Dating from about the year 781, this tablet bears record in substance to the following: The most virtuous Olopine came from Syria to China, in 635 A.D. The sacred books were translated in the imperial libraries; the sovereign investigated the subject in his private apartments, when, becoming deeply impressed with the truth of the religion, he gave special orders for its dissemination."

Later, emperors favored the new faith and caused churches to be built in every province. The truths taught included all the great teachings of Christianity, except the crucifixion and atonement. The lives of the missionaries were consistent with their profession, but Christian truth was somewhat accommodated to Chinese superstition. In later years the church lost all connection with the home church, lost the favor of the emperors, and soon drifted from the purity of Christian faith and practice. To-day only this tablet remains to tell the story of its work.

This, however, helps on the work of the Protestant missionaries in two ways: (1) It proves to the Chinese mind that this is not a new doctrine, and (2) it stands as a continual warning against compromise.

The Jesuits.—The first Roman Catholic to enter China was John of Montecorvino, who labored there from 1292 to 1328. He seems to have gained quite a following among the Mongols, who were then the ruling class, but, with a change of dynasty, his work seems to have been swept away, having taken no permanent hold upon the Chinese heart and life. The next man to gain an entrance to the long-closed doors was Matteo Ricci, who, by perseverance and consummate skill, finally entered the gates of Peking in 1601. Here his learning, his polite bearing and ready tact, together with a judicious distribution of gifts, soon brought him into favor with those in power, and we find him at the head of a large missionary enterprise. His methods, however, were not always above reproach. He did not hesitate to distort the truth in order to gain a hearing, nor to adjust the truths of the gospel to the prejudices of his hearers. In short, any means was good by which he could win favor for the church. After the death of Ricci, however, the imperial favor was soon lost, and in 1724 the propagation of the "Lord of Heaven Sect" was again strictly prohibited. In spite of persecution, however, there were still some 400,000 Catholics in the empire more than a century later.

Protestant Pioneers.—We have thus traced the beginnings of Christian teaching in China. It was reserved for a sturdy Scotchman to lay the foundations of the Protestant church in that vast empire. Robert Morrison had prayed to God that He "would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable." In 1807 he was sent to China by the London Missionary Society. While on his way a New York shipping agent remarked to him, "And so, Mr. Morrison, you really ex-

pect you will make an impression on the idolatry of the great Chinese empire?" "No, sir," was his ready reply; "I expect God will."

On landing at Canton, he adopted, as far as possible, the Chinese methods of life, and set himself about the tremendous task of mastering the language. Great difficulties were to be overcome. He found himself confronted by a language with no sign of an alphabet, but composed of tens of thousands of word pictures. Besides this, it was a crime, punishable by death, for any Chinaman to teach this language to a foreigner, so that his first teacher always carried poison, with which to end his life should he be discovered. Notwithstanding those difficulties he completed his Chinese grammar in 1812, translated the New Testament in 1813, completed the Bible by 1823, and finally brought out his great Chinese dictionary, which was published by the East India Company, at a cost of £15,000. Largely with the salary received for work with this company he founded the Anglo-Chinese College at Malacca. During the last few years of his life Dr. Bridgeman was associated with him in his work, while Mr. and Mrs. Milne had joined him as early as 1813. He died in 1834, after 27 years of devoted missionary service. During all this time he had seen not more than ten conversions, yet in self-sacrifice, in patient toil, in childlike trust in God, he had laid the foundations strong and secure, on which all subsequent missionaries have built.

The Doors Opened.—Much as we deprecate war at all times, and much as we condemn the opium wars, by which the traffic in this most destructive of all drugs was forced by an enlightened nation upon a helpless people, yet it is true that these same wars were the most potent agencies in opening China's doors to Christian teaching. Recognizing this fact, it is also a fact that these wars are to-day a stigma on the name of Britain, and a valid objection to all Christianity in the minds of many intelligent Chinamen. Taking this into account, with the dreadful havoc wrought by opium, it is an open question whether after all they have been a real advantage to the work of the missionary. Be this as it may, the direct result of these wars has been the opening of a territory, inhabited by 400,000,000 of people, to the unlimited preaching of the gospel of Jesus Christ. This has been accomplished in two stages. The first war (1841-42) culminated in the treaty of Nanking, by which five important ports were opened to foreign residence, while Hong Kong became British territory; the second war ended in the treaty of Tientsin (1858), followed by the Convention of Peking (1860), by which religious toleration and liberty of travel was granted throughout the empire.

Between these two wars occurred the great T'ai P'ing rebellion, which almost succeeded in dethroning the ruling dynasty. This rebellion was headed by a student, Hung Sin Chuen, who had been deeply impressed by the truths contained in a Christian tract, and who, although never himself baptized, gave as his avowed purpose the destruction of all idolatry, and the substitution of the Christian Scriptures for the teaching of Confucius. This rebellion was brought to a close in 1864 through the timely aid of "Chinese"

Gordon. During its progress some seeds of Christian truth were sown. Over a million copies of the New Testament were distributed; Christianity was advertised, although in a bad light, by the position taken by Hung, and last, by no means least, Li Hung Chang, China's greatest statesman, was brought into close touch with General Gordon.

In the opening of China's doors we must not forget the medical missionary. Wars have opened the way for legal residence in the country, but the healing touch of the Christian doctor has opened the way to the hearts of the people. Dr. Peter Parker (1835) was the pioneer of this work. He was followed by Dr. J. K. Mackenzie, whose successful treatment of the wife of Li Hung Chang, led to the opening of the hospital at Tientsin.

Fruits of the Gospel.—A table prepared in 1898 gives the following statistics of mission work in China. In that year there were 2,458 foreign workers in the empire, assisted by 5,071 paid native helpers. These workers man 469 central stations, from which they conduct work at 1,969 out-stations. The Protestant churches of China enroll more than 80,000 members, while more than 34,000 pupils are in attendance upon Christian schools. The contributions of native Christians amount to more than \$30,000 annually for the support of the gospel.

When we remember that less than one hundred years ago the first attempt at mastering the language was begun, and that the doors have been opened for missionary work only within the last half century; when we reflect on the antiquity of Chinese literature, religion and culture, and remember with what veneration they look upon the past; when we consider that, unlike Ricci, Protestant missionaries have rigidly adhered to true Christian principles of living with renunciation of all heathen rites and practices; when we look at all the conditions as they are, the above statistics appear nothing short of miraculous. Yet these statistics at best tell only the outward advance of the kingdom of God. As months and even years are often spent in laying the foundation of some large bridge, whose superstructure is built into perfection in a few weeks or days, so the foundations of the Christian church have been laid strong and deep during the past hundred years of work in China. Who can say what the future may not reveal? The thousands who have accepted Christ are only a handful among China's vast millions, but, as a class, they are consistent, self-supporting, and anxious for the spread of the glad tidings which they themselves have received. The darkness of heathenism is being broken through, and all along the eastern horizon are clearly seen streaks of morning light, the sure precursors of the coming dawn.

CHRISTIAN ENDEAVOR UNION OF KANSAS YEARLY MEETING.

The open meeting of the Christian Endeavor Society was held in the evening of Tenth month 7th, 1899, at 7.30 p.m.

After a service of song the devotional exercises were led by Willis R. Hotchkiss.

He advocated entire consecration, as we are not our own, but are bought with a price.

The officers elected for this year are: Celia Wood, president, Hesper, Kansas; Prof. Williams, vice-president, Wichita, Kansas; Alvaret Paddock, secretary, Emporia, Kansas; Wm. T. Albertson, treasurer, 1212 Euclid Avenue, Kansas City, Mo.

Celia Wood gave a short address, speaking of the privilege that we may make our work perfect.

We cannot accomplish anything of ourselves; we must have Christ for our companion.

She stated that the Executive Committee have decided to put Robert Norris in the field as superintendent of the work. He then spoke to the meeting. He asked the meeting to raise \$75. He called for a period of silent prayer, in which each person might commune with God, and ascertain how much the Lord wished him to give. Slips were then distributed through the audience, which were collected before the close of the meeting. The subscription in cash and pledges amounted to \$27.21.

A song, "My Jesus Knows," was then rendered by the Sisters Longstreth.

J. Edwin Jay was the next speaker. He thought the time had come when we should realize our bearings. The influence of Christian Endeavor has covered the earth. It has been a great popular movement. It has had a great wave of enthusiasm. It is a child of the church, and cannot live on enthusiasm or popularity. There must be deep spirituality in this body, that the early converts may be properly nurtured. This can only come through prostration of our wills to God. Christian Endeavor has placed on every feature of modern worship a new effect, in the direction of liberalism. When this movement first rose it struck so great a need that in the anxiety for the young people some of the instruction which should have been given may have been neglected. The future generation of our church will have for its advisers those who have been schooled in the Endeavor. What, then, are the needs of this society? What shall we do that shall stimulate young and old? We have consecration meetings every month. Should we have something deeper? Two things are necessary for the church. We need to study doctrine as gleaned from the Word. Our land has produced abundantly. There is no famine for bread, but there is a famine of the fundamental truths of doctrine. Martyrs have suffered for some statement of the doctrines of Christianity. Loyalty to the flag comes not from lectures, but from sacrifice. Prostrate the members of the Christian Endeavor before the cross of Christ, and then we shall see loyalty. Testimony accompanies the knowledge and experience of doctrine. We need testimony embodying the daily life. There is a strong element of free thought, socialism and liberalism in the world.

He would ground Christian Endeavorers in the fundamental doctrines which would be followed by living testimonies. This is the ground for consecration. Let us realize that the blood of Christ flowed for us.

Prof. Williams sang "The Soldier of the Christ."

The consecration service was led by C. C. Haworth, of Lowell Academy. Let every Christian Endeavorer present lift their hearts in prayer at this hour. "Pray ye the Lord of the harvest to send forth laborers into His harvest." The word consecrate means make sacred. Everything in our lives should be made sacred. "If any man come to me and hate not his own life, he cannot be my disciple." This was Christ's idea of consecration. His love for souls was more passionate than that of a lover for his mistress.

Opportunity was then given for individual testimonies, which was embraced by a large number of those present.

The Executive Committee state they have paid \$100 to the Alaska Mission and are out of debt. They have prepared a new constitution, which will appear in the printed minutes of the yearly meeting.

KANSAS YEARLY MEETING.

Kansas Yearly Meeting was held this year at Wichita, Kansas. The Meeting for Discipline opened at 10 a.m. on Sixth-day, the 6th of Tenth month. Two sessions of the Meeting for Ministry and Oversight had been held the previous day. The meetings this year were held in the rooms of the Friends' University.

There was quite a good attendance at the opening session. The first business after prayer had been offered and the opening minute read, was the reading of the names of delegates. It was ruled that in case of any vacancies in the delegations they were to be filled from the alternates by taking the names of those present, first in order. By this method full delegations were found to be present from every quarterly meeting, except Mt. Ayr, from which no delegates were present.

The minutes of visiting Friends were then read, the following being present at this session: Joseph Stanley and Lydia G. Miles, from Indiana; Josiah Dillon, Joseph Sopher, E. Howard and Ruth P. Brown, and Enoch and Rebecca G. Lewis, from Iowa; Martilia N. Cox, from Western; Willis R. Hotchkiss and Arthur B. Chilson, from Ohio; and Joshua Baily, of Philadelphia.

The usual committees were appointed to have the oversight of the devotional meetings, to revise the standing committees, and a business committee. Three of the quarterly meetings had forwarded the names of those they wished appointed on the Nominating Committee. These were accepted by the Yearly Meeting this time, but as there was some objection to this course, the question was referred to the delegates to consider and make such recommendations as they thought best.

The delegates decided to give quarterly meetings, desiring to do so, the privilege of forwarding names for this committee.

The report of the Railroad Secretary, having been approved, the meeting adjourned.

Sixth-day, 2 p.m.—After the reading of five epistles and the appointment of a committee to prepare replies, the report of the trustees was read. This stated that the amended charter, as proposed last year, had been duly filed; that the trust funds under care of the yearly meeting were properly invested; that the use of the rooms the yearly meeting was now occupying, and with heat and light, had been secured at a cost of \$150; that the trustees had secured the abatement of the tax against the dormitories connected with the Friends' University, and the taxes on the lots deeded to the University had been paid.

The report of the Printing Committee was accepted, and 2,500 copies of the minutes ordered printed this year.

A proposition from Grand River Quarterly Meeting, for the establishment of a new quarterly meeting, to be known as Shawnee, and to be composed of Shawnee and Iowa Monthly Meetings in the Indian Territory, was received, and the Nominating Committee was directed to propose names for a committee, which should have authority to set up such quarterly meeting if they deemed it right.

On request of Hesper Quarterly Meeting, it was decided to drop

from the statistical blanks questions numbered 20, 21, 22 and 23. These refer to the number of families, parts of families, and the number having daily reading of the Scripture with devotion; the latter is now included in the second query. The numbers heretofore obtained in reply to these questions have been so inaccurate as to be misleading.

A minute of Wichita Monthly Meeting, forwarded by Rose Hill Quarterly Meeting, was referred to a committee. This minute asked for the repeal of the regulation adopted last year, requiring that all Friends employed as pastors must be endorsed by the Executive Committee of the Evangelistic Board.

On request of Sterling Quarterly Meeting, quarterly meetings were authorized to fill vacancies on the Evangelistic Board until the next meeting of the yearly meeting; also to declare the position vacant if the person holding it became incapacitated to serve.

Seventh-day, 10 a.m.—The delegates reported for clerks: Edmund Stanley, presiding; Francis A. Wright, recording; Martha M. Woodard, reading, and Mattie A. Pitts, announcing, who were unanimously accepted by the meeting. This makes the fourth year without change of any of the clerks.

The information from quarterly meetings was then read. Two monthly meetings were established in Oklahoma and one discontinued. Four new meetings for worship were established in the yearly meeting; none discontinued. The ministers recorded were Susan Berry Sisson, Edmund Stanley, A. Lindley Haworth and Mary A. Sibbett.

It was explained in answer to a question that the first-named had been formerly a minister, had joined another religious body, and on rejoining our society had to be again recorded.

The reports which are now made by the quarterly meetings in lieu of answering queries were then read. Some of these showed that the meetings realized that their religious state was much below what they desired, but most of them thought they had reason for much encouragement, and there seems to be much real spiritual life in all the meetings. Some noted lack of love on the part of a few of their members, but reported a loving disposition to guard the reputation of others throughout the main body of their membership. Mention was made that some meetings for worship had been omitted because of not having a pastor or on account of their absence, or having no minister. Most of the reports speak of the benefits derived from Bible schools and Christian Endeavor societies, and referred to the pastoral system as a necessity.

A general discussion on the state of Society followed. Joseph Sopher was the first speaker. He was sorry to see that so much dependence was now being placed on the ministry. Meetings should not depend on ministry, singing, or any set rule or fixed plan. We need order in our meetings, but don't need vocal service or a continuous jingle of sound. Let us not be afraid of silence, a silence covered, crowned and honored of the Spirit.

Mattie D. Chandler said we do want to listen to the voice of Christ.

Sarah Harris, and many other Friends, praised God that the reports showed that so many of our people live up to the requirements of the gospel, and the meeting sang "Praise God."

E. Howard Brown spoke of the neglect in regard to attendance of business meetings. People who love to come to meetings for worship, and let some one else attend to business, are like young folks who appear only at meal-times and furnish no help with the household affairs.

Wm. Perry Haworth emphasized the same thought. He also referred to the small attendance at meetings on Sabbath evenings—those who loved much would be faithful at all times.

Albert Benson said we needed the fathers and mothers of the church at these and all our services. We need to be awake and lively, and not make "sleepy prayers."

Abel Bond could not understand how parents could go to their meetings and enjoy them, and leave their children at work.

Verling K. Stanley felt much encouraged, and wanted all to look on the bright side.

Absalom Rosenberger advised us to get all the people at work.

Seventh-day, 2 p.m.—The term of office of five members of the Friends' University Board expired this year. The delegates proposed the names of the same Friends, and they were reappointed for three years.

The Committee on Education reported: There are six acad-

emies, the total enrollment at which last year was 530; present attendance, 331.

This was followed by the report of the Board of Directors of Friends' University. The net enrollment last year was: Males, 57; females, 45. Two of the professors have been given leave of absence—John W. Woody to travel in Europe, and Bevan Binford on account of poor health.

Henry C. Fellow, Ph.D., has been elected professor of philosophy and education; Lucy Francisco, A.M., of German, and Laura E. Kirby, A.M., of French, language and literature.

The enrollment this year is now 144. Since the close of the school year, two office rooms, part of the main corridor, and dressing rooms have been completed.

The treasurer's report showed general receipts, \$1,535.21; expenditures, \$1,507.42; balance, \$27.79. Receipts from tuition, \$1,854.67; distributed to faculty, \$1,848.55; balance, \$6.12. Amount due University on Yearly Meeting appropriation, 1898, \$490.60; due from University to the president, \$400.

Received on Endowment Fund: From children's fund, \$141.71; from seventeen links, \$41; from Hobson fund, \$50; college association certificates, \$1,366.75; Jones fund in hands of trustees, \$1,000, making the total Endowment Fund, \$2,599.44.

The board proposed to start a Twentieth Century Thank Offering, to be closed with the yearly meeting in 1901, of which the meeting approved. A subscription toward same was taken up. The amount of this subscription cannot be stated, as some of it was conditional on the sale of land, etc., and direction made that similar collections should be taken in all the meetings of the yearly meeting.

They also proposed some changes in the Articles of Incorporation of the yearly meeting and by-laws for their own government, which were referred to the delegates.

On Seventh-day evening there was a meeting of the Christian Endeavor Union, which will be reported in that department.

On First-day meetings were held in the main hall at 8 a.m., 10 a.m., 3 p.m. and 7.30 p.m., which were well attended. There were also meetings at 10 a.m. in one of the class rooms and in a tent on the grounds. The meeting at 3 p.m. was devoted entirely to "The Story of the Canteen," by Joshua L. Baily.

Second-day, 10 a.m.—Minutes were read for Gilbert Bowles, from Iowa, and John Riley, from Wilmington, ministers, and Mary A. Cox, sister of Martilia N. Cox, from Western Yearly Meeting.

The report of the Indian Committee was next presented. The missionaries present—about a dozen—were introduced to the meeting; also Hiram and Ellen Blackfish, Modoc Indians, and Jennie Meek, a Sac and Fox Indian, who was educated at Wabash, Ind. Many interesting details of the work was given, and accounts of the triumphant death of several Christian Indians. One said, "Jesus hold me." "He no let go." The latter repeated again and again with uplifted hand, until death took place. An offer of land for an industrial school among the Choctaws, near Antlers, Indian Territory, was referred to a committee.

The report of the Friends' Missionary Board was presented. It told that the new church at Douglas, Alaska, had been so far completed that it was now being occupied, although it still needs seating and heating apparatus. The receipts during the year ending Ninth month 1st, 1899, were \$1,579.53, and expenditures on general account, \$1,134.10; expended on new meeting house, \$800, of which \$638 was from the building fund which has been on hand for some years.

Richard Smith, known as Dick Smith, and his son Richard, Alaska Indians, had removed to Klukwan, where they are engaged in missionary work among another tribe, going in their own canoe and supporting themselves. Authority was given to the board to approve the acknowledgment of ministers, as Douglas Monthly Meeting is not attached to any quarterly meeting.

Willis R. Hotchkiss then presented the cause of "Friends' Africa Industrial Mission." The yearly meeting appointed a committee to take the matter under consideration.

Second-day, 2 p.m.—The report of the Home Mission Committee was presented. The character of their work is visiting the sick and feeding and clothing the needy. A mission school is conducted on the west side, close by the railroad yards, at Emporia, Kansas—average attendance, 77—and a request was made for aid

in erecting a building for same. They now having the ground and \$200 on hand. This was referred to the delegates.

The delegates reported in favor of taking up a free-will offering for this school, but being so late in the session it was deferred until next year.

The Evangelistic, Pastoral and Church Extension Board next submitted the reports of their Executive Committee, General Superintendent and Treasurer: \$348.95 had been received by the treasurer, of which \$321.25 had been expended. A subscription was entered into, amounting to \$180.47. The statistical report showed: Revivals, 77; conversions, 355; renewals, 361; sanctified, 71; applications for membership, 133; pastors, 70, of whom 13 were supported, 47 partly supported, and 10 supported themselves.

The names of the new members of the board nominated by the quarterly meetings were read for approval, as well as those holding over another year. The board is composed of two persons from each quarterly meeting. The clerk was authorized to endorse a minute for Calvin C. and Mary M. Kesinger, who propose to visit Palestine, and in returning London Yearly Meeting. At a later session similar authority was given in regard to Cyrus C. Brown, who expects to visit in England.

On Second-day evening the usual missionary meeting was held. Gilbert Bowles made the principal address, taking as his theme, "The World Now Open to the Gospel." He described the different efforts to spread the gospel from the time of the apostles. The program was varied with singing and short addresses. One song, "Be a Golden Sunbeam," was rendered by several little girls. The audience was given an opportunity to express their sympathy with Mida Lawrence, who is now on her way to Douglas at her own expense, by a rising vote. Many were dissatisfied with this, and a spontaneous free-will offering was then made for her, amounting to \$43. At the close of the meeting a collection of \$100 was taken for the general work.

Third-day, 10 a.m.—The report of the treasurer was read and approved. Receipts during the year, \$1,543.16; expended, \$1,347.87; balance on hand, \$764.07. Due from the quarterly meetings, \$1,092.15, of which \$559.28 was from Cottonwood Quarterly Meeting. Due by the yearly meeting, \$1,399.90, of which \$240 is due Associated Executive Committee on Indian Affairs. Balance of building fund on hand, \$110. The yearly meeting directed that hereafter the treasurer should close his books on the first of Tenth month.

The delegates proposed no change in ratio of apportionment for assessment. On their recommendation, the following appropriations were made from the building fund: Glen Elder, \$35; LaFayette, \$50 (this meeting is in Cottonwood Quarterly Meeting; the name was directed changed, as there is a meeting of that name in Hesper Quarterly Meeting); Prairie Centre, \$25, all being in Kansas.

The delegates also recommended the appointment of Cyrus R. Dixon, of Lawrence, Kansas, as statistical secretary, which was approved. They also recommended that the changes in charter and by-laws be adopted. The meeting decided to refer these to the trustees and University Board until next year.

Third-day, 2 p.m.—The committee in care of Bible Schools reported 78 Friends' schools, 56 Union schools, 3 mission schools. Enrollment, 6,259; average attendance, 4,366; collections, \$1,286.69; paid to missions, \$325.98.

The Committee on Nominations reported. Only one-third of each committee now changes in course each year, and almost all of these were reappointed. The Evangelistic, Pastoral and Church Extension Board reported the reappointment of Eliza H. Carey as superintendent, and the following Executive Committee, viz.: Eusebia S. Couch, president; Verling K. Stanley, vice-president; Henry H. Townsend, secretary, Hesper, Kansas; and Nathan W. Ridgway, treasurer, McLouth, Kansas. Money is to be sent to the secretary, as the treasurer is from home at present.

Fourth-day, 10 a.m.—The meeting appointed Henry C. Fellow and Hannah E. Sleeper to render assistance to the proposed "Friends' Africa Industrial Mission," but decided not to take part in the management of same. The yearly meeting also decided at a later session not to appoint members of the reorganized American Board of Foreign Missions, the meeting preferring to wait in both instances until the matter comes up next year in the proposed uniform discipline.

The report of the Committee on Temperance was approved. It

stated 32 members had used intoxicants and 210 tobacco; 427 meetings had been held and 3,082 pages of tracts distributed. Quarterly meetings were directed to revise their representation on the Representative Meeting, and the Nominating Committee was directed to revise the yearly meeting's list of members. A testimonial of Argonia Monthly Meeting for Caleb Johnson was directed printed.

John D. and Margaret H. Miles were encouraged to accept in behalf of the meeting the proposed gift of land for an industrial school at Antlers, Indian Territory.

The Committee on Academy Titles reported two of our academies nearly ready to transfer title to the trustees of the yearly meeting. The Committee on Public Institutions reported some work done. They were directed to arrange for a proper representation of our meetings at the national conference on criminal and charitable institutions, at Topeka, Kansas, next spring.

Fourth-day, 2 p.m.—The Committee on Literature and Peace reported 90,000 pages of tracts distributed, and 20,000 more now in bundles for the quarterly meetings. They had published the "Readers' Guide," which gave the advantage of low postage, and was equivalent to the distribution of 300,000 pages. Total cost, \$210.91; now owing, \$49.94.

On report of committee on Wichita proposition, the regulation as to ministers being endorsed by the Executive Committee was allowed to stand, but the right of appeal to the full Evangelistic, Pastoral and Church Extension Board was granted parties feeling aggrieved.

Resolutions requesting the Senate of the United States to approve the action of the Peace Conference at The Hague in regard to arbitration were adopted, and directed sent to all Senators from States embraced in the territory of the yearly meeting.

A proposition from Cottonwood Quarterly Meeting, as to the platting of cemeteries and sale of lots, was referred to a committee to produce a well-matured plan next year.

One Friend was appointed in each quarterly meeting to solicit funds for an electric lighting plant for the University, to cost about \$575. The general statistics showed 122 meetings, 11,064 members, 131 male and 33 female ministers; meetings without ministers, 21. Stella Quarterly Meeting reported 8 meetings, but noted 31 places where the gospel is preached. It was directed hereafter to have one question number of meetings, applying only to meetings held regularly each week, and another to meetings held at greater intervals. No report had been received from Grand River Quarterly Meeting, so last year's figures were used.

Fifth-day, 9 a.m.—A letter from John M. Weeks, in regard to some provision for aged ministers, was read, and the matter left to the serious consideration of Friends until next year.

The delegates made their final report, ordering \$1,300 raised, and appropriations as follows: To pay part expenses of Committee on Proposed Quarterly Meeting, \$20; Bible School Committee, \$25; Board of Visiting Friends, \$44.20; Executive Committee on Indian Affairs, \$80; Evangelistic Superintendent, \$300; Friends' University, \$800. The yearly meeting ordered that the latter should be exclusive of taxes, which are to be paid by the trustees.

On recommendation of the Business Committee, the meeting endorsed the "Million Voters' League."

The report of the Biblical Institute, held at North Branch, Kansas, Eighth month 1st to 7th, was read, at which seven quarterly meetings were represented. Resolutions adopted by it, asking for the disuse of oaths and affirmations in the courts of Kansas, were not united with by the yearly meeting.

Sabbath schools were recommended to give one collection each month to the Alaska Mission, and the collection on Children's Day to the Children's Endowment Fund of the University.

A letter was read, notifying the meeting of the formation of the Educational Association of Friends in Nebraska, and they were encouraged to send reports to the yearly meeting.

Quarterly meetings were directed hereafter to base the number of their delegates on their membership as it appears in the printed minutes of the previous year.

The caretakers and the committee having the oversight of the devotional meetings and the preparation of epistles reported. The minutes prepared by the clerks, describing the exercises of the Meeting of Ministry and Oversight, and of the yearly meeting, were read. Then after a few loving words of farewell and thankfulness, the meeting adjourned, to meet next year at Lawrence, Kansas, if the Lord will.

News from the Field.

Our aged Friend, Lawrie Tatum, has felt compelled, on account of feeble and declining health, to turn over the agency for THE AMERICAN FRIEND to a younger man. He has for many years been a most loyal and practical supporter of the paper, and he writes now, "I highly value the paper." We are glad he has been favored to finish and to publish his account of Friends' work among the Indians, a good part in which he has taken. His book is published by John C. Winston & Co., under the title, "Our Red Brother." It will soon be reviewed.

The following lectures have been arranged for at Haverford College on the library lecture course for Biblical instruction:

Fifth-day, Tenth month 19th, 1899, Canon Rawnsley, of Kew-
 Wick, England, "How I Saw Pharaoh in the Flesh" (Illustrated).

Second-day, Tenth month 30th, 1899, Professor Richard G. Moulton, Ph.D., of the University of Chicago, "The Literary Study of the Bible as Distinct from Theology or Criticism."

Rufus M. Jones addressed a large company of Friends at Baltimore on the evening of the 18th, under the auspices of Friends' Association for Christian Work. It was the first meeting of the year.

In answer to the prayer, "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest," Wilbur A. Estes and Julia B. Estes, his wife, sailed on the Coptic, the 29th of Ninth month, for China. It will be of interest to the readers of THE AMERICAN FRIEND to know of the last hours spent in San Francisco before sailing. The Friends' Christian Endeavor had a farewell meeting on the 28th. A good program was rendered, representing the different fields where Friends have established work. Several good songs were sung. One sung by Chinese girls—"This is why I Love My Saviour"—was very touching, and the meeting was closed by Christian Endeavor benediction, after which refreshments were served and Godspeed given to the missionaries. Charles H. Staller, having just arrived from San Diego, Cal., to see the missionaries sail, brought greetings. He said: "This hour comes in answer to prayer. It brings with it no sighs or tears. When the Master says go, we should rejoice. When He says stay, we should obey, and, under the leadership of the Holy Spirit, we are to receive commission and witness to a finished work. We are not to convince, convict or convert; we are to witness. The Holy Spirit will do the rest, and His work is best." Wilbur A. Estes spoke of his call to China, which was very interesting. He said God had given him the call and commission to go, and every one ought to be represented in the "go ye" by man or money.

Julia B. Estes said many expressed sympathy for them in their undertaking. She said: Others need sympathy more than we—those living in sin and those far away for whom Jesus died. The future is bright to-night; there is light all the way. I am not called to do great things. My life is made up of little things. I am delighted to go. God bless those who stay. Remember us when you pray."

The state room, No. 16, on the Coptic had been visited at an early hour. Voices of prayer and praise mingled together until the ship sailed. The room had been nicely decorated and sealed messages left to be opened on different days of the voyage across the deep. When the ship sailed not a tear was seen, and those on the landing sang, "God be with you till we meet again." May God hasten the day when more may go or send. May these two lives which are upon the altar of sacrifice to God and service for men inspire others to hear the "Go ye," and may they respond, "Here am I; send me."

OHIO YEARLY MEETING.

J. B. and E. J. Emery, of Ypsilanti Monthly Meeting of Friends, who have been laboring in the service of the Master in Brazil and Argentine Republic, are returning home on account of poor health. Their future address will be Manton, Wexford County, Michigan.

Peoria, Ohio.—We have been blessed with the privilege of having Charles D. W. Hiatt, of Fairmount, Ind., with us for a few days, conducting a tent meeting, which has proved to this place a great blessing. The gospel was preached with the power of the Spirit, and many were greatly blessed, some converted and some saw their privilege in the gospel as never before. While preach-

ing one night the evangelist seemed impressed to say plainly to some one near him not to leave the tent until he was saved, for he might not have another chance, and one man who was there and well at the time, next morning fell dead, proving to the people that life is uncertain. A class was organized, and a meeting house is being built. We pray God to bless the good work.

H. E. J.

PHILADELPHIA YEARLY MEETING.

The monthly meeting, which is held on Twelfth Street, below Market, Philadelphia, and which includes Haverford Meeting in its membership, has for several years past held an evening session for business during seven or eight months of the year, to secure the attendance and promote the interest of its young men. The first of these sessions for the current season was held on the evening of the 18th inst., and was attended by nearly sixty. A large proportion of these were between twenty-five and forty years of age, engaged in mercantile life and employed as officers and clerks of financial and other corporations. After the adoption of answers to three queries, to be forwarded to the quarterly meeting, attention was called to the admitted neglect of week-day meetings, both for worship and discipline, and the meeting was invited to consider the causes of this neglect and to seek a remedy. A short discussion sufficed to show that the subject was one of profound interest; that it touched the very essentials of spiritual life, individual and corporate, and that it required careful study and deliberate treatment. It was therefore remanded to the next monthly meeting, when it is hoped the causes of the delinquency may be honestly and prayerfully sought and ultimately dealt with in the fear of God.

Muncy Meeting is held in the village of Pennsdale, in Lycoming County, Pa., about 185 miles distant by rail from Philadelphia. It completes this year the first century of its existence. Its attendance on First-days, at this season of the year, is from forty to fifty-five persons. At times in the past it has been blessed with resident ministers of much power and religious influence in the community, but for many years past no recorded minister has resided in its neighborhood. Within the past three months, however, it has received an unusual succession of visits from ministering Friends from other parts, including Charles Rhoads, of Haddonfield, N. J.; Zebedee Haines and Cyrus Cooper, of West Grove, Pa.; John S. Kimber and Mary E. Kimber, of Newport, R. I.; Francis Smith, of Plymouth, England; Mary R. Haines and John B. Garrett, of Rosemont, Pa., and William C. Allen, of Moorestown, N. J. These visits have attracted some outside attendance, and it is hoped will bear fruits to our Heavenly Father's praise.

KANSAS YEARLY MEETING.

Washington, Kansas.—Our academy has opened this fall with an attendance of sixty. A larger number than usual are taking the first year academic work. We regret very much that Friends' children do not make up a larger percentage of our attendance.

A. D. STANTON.

INDIANA YEARLY MEETING.

Sara P. Morrison acceptably attended Friends' Meeting at Rayville in the love of the gospel on the 15th inst.

Spiceland Quarterly Meeting was held Ninth month 9th. The visiting ministers were Elwood Scott, Matilda Parker and Gretta Retz. The gospel was preached with power, and a large amount of business was transacted in love and harmony.

Knightstown, Ind.—Elwood Scott's health is much improved, so he attended meeting at Louisville, Henry Co., Ind., last Sabbath. He will go to Canada shortly for evangelistic labor this winter.

Alpheus Trueblood has been secured by Friends of Carthage for their pastor the coming year.

A. M. Kenworthy has so regained his strength that he thinks he will be able to do gospel work the coming winter.

Vanwert, Ohio.—Two Friends are wanted to engage in pastoral work in Vanwert Quarterly Meeting. We want them to locate near the meeting, and engage in work in two or three meetings. A reasonable support will be furnished. Write to F. C. Stanley, Vanwert, Ohio, superintendent of the Quarterly Meeting.

News and Events.

Events in the South African war are progressing with considerable rapidity. Two important engagements occurred last week between Boer and English forces, the most serious being that at Glencoe, just north of Ladysmith, in Natal, when the Boers were overwhelmingly defeated by the enemy. The Boers seem to have outnumbered the English, and, in addition, had the advantage of a position difficult to attack. They also caught the English unawares, and had they possessed the discipline and practice of the enemy, it could hardly have been possible for them, with all their indomitable courage, to have been defeated, and that so disastrously. The Boer forces were commanded by General Joubert. The casualties of the English amounted to about 200 killed and wounded. As an offset to the Glencoe defeat the Boers captured Vryburg, the capital of Bechuanaland, on the western border of the Transvaal, on the railway between Mafeking and Kimberley. This place was taken, it is reported, with little bloodshed. It is important in that it is the headquarters of the Bechuanaland border police.

The French Minister of the Colonies, M. Decrais, has lately received an official despatch announcing that Captain Voulet and Captain Chauvine, of the outlawed French expedition in the Soudan, whose members recently massacred most of the members of the expedition under Lieutenant Colonel Klobb, sent to arrest those officers on charges of cruelty and insubordination, have been shot by their own men. It appears from the despatches that the cold-blooded treason, which is the background to the tragedy, should be credited to Lieutenant Colonel Klobb alone, he being solely responsible for the massacre. His purpose, it is said, was to form a state independent of French control.

Philadelphia, perhaps, to a greater degree than any other city, is the victim of gross election frauds. The population of the city, while less cosmopolitan than that of New York, suffers from more inadequate registration laws. The returns are easily susceptible to "manipulation," and estimates have been made, which are very generally accepted as accurate, which show that the extent of frauds in Philadelphia varies from 30,000 to 80,000 voters

Quieting vs. Irritating Food Try Grape Nuts

"Chinese dogs are taught to subsist upon boiled rice with a little milk, and become so placid that they will not even bark," says Dr. Oswald.

This seems to demonstrate the fact that a largely vegetable diet inclines to quiet the nervous system, where, on the contrary, a diet composed largely of flesh is ultimately irritating, particularly to one confined mostly to mental work.

Grape-Nuts was placed on the market for the use of brain workers. It is a concentrated nourishing food, containing in its make-up minute particles of phosphate of potash obtained from the field grains. This, when combined as nature combines it in the human body with albumen, makes the gray matter of the brain and the nerve centers; therefore, the use of Grape-Nuts supplies the brain worker with steady renewal of the daily losses from his employment. Grape-Nuts do build brains, as can be demonstrated by ten days or two weeks' use. There comes a steady, sturdy feeling of independence and strength.

The question of properly selected food is the question of the day, and the individuals who give this question their care and attention, will become best fitted to make a success in life. Grocers sell Grape-Nuts food.



at each election. The padded assessors' list forms the basis of the structure of fraud, after which comes the polling of illegal votes, and then the work is completed by false counting on the part of the election officers. There has been a deep indifference to the evils of the system, but there are evidences that a general awakening is gradually going forward. An influential portion of the press of the city are taking an active interest in the crusade against corruption in political circles. Among other objects of attack is the Public Building Commission, which has rested upon the city like an incubus for so many years, and which has already expended over \$20,000,000 of the city's money. It is difficult to reach, but it is earnestly to be hoped that its days will soon be numbered.

At a meeting of the Supreme Council of India, on the 20th, the fact was brought out that the present famine affected areas comprise 100,000 miles of British territory and 250,000 miles of territory of native states, each section containing upwards of 15,000,000 people. The situation in the central provinces was recognized as being distinctly grave. Very high prices have prevailed in many sections, but it is thought that the extreme limit has been reached and that food supplies from Mirma and Bengal will prove sufficient. A quarter of a million of people are receiving assistance.

An agreement has been reached between the United States and Canada regarding the Alaskan boundary line which is to be observed until a permanent adjustment of the dispute can be arrived at. The line decided upon was proposed by Secretary Hay, and appears to be entirely satisfactory to the interests of this country and Canada as well.

NOTES.—The Pullman and the Wagner Palace Car Companies have consolidated, the capital stock of the new company amounting, it is reported, to about \$100,000,000.—Admiral Dewey has expressed himself as unwilling to be a Presidential candidate.—The third yacht race in the international series for the America cup was sailed by the Shamrock and Columbia on the 20th, the Columbia winning by six minutes and thirty-four seconds. This, which was the third victory for Columbia, gave the American yacht the honor of keeping the cup on this side of the Atlantic.—A disease which has broken out in South America, and which was declared to be bubonic plague, is spreading rapidly. There is, however, doubt as to the character of the disease.—An Anti-Imperialist Conference met in Chicago last week, attended by many prominent men throughout the country.—An epidemic in Japan has killed 12,000 persons.

WHAT COLONEL WARING'S BROOM DID.

It was Colonel Waring's broom that first let light into the slum, says Jacob A. Riis, in the October "Atlantic." That which had come to be considered an impossible task he did by the simple formula of "putting a man instead of a voter behind every broom." The words are his own. The man, from a political dummy who loathed his job and himself in it with cause, became a self-respecting citizen, and the streets that had been dirty were swept. The ash barrels which had befouled the sidewalks disappeared, almost without any one knowing it till they were gone. The trucks that obstructed the children's only playground, the street, went with the dirt despite the opposition of the truckman who had traded off his vote to Tammany in the past for stall room at the curbstone. They did not go without a struggle. When appeal to the aldermen proved useless, the truckman resorted to strategy. He took a wheel off, or kept a perishing nag, that could not walk, hitched to the truck over night to make it appear that it was there

for business. But subterfuge availed as little as resistance. In the Mulberry Bend he made his last stand. The old houses had been torn down, leaving a three-acre lot full of dirt mounds and cellar holes. Into this the truckmen of the Sixth Ward hauled their carts and defied the street cleaners. They were no longer in their way, and they were on the Park Department's domain where no Colonel Waring was in control. But while their owners were triumphing, the children playing among the trucks set one of them rolling down into a cellar, and three or four of the little ones were crushed. That was the end. The trucks disappeared. Even Tammany has not ventured to put them back, so great was the relief of their going. They were not only a hindrance to the sweeper and the skulking places of all manner of mischief at night, but I have repeatedly seen the firemen baffled in their efforts to reach a burning house, where they stood four and six deep in the wide "slips" at the river.

Colonel Waring did more for the cause of labor than all the walking delegates of the town together, by investing a despised but highly important task with a dignity which won the hearty plaudits of a grateful city. When he uniformed his men and announced that he was going to parade with them so that we might all see what they were like, the town laughed and poked fun at the "white wings"; but no one went to see them who did not come away converted to an enthusiastic belief in the man and his work. Public sentiment, that had been half reluctantly suspending judgment, expecting to see the colonel every day "knuckle down to politics" like his predecessor, turned in an hour, and after that there was little trouble. The tenement-house children organized street-cleaning bands to help along the work, and Colonel Waring enlisted them as regular auxiliaries and made them useful.—Jacob A. Riis, in the October "Atlantic."

A cow in spectacles! This, you think, must, indeed, be a funny sight. Surely some one must have been playing a trick on that dignified animal, and you wonder that she did not resent the disrespect shown to her with a poke from her horns!

But the truth is this cow is very glad of the spectacles, for she is not an English cow, feeding in green, sunny meadows, among buttercups and daisies, but a native of the cold country of Russia.

Here the snow lies on the ground for more than half the year, and the cattle wandering over the great steppes have to crop their scanty meal from the small tufts of grass which here and there can be seen pushing above its snowy counterpane.

The rays of the sun on the snow make it shine with dazzling brilliance, which causes what is called "snow blindness" to unprotected eyes.

Arctic explorers and alpine climbers in early times used to suffer much from this complaint until it became the custom to wear smoked glasses.

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Pond's Extract

(Avoid Substitutes)

Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

Relieves Pain

The Russian cows endured much misery and pain from the same causes, until a man, whose heart was touched by the sight of their sufferings, hit upon the happy idea of inventing large spectacles, which could be securely fastened on to the cow's nose.

At the present time, in traveling across these wide snowy steppes, stretching for hundreds of miles, one may see thousands of these cows placidly and contentedly feeding, their eyes protected from the glaring whiteness of the snow by great smoked goggles. They look funny, certainly, but even cows are too sensible to object to a ridiculous appearance if it adds to their health and comfort!—"Sunday Reading."

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

DR. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.,

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day . . 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day . . 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

THE MINISTER'S COFFEE.

Hurt Him Worse Than the Devil Did.

"I used the old-fashioned Coffee from my babyhood, and like many others, thought I could not live without it. Was in the army four years during the Rebellion and came out very much broken in health. I was compelled to quit the active work of the ministry for more than a year at a time, suffering terribly from stomach and intestinal troubles and torpid liver, with the consequent nervous headache and prostration, lumbago and rheumatism.

"Four years ago, being confined to bed with these troubles and ulceration of the liver, my physician positively forbade the use of coffee and brought me some Postum Cereal Food Coffee. Since that time, myself and family have used no other coffee. All my intestinal trouble has been greatly relieved, and I no longer suffer from rheumatism and very little from torpid liver or biliousness.

"I am fully convinced that coffee is very largely responsible for the greater part of all stomach, intestinal and liver troubles from which people suffer. I am now 58 years old, and my health has been so much improved that I do as much work as I ever did, and with about as much comfort. I can conscientiously attribute it chiefly to the use of Postum Cereal Food Coffee. There are several friends who have had valuable experience with the leaving off of coffee and the use of Postum Food Coffee. It gives me pleasure to add my testimony to help humanity to understand that the very general cause of sickness is, I consider, largely attributable to mistakes in the use of food and drink." Rev. J. A. Flickinger, Pastor of the Lutheran Church, Ray's Hill, Pa. Grocers sell Postum Coffee, and Postum Cereal Co., Ltd., make it at Battle Creek, Mich.

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.

First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.
There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day . 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m
Fourth-day, Prayer Meeting, . . 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month . 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day . 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

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They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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A BANKER'S GENEROSITY.

In a chapter of reminiscences, of Von Bunsen and his friends, in the October "Century," the Hon. John Bigelow tells this anecdote of Humboldt:

One day he was dining with Mendelssohn, the banker, and, an unusual thing for him, was very silent. His host, remarking it, observed to Humboldt that he was sure he must be ill.

"No," said Humboldt, "but I am in great trouble. Only ten minutes before leaving my apartment to come here I received from my landlord a note informing me that he had sold the house in which I reside and that I must move. The very thought drives me to despair. I really cannot bear to move again."

Mendelssohn gradually led Humboldt into conversation, during which he found time to write a note and receive an answer to it. He then took Humboldt aside, and said: 'By this note I learn that I am now the owner of the house in which you reside. The condition, however, upon which I have become its possessor is that you continue to occupy your apartment in it as long as you live.'

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THE TEMPLE OF FAME.

"How far away is the Temple of Fame?"
Said a youth at the dawn of day;
And he toiled and dreamed of a deathless name;
But the hours went by and the evening came,
That left him feeble, and old, and lame,
To plod on his cheerless way.

For the path of Fame is a weary climb
Up a mountain, steep and high,
There are many who start in their youthful prime;
But in the battle with fate and time,
For one who reaches those heights sublime
Are thousands who fall and die.

The youth who had failed could never guess

The reason his quest was vain;
But he sought no other to help or bless;
He followed the glittering prize, Success,
Up the narrow pathway of Selfishness,
And this had been his bane.

"How far away is the Temple of Good?"
Said a youth at the dawn of day;
And he strove, in a spirit of brotherhood,
To help and succor, as best he could,
The poor and unfortunate multitude
To climb to the heights above;
On their hard and dreary way.

He likewise strove with adversity,
But his dream was ever of men made free,
Of better days in the time to be,
And self was buried in sympathy—
He followed the path of Love.

Nice Assortment of Suitings

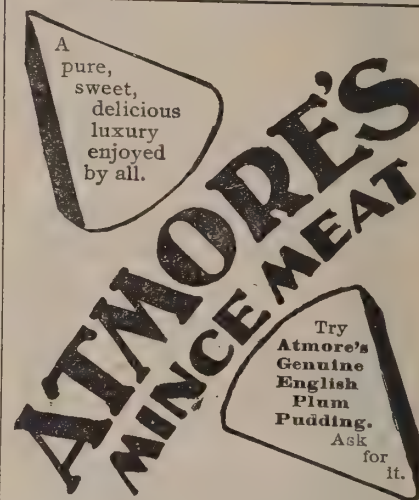
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He was careless alike of praise or blame;
But after his work was done,
An angel of glory from heaven came
And wrote on high his immortal name,
Proclaiming this truth, that the Temple of
Fame
And Temple of Good are one.

For this is the lesson that history
Has taught since the world began;
That those whose memories never die,
That shine like stars in our human sky
And brighter grow as the years roll by
Are men who have lived for Man.
—"Denver (Col.) News."

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This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

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A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

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DIED.

HOLADA Y.—Elizabeth J. Holaday, of Vermilion Grove, Ill., died Eighth month 18th, 1899, aged 80 years. She was for about fifty years a member, and for many years an Elder, in Vermilion Monthly Meeting. She died in the triumph of Christian faith.

HAM.—Rebecca H. Ham, daughter of Archibald and Ann Edwards, died at her home in Harveysburg, Ohio, Ninth month

10th, 1899, aged 81 years. Her faith in God sustained her under all the sad visitations of her life. The greater part of her life she was a member of Harveysburg Meeting.

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Attorney and Counsellor-at-Law

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Whittier, when driving to the station, frequently loaded his buggy with children, gave them a ride, and so missed his train. A joyous shout always welcomed his appearance. Shelley delighted to sail paper boats on the pond with the children. Grim, sour, dyspeptic Carlyle was an excellent customer of the candy woman, whose stand was close by his house. He always kept his pockets filled with her wares for the benefit of the poor urchins whom he met in his walks. Dr. Johnson, who was so gruff that people called him Ursa Major (the Great Bear), used to slip pennies into the hands of poor children

asleep on the doorsteps, that they might be sure of a breakfast. Goldsmith, who knew him intimately, said: "No man alive has a more tender heart. He has nothing of the bear but his skin."

Harriet Martineau tells a pleasing incident of Wordsworth, who was rather unapproachable. She says: "In winter he was to be seen in his cloak, his Scotch bonnet and green goggles, attended, perhaps, by half a score of cottagers' children, the youngest pulling at his cloak or holding up his trousers, while he cut ash switches out of the hedge for them."

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"To conclude: If we live well here we shall live well there; and I can tell you no more if I preach for a year."

Then he pronounced the benediction.

This sermon, however, is not as short as the famous charity sermon of Dean Swift. His text was: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

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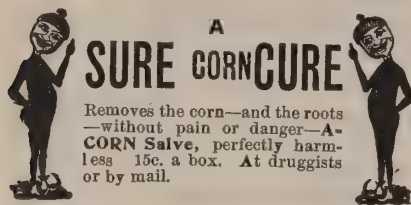
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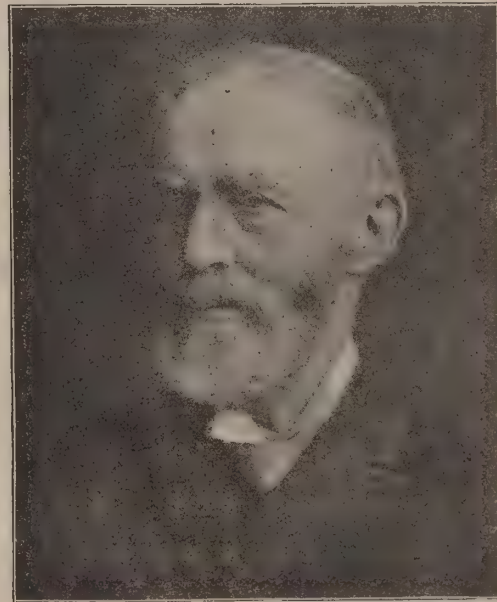
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No. 44

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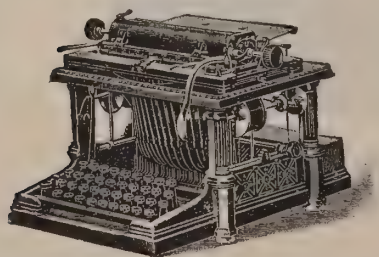
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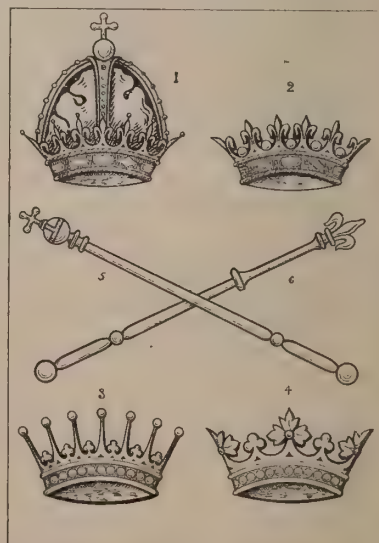
The author of this work, an eminent designer in stained glass, has been impressed with the fact that in art education of our day the subject of Symbolism seems to have been overlooked. "Very little direct instruction upon it seems to be given in the art schools, and graduates are left to learn at haphazard or to guess at the meaning of the symbols that are used so lavishly in our churches." The reason for this general neglect is to be found in the fact that the many works on the subject were written by and for the theologian and the archaeologist, and are too abstruse to be used as works of popular reference.

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The American Friend

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"That they all may be one."

Vol. VI.

PHILADELPHIA, ELEVENTH MONTH 2, 1899.

No. 44.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

NEITHER COLD NOR HOT.

THE charge against the Laodicean Christians nearly twenty centuries ago might very well have been written to describe the condition of multitudes of Christians to-day: "Thou art neither cold nor hot, but lukewarm." We are continually asking why the church is not more powerful—why it is not a mightier force in the world. The answer is here.

How much commerce and traffic would be done by our locomotives and steamships if they used lukewarm water in the boilers? There is no impelling force in half-warm water. The steam comes only when the water approaches or passes the boiling point, and with the steam comes the power.

Who would expect to light his house with electricity by an electric current which merely *warmed* the wire in the light-bulb? The light comes only when the wire glows with a white heat. What blacksmith would try to weld his iron bars by *warming* them in his furnace? No, he thrusts them into the glowing coals and then blows the flame to its intensest heat. Then, when the metal is soft from the white heat, he smites the two into one with his ponderous hammer.

It is just as impossible to get spiritual power, or to get spiritual work done, where the church members are only lukewarm. It will be found that the spiritual momentum of a church, the power it exerts in the community, the radius of its influence, depend very closely upon the intensity of devotion of its members; and by intensity of devotion we really mean positive, active *faith*. Men must *CARE* for a thing in this world to make it succeed, for nothing advances unless it is pushed by those who believe in it.

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and who never think of it again for a week. Everybody says that it is absurd. But is it not too nearly the way many churches are managed? The spiritual life gets just about up to the *warm* point on the first day of the week, and then slowly cools down to the zero point, until it is warmed up again. The mission of the Church cannot be accomplished by those who never get beyond the warm point and who do not even keep up to that! "I am come to cast *fire* on the earth," says the Master, "and what will I, if it be already kindled?"

We know, of course, the dangers of misdirected heat, misguided energy, zeal without knowledge, and we never want to see the head and the heart divorced. But we believe the great need to-day is an increase of spiritual temperature. We need to have the heart beat and throb with love and devotion, and we need the white heat of intense faith.

OUR SPIRITUAL HERITAGE.

EACH branch of the church stands for certain distinctive truths or principles, which it especially emphasizes, and it can exist, live and do its work in the world only as it realizes what its root, or seed, principles are and learns how to make them effective. In order to do this, it must know something of its own history; it must examine and learn to appreciate its spiritual heritage. It must know what its martyrs died for, and what its saints lived for. One of the serious features in our own branch of the church at the present time is the seeming lack of interest in our history. It is rarely that one finds a Friend who understands either the present or the past of his own denomination. To most the past is a dead past. It is a sealed book. Quakerism is for them like Melchisedec—it has no origin that is known.

The result is that many of us have very vague notions of what our message is, what our mission is, why we exist, or what we have to preserve. The part of the tree beneath the soil is no less important to the tree's life than the part above, and somewhat so the past history of a people—its acquired heritage should have a mighty influence upon its present life.

On the contrary, almost nothing—certainly nothing adequate—is done in America to preserve and transmit our spiritual heritage. Speaking in a general way, our children grow up and go out into life with absolutely no knowledge of our history as a people, and no clear conception of our mission in the world. Our new members come in from other denominations, or from none, and have only the dimmest idea of the body into which they come. They are not to blame for their ignorance, and they are not to blame that they have in many places quite changed the character of the meeting where they have come in large numbers. How much time has been spent, either before they came or after they were enrolled, in instructing them in the truth as we have been interpreting it for over two hundred years? This is no unimportant matter, but one on which our very existence as a branch of the church depends. Does any one suppose the Jews could have preserved an independent existence among all the peoples of the earth, moving like a gulf-stream which keeps its definite course in the midst of the waters of the ocean, had not every father felt that it was his sacred duty to make his son know and love the history of the "peculiar people," and believe in its mission and future glory? Never. This faithfulness in passing on the heritage is the sufficient explanation of the persistence of the Jews. Now, no religious people in the world, with an existence of two and a half centuries, has a more remarkable or a more instructive history than we have, or one more marked by divine favors. Our schools and colleges ought to interpret it to their pupils and students; our homes ought to make the children feel its worth and meaning, and our meetings ought to devise means and methods to instruct their members—not only in the history of the past, but in the mission of the present.

WAR'S CUP OF WOE.

THE following item, sent out by the Associated Press last week, helps us see, though we cannot *feel*, what must be the almost daily scenes in the towns and villages of the Transvaal, where nearly all the men are under arms:

A private message from Ladysmith to-day, says that a messenger, who had just arrived from Pretoria, says, the women there are weeping and wailing on the market place. Three trains

have been despatched from Klerksdorp to fetch the wounded from Mafeking. It is estimated there are seven hundred killed and wounded, and it is stated at Pretoria that the British casualties are only eighteen.

The sight of men dying or lying wounded on the field never completes the picture of a battle. Most of the bullets which pierce a human body on the field pierce a human heart in some far-off home. The paper which tells us about this market place, with its crowd of weeping, wailing women, wives and mothers, who have lost their loved ones, also tells us about the "marvelous heroism" of the soldiers. It is this marvelous heroism of soldiers in the heat of battle which has for centuries so fascinated and dazzled the eyes of men that they have failed to notice the weeping of the women in the market place, refusing to be comforted, because the fatal bullet has not only killed men, but pierced and torn hearts. War on its own battle-fields is ghastly enough, but its cup of woe is not fully realized until we hear the bitter cry from the homes and the market places. And this is the way civilized men, after nineteen centuries of Christianity, decide which nation is right on an international question!

"Move upward, working out the beast,
And let the ape and tiger die."

EDITORIAL NOTES.

THE London "Times" recently contained the following report of a speech given in the House of Lords by Lord Selborne. It puts the ground of the war with the Boers just where it belongs, and where we have claimed all along that it belonged. It is "an irrepressible conflict" between two types of civilization and between two races of people. The real question at issue is who shall control South Africa, the Dutch or the Anglo-Saxon? This Lord Selborne distinctly states:

He did not believe that the Government of the South African Republic ever intended to give the franchise to the Uitlanders, ["Hear! hear!"] and the reason was this—that the leaders of the Transvaal and the Orange Free State had had an ideal before their minds—quite honorable in itself, and one which they were entitled to cherish if they chose, yet which had this unfortunate and deadly blot in its conception, that it was absolutely incompatible with the ideal of the British people. That ideal was that the future development of South Africa should be on Dutch and not on British lines—that if South Africa should be federated in the future, it should be outside and not within the orbit of the British Empire. ["Hear! hear!"] It was simply a conflict of the two ideals which were simply incompatible. That, he believed, was the real history of this crisis. It was not a war about the letter "s" or any small distinction between five and seven years' franchise. [Cheers.] It was a war brought about because two people, who ought to be kindred and who ought to be friends, had, unfortunately for themselves, cherished and aspired to two different ideals. Regretful, sad and distressed as they were that they should be brought into conflict with the Dutch in South Africa, yet, when they were confronted with this question as to whether the paramountcy, the predominance of British influence, was to be forever asserted in South Africa or not, there could be no hesitation or doubt as to the lines that the Government would pursue. [Cheers.]

WILLIAM JONES, whose portrait is given on our front page, was one of the most widely known Friends of the past half century. His mission field was as wide as the world, and his heart was in every work that made men better. We give this week an extended review of his "Quaker Campaigns."

GENERAL CHURCH NOTES.

Information has been received that on August 4th, the day when the last of the new treaties with foreign Powers came into effect, the Japanese Department of Instruction issued its order that no religious studies should be pursued in any of the schools recognized by the Government. Representatives of six Christian schools met in Tokyo a fortnight later, and resolved to give up the governmental recognition. Action to this effect has already been taken by the Presbyterian, Methodist and Congregational bodies, and by the Church Missionary Society (Church of England).

The fifty-third annual meeting of the American Missionary Association occurred week before last at Binghamton, N. Y. This association has twenty-six purely elementary schools that are chiefly in places uncared for by public schools, and in no way compete with the latter, and forty-five graded and normal schools. For the most part these schools are associated with rural churches, and seem to be doing an especially valuable service in the South, where they have been established in ten States. The association also has five higher institutions, including the well known Fisk University at Nashville.

On the 29th ult., from many pulpits throughout the country, sermons were delivered on the subject of Mormonism. The religion of Joseph Smith and Brigham Young is gaining ground in the United States, and that rapidly, if we are to judge by the reports, which are probably accurate, stating that 60,000 converts were made last year alone. Christians generally, however, are awakening to the growth of Mormonism, and organized efforts are being put forth to check its progress by educating the public to the real character of the religion. The missionary work of the League for Social Service along this line is probably the best of the kind. Specimen copies of its leaflets on Mormonism may be had by addressing the League for Social Service, 105 East Twenty-second Street, New York city.

It is said that a "Bible Trust" is one of the probabilities of the near future. The competition in selling Bibles has been so keen that a combination appears to be necessary so that prices will not be cut down beyond the point of a reasonable profit.

Professor Arthur C. McGiffert, of Union Seminary, New York, a minister in the Presbyterian Church, who has been charged with holding heretical views, has refused, for conscientious reasons, to withdraw from the ministry, as requested by the New York Presbytery. The case is now likely to go back to the General Assembly, and another heresy trial is probable.

FOR THE AMERICAN FRIEND.

THE FRIENDS IN SPANISH AMERICA.

BY M. M. BINFORD.

It is now nearly twenty-five years since the first Friends meeting composed of Spanish speaking people was organized in Matamoras, Mexico. Samuel H. Purdie had spent nearly two years in preparing the way for this movement, and the writer of this article had the privilege of assisting in the organization, receiving the first members and preparing the discipline for the new church. A quarter of a century has witnessed a remarkable development of that work, making one of the most interesting chapters of Quaker history that has ever been written. The little church founded in 1875, in Matamoras, has grown to ten monthly meetings in Mexico, into which have been received more than one thousand members, while adherents have been counted by thousands. Schools and printing houses have been established, a Spanish-Christian literature created and hundreds of children trained under competent Christian instructors. Valuable properties are now owned by the various yearly meeting committees amounting to \$20,000 gold in value, and other new buildings are soon to be erected. The migratory habits of the population in some places where our work is carried on has widely scattered our membership, and they are to be found to-day throughout southern Texas and Northern Mexico. Many of them have remained faithful to their profession of faith while others have fallen away. The native ministry, raised up in these Mexican meetings, includes some noble true men and women, whose work has been richly blessed among their fellow-countrymen. A yearly meeting has been established at Victoria, Mexico, having the powers of a quarterly meeting, and the reports of its deliberations are quite as weighty as those given of older and more widely known bodies of Friends.

Certain things have been indubitably proven by this experiment of a quarter of a century. I say experiment, because practically such a thing has never been known in our previous history as the establishment of a large and growing church under our name in a foreign land. We have proven the possibilities of our system in a new expansion of energy and by new methods of work. We have found an actual desire for truth as held by Friends. We have found a specially open door in this field in which so many American Friends have been interested. It is no depreciation of the work of Friends in other lands for us to say that, all things considered, this has been the most successful work of Friends in modern times—indeed, considering the number engaged in it, it might be safe to say, in any time.

Some of the openings in connection with the work have been remarkable. Many will remember the commencement of the work at Gomez Farias, in Southern Tamaulipas, when Samuel A. Purdie found the entire population of the village ready to renounce Romanism and accept Protestantism, owing to the influence of one of their priests, who had been able to see the errors of the Romish church. We have in

that little Indian village, hidden away up in the mountains, a faithful company of believers to this day. But some of these open doors we have never been able to enter. An entire congregation in Zacatecas desired to unite with Friends and for a long while maintained a sort of Friendly organization, but we were unable to render them any assistance. Merida, Yucatan, begged us for a missionary for years, but we were unable to send any one and others finally entered the field. The "Olive Branch" and other publications of our mission presses, have gone into almost every part of Mexico and Central America, and have done great good in enlightening the people and opening the way for our own work and that of other Protestant denominations. Many of these publications have been sent to Cuba for several years and Samuel A. Purdie carried on a most interesting correspondence with parties in Cuba concerning the teachings of the Gospel.

Recent political changes in the West Indies, ending the rule of Spain in the Western Hemisphere, and laying upon the United States heavy responsibilities in Cuba and Porto Rico, have brought also new opportunities to us as a church. It was a most significant thing that the yearly meeting at Victoria, last July, should have received the following letter from Havana:

"To the Friends' Church in Mexico: Peace and greetings in the Lord Jesus:

Dear Brethren.—Upon organizing ourselves, it was intended by this church, founded in this city, independent of any religious denomination—the work being sustained by the individual effort of all the brethren which compose it—to establish a National Cuban Church, which, deriving inspiration from the doctrines and disciplines of the old Puritans, should worship the Lord in Spirit and in truth.

We have scrupulously observed this principle up to date. Baptism and the Lord's Supper have the Quaker form with us. The same is true as regards the government of the church and the Christian ministry. In view of these points of similarity between our church and yours, assembled in quarterly meeting, it was resolved to direct the following petition to the annual meeting of your church in that Republic.

First, The Evangelical Church in the city of Havana accepts and acknowledges the rule of faith, discipline and doctrines of the Friends' church.

Second, It desires to live by its own efforts, its members promising to defray the salaries of its pastors and the expenses arising from its missionary work. An executive body is already organized, consisting of Francisco G. Cala, an ordained minister, as presiding clerk, and Angel Serrato, as secretary.

Third, We desire that the Friends' Church in Mexico inform all its congregations of this decision, giving them fraternal salutations in our name.

Fourth, We desire that the Mexican Mission send us religious literature in Spanish, catechisms and texts for the Sunday School.

Fifth, We desire the prayers of the brethren in Mexico, both in their public meetings and in private, for the advancement of this work and the increase of our faith.

Finally, brethren, we pray that the Lord will bless and guide you to the end that his holy cause may prosper.

Your brethren in the faith,

F. CALA, Clerk.

A. SERRATO, Secretary.

Report of the missionary work of the Cuban Evangelical Church:

Pastor, Francisco G. Cala; ministers, Juan Francisco Galvez, Ana Suarez Rodriguez and Pedro Raices; established meetings, 2; membership, 86; Sabbath schools, 2; attendance, 260 to 300; day schools, 2, with about 300 pupils; one orphanage.

Now, this entire letter, with its statistical appendix, is one of the most remarkable documents ever addressed to a Friends' meeting. It is a marked event in the history of our development as a church, entirely unique in character. No one can foresee the results, but even an absolute withdrawal of the request would not render it less significant. One would like to know how George Fox would have hailed such a letter. It suddenly opens the door into a great city, with a prestige surpassed by none. There is a wholesome tone about it. These people do not come asking for money. They propose to support themselves and their own missionary enterprises. They only ask for fellowship, and we ought to give it in unlimited measure. We can aid in extending their missionary work, however, upon such a basis as may hereafter be agreed upon.

Along with this comes another very significant opening which cannot be regarded as less than a providential opening for Friends in prosecuting their work in Spanish-American countries. The Boston Fruit Company, now known as the United Fruit Company, that has known of the work of Friends in Jamaica, and greatly assisted us therein, has recently purchased a tract of 100,000 acres of land near Santiago, to be used as a great fruit-growing district in connection with their business, and now they write us to engage in missionary work in that district, giving us practically exclusive privileges and offering to assist us greatly in many ways.

In order to meet these new openings the American Friends' Board of Foreign Missions, originally created only as a bureau of information, has been asking consent of yearly meetings to undertake this work jointly in their name. We understand that Iowa, Western, Wilmington and Indiana Yearly Meetings have united in this movement, under the central board, and it is likely that one or two more yearly meetings will do so, and the work will be undertaken as soon as the machinery can be set in motion and the necessary workers secured.

So here begins a new chapter of missions in Spanish-speaking lands, and under a central board for the first time.

The new uniform discipline to be proposed for adoption at the next General Conference will doubtless contain a suitable clause formally authorizing the establishment of such a central board, and defining the mutual relations of the board and the yearly meet-

ings, also its powers in the foreign field; but just now we are making history too fast to even wait for a General Conference.

The hand of Providence seems to point particularly to our work in these lands, for which we have been preparing ourselves by a quarter of a century's work in Mexico, and the realization of a vision of a Friends' Church in vigorous operation in another land, and using another tongue, seems not far distant.

THE SECRETS OF QUAKER INFLUENCE.

BY ELI F. RITTER.

[Eli F. Ritter, author of this address, is a prominent lawyer in Indianapolis, but not a Friend.—ED.]

George Fox was the bravest, freest, fairest, kindest of all teachers who had ever appeared among English people. His doctrines were radical in the highest degree, but they appealed to the reason and better natures of all men. He opposed nearly every theory and doctrine of religion that was then presented in those confused times, and also the existing theories of civil government. He opposed the papacy and the priesthood, and the observance of the sacraments and forms of worship, and financial support of the ministry, and the established church, and enforcement of religious belief by law, and formal worship, and titles, and salutations, dress and address. He sought to reform by tearing down and rebuilding. He opposed monarchy and the divine right of kings and heredity in rulership, primogeniture (that is, the right of the oldest son as the sole heir) either to the throne, rulership or property. He opposed war, slavery, oaths of office, or in judicial proceedings, capital punishment, imprisonment for debt, and every other thing in the church or state that seemed to him to be unfair and unkind to the individual. He made a great impression by the boldness, vigor, power and reasonableness of his course, and soon secured a following.

One thing peculiar in the work of George Fox was, that while his teachings were glad tidings to the obscure, they met with favor among persons of education and prominence. George Fox was the founder, in the proper and full sense of the term, of the Society of Friends, or Quakers. They adopted peculiar forms of dress and address and manners of worship, which made them conspicuous at all times. Because of the rapid growth and increase in influence of this religious denomination, and the doctrines which it taught, these people were hated, insulted, and many of them imprisoned, impoverished, their ears and tongues pierced, and many publicly put to death.

But whatever came to them, whatever doom faced them, whatever foe opposed them, these people followed the leadership of the spirit without flinching, and without counting the cost. The more they were punished, the more they were opposed, the more they grew in numbers.

William Penn sheathed his sword as a military officer, cast it away, abandoned his position in civil government and in social life, and put on the apparel of a man of peace, established and exemplified by his own life the teachings of this denomination, the history

and influence of which I wish I had time to review; but I shall have only time for the briefest sketch on this occasion.

The Society of Friends, from the day when George Fox began to teach, has steadily borne testimony against the abuses and evils of the day in matters of civil government, in religion and in social life. This denomination has never floated with the tide on any subject of morality, religion or politics. I am not claiming as the truth of history that mistakes have not been made, that there have not been fanatics and foolish persons, and wild expressions, in the history of this Society. It has been human. It has had differences in its own ranks, divisions and sub-divisions. But however many may have been the divisions, in each there has been in a large degree the spirit of its founder and the adherence to the original principles.

The Society of Friends was the first organized body that approved and advocated the equality of all men in religious and civil affairs, and this has been well-nigh accomplished. It was the first to favor equality in men and women in religious services and rights, in matters of inheritance and the control of property and in education, and the equality in inheritance of sons and daughters, and these things have since become settled matters of law. It was the first to favor free schools and a free press, and these things the law has adopted. It was the first to favor freedom in marriage ceremonies, and this has been granted by law. They confined their labors to teaching and practicing what they taught in the humble walks of civil life.

They could not mingle with other denominations early in their history because their persons and doctrines were not respected. There was nothing personal before them to be desired but their peace of conscience and of mind. "When reviled they reviled not again." If at any time their worst enemy had fallen helpless into their hands he would have received mercy and kindness to their full. Individually they sought the communion of the inner light, and the guidance of the spirit in their worship and private life, and acted upon the golden rule in their dealings with men and with civil government. As a denomination they began as far back as 1770 to bear testimony against slavery in this country, and earlier in England.

In 1776 all the yearly meetings, north and south, bore testimony, against slavery, and continued to do so as long as that institution existed. In 1686 the Society published its first testimony against the manufacture and use of intoxicating liquors for beverage purposes, and has continued to repeat that testimony. In 1778 the Society began its testimony in favor of a school system which should provide for education and the free education of the poor children. In 1799 the Westtown Boarding School was established in Philadelphia, which still exists, the advance step in a free school system.

The Society of Friends has ever believed in agitation, education and legislation. It has believed that the Bible was the best foundation for constitutional civil government. It opposed slavery and slavery is gone. It opposed imprisonment for debt, and that law has vanished. It opposed the combination of church

and state, and that has been abandoned. It opposed the established state church and that condition has almost passed away. It favored the equality of persons and rights, and these have nearly been accomplished.

It favored free press, free thought, free discussion in all things, and this is now the order. It favored the equality of men and women, of sons and daughters, and this is now the law. In 1677 the Quakers established their first ideas of civil government in this country in west New Jersey.

The purposes of the Society in this country were expressed in a publication called, "Planter's Speech," endorsed by the Society generally, as follows:

"The motives of our retreating to these new habitations I apprehend to have been the desire of a peaceable life, where we might worship God and obey his law with freedom, according to the dictates of the divine principle. . . . Our business, therefore, in this new land is not so much to build houses and establish manufactories and promote trade and manufactures, that may enrich themselves (though all these things, in their due place, are not to be neglected), as to erect temples of holiness and righteousness, which God may delight in, to lay such lasting frames and foundations of temperance and virtue as may support the superstructure of our future happiness, both in this and the other world."

The Constitution for this government is a model of wisdom, and is about five years older than the constitution given by William Penn to Pennsylvania.

The Society of Friends was organized for two chief purposes—to reform men and to reform civil government. The Society entered into political affairs just as it did into educational affairs. It presented the Golden Rule as a standard in politics, the same as in free speech and free press. This Society thoroughly believed in the truth of what Lord Chatham afterwards declared in the English Parliament:

"Political wisdom is not sealed up in rolls and in parchments. It wells up in the forests like water from the hillsides. In this matter I distrust the refinements of learning limited to so few. A kind providence has not left us to so uncertain a guidance, but has given us the rule of common sense by which we cannot be mistaken."

Speaking of the Quakers, Oliver Cromwell said: "They are a people whom I cannot win with gifts, honors, offices or places." They were loyal to civil government when they favored what was right, as well as in their opposition to what they thought was wrong. We speak of courage, and are inclined to limit it to the battle field or brute force. Applying the term in its proper sense, no higher courage was ever exhibited than by the Quakers when they faced even death without hesitation for conscience' sake. William Penn said the government will be what the people are, and that the moral power of ideas will constantly effect changes and improvements in society.

In 1681 William Penn became the proprietor of Pennsylvania, and his messages to the people who already resided there, and to the Indians, are models of wisdom and justice until the present day.

William Penn was not an attorney. Before coming to this country he was arrested and imprisoned for having spoken in a Quaker meeting. When he was brought before the court for trial he refused to employ an attorney. He asked what law he had violated. He was answered, "The common law." He inquired, "Where is that law?" and the court was not able to point out the provision exactly applicable to his case. Penn said to the court: "The law that is not in being is far from being the common law." He defended himself before the court and jury. He presented the case with such force that though the jury was compelled to remain in a room for two days and two nights without food to force them to return a verdict of guilty, yet they returned a verdict of not guilty. That trial and that defense has been noted as marking an era in judicial history. It made an impression upon the law of England of great importance for good.

Admiral Penn, William Penn's father, had once disowned him in indignation, but on his death-bed the father said to him, "Son William, if you Friends keep to your plain way of living and preaching, you will make an end of the priests." William Penn was in the military service, belonged to a distinguished family of wealth, was in the line of promotion, but he became a convert to Quaker teaching. He sheathed the sword, left the military service, and became, perhaps, the highest exemplification of the Quaker doctrine and principles.

Penn's wisdom, or the wisdom of the Quaker society, which were substantially one and the same thing, shows perhaps to best advantage by contrasting it, in the constitution which he prepared for Pennsylvania, with the constitution prepared twelve years before by John Locke for Carolina. John Locke was in the prime of life, a man of high culture, had spent long years of careful study and research in the affairs of civil government, was selected because he was thought to possess the highest qualifications for preparing a civil constitution for a new government in this land. He gave to it his very best possible effort. He founded his constitution on property and power. Among other strange provisions in this constitution, it provided that leet men, or farmers, as we say, should be farmers forever; that there should be no change from one vocation to another. Locke's constitution was a total failure and existed but a few years, when it was abandoned.

William Penn called his constitution and civil government "a holy experiment." It went into effect in 1682, nearly one hundred years before the Declaration of Independence. There is more from the constitution of West New Jersey and Pennsylvania following the Quaker doctrines of civil government in the Declaration of Independence than from all other sources combined.

John Bright took these principles with him into the English Parliament, and made for them and himself a reputation and did a service of the greatest importance to the English people.

No denomination of people in the United States today, or in England, is more highly respected in civil

or religious matters. President Grant was so impressed with the principles and work of this peculiar people that he was accused of having turned the government of the Indians over to the Quakers.

In 1770, following the teachings and guidance of the Spirit, three Friends filed an affidavit in the King's Bench in England, that Chas. Sommerset, a blockman, who was in chains on board a ship held as a slave, was unlawfully imprisoned, and based their claims upon the ground that slavery was against the law of God and inhuman. The King's Bench, after the most careful consideration, sustained their proposition, liberated that slave, and thereby abolished slavery in England. More than fifty years afterwards, in another case, the same high court in England, citing the Sommerset case, declared that the law of England was derived from the law of nature, and the law of nature from the law of God.

In the case of slavery to which I refer the teachings of the Quaker church were the means of securing a recognition by the highest court in England of their principles as fundamental law in a case of most extreme importance.

It has introduced and obtruded upon public thought more measures for the equality of individual rights, in civil law and government, that have passed into civil law and settled government than all the other churches perhaps put together.

Voltaire and Renal, though pronounced infidels, spoke in highest praise of the wisdom of the Quakers and their great service to mankind.

I desire to emphasize one most remarkable feature in the history of this denomination. In the day of its prime and of its greatest influence it had no representatives in civil government in this nation or in England, except William Penn in the founding and establishing the Pennsylvania colony, and in recent days John Bright in the English Parliament.

The Society of Friends, the Quaker Society, made its impression, gained its influence, accomplished its great work when its members could not be candidates for office, nor hold office, nor even become lawyers, because they would not take the oath of office. Its members were not in office, they were not in legislatures, they were not on the judicial bench, they were not on the stump in the canvass as public speakers for a political party. They were not in political conventions, they were not aspirants for any kind of preferment or prominent position.

It should be borne in mind that the best principle of civil government, and the methods of presenting the same, have seldom been presented or acted upon by persons in power until the common people have compelled such recognition and such action. The Quaker Society and Quaker people in the days when the best work was done were not shaping their positions or doctrines on the ground of policy, nor expecting that they would be made popular or accepted at once, but looked to the ultimate end. They neither proposed nor submitted to any compromise, modification or mere matter of expedience.

They have stood for the right as they saw it, with a faithfulness and sincerity that commanded respect.

THE SECRETS OF QUAKER INFLUENCE.

I have presented very briefly and in a fragmentary way the history of Quaker teaching and work, and have claimed for them phenomenal success and influence.

What were the secrets of this influence? It is said that a prominent man, who had narrated his conversion and experience in a religious meeting, when he was asked under whose preaching he was converted, answered, "I was not converted under any one's preaching; I was converted under my mother's practicing."

The Quaker taught the truth of God, and as it is now substantially accepted by the general Christian belief, followed the Spirit which lighteneth every man that cometh into the world, and they lived consistent lives.

The true Quaker was earnest, honest, faithful, following without hesitation what he thought divine guidance, loved his fellowman, ready to sacrifice, suffer and die for the good of others.

Bancroft, in his "History of the United States," says:

"Truth in its simplicity, radiating from the foot of the cross, has filled the world of sentimentalities with astonishment, overthrown their altars, discredited their oracles, infused itself into the souls of multitudes, invaded the courts, risen superior to armies, and led magistrates and priests, statesmen and generals, in its train as the trophies of its strength exerted in its wisdom."

This statement by Bancroft is justified and proven by the history of the Quaker Society and Quaker people.

Quakers taught that there is divine guidance for all men in all earthly affairs. They professed to be guided by its unerring light.

They taught the doctrine of peace on earth and good-will to men. They presented the golden rule as their standard of action. They practiced what they taught and lived up to their rule.

The real secrets of Quaker influence lie in the facts that they so taught and lived as to make men believe in the truth of their doctrines and the sincerity of their professions.

Blessed doctrines, blessed society, blessed lives, blessed influence.

Indianapolis, Ind.

I with uncovered head
Salute the sacred dead

Who went and who returned not. Say not so!
'Tis not the grapes of Caanan that repay,
But the high faith that failed not by the way:
Virtue treads paths that end not in the grave;
No bar of endless night exiles the brave.

* * * * *

Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack;
I see them muster in a gleaming row,
With ever youthful brows that nobler show:
We find in our dull road their shining track;

In every nobler mood

We feel the orient of their spirit glow,
Part of our life's unalterable good—
Of all our saintlier aspiration:
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expectation!

—J. R. Lowell.

BOOK NOTICES.

"Social Aspects of the Quaker Faith," by Edward Grubb, M.A. Headley Bros., London. 3s. 6d.

We have here a valuable book from a man with a message. He is not writing to kill time or to make another book, but because he has something to say, and something that the world needs. We have long felt that somebody should interpret the Quaker message in terms of modern life and modern thought, and should so help guide society and individuals toward the attainment of truer ideals of life. This is what Edward Grubb undertakes to do. He hopes to see the new come by a transformation, not a destruction of the old. He believes that society is to be re-made by the infusion of the spirit of Christianity into its institutions and laws, and by the construction of the Christian commonwealth, working from within out. The following quotation shows the author's practical views of brotherhood with individualism:

"The church begins with the individual. It is as we, one after another, are led, like George Fox, to see and know by personal experience that 'there is one, even Jesus Christ, who can speak to our condition,' and to yield our whole lives to His government—that the material is obtained out of which a Church can be constructed. Birthright membership cannot produce it, any more than creeds or sacraments. Correctness of morals, even, will not yield it, nor zeal for a certain society's methods and constitution; for both these qualities were possessed by the scribes and Pharisees 'My sheep hear My voice, and I know them, and they follow me.'

"But so long as the relation with Christ remains merely individual, there will be no church. Love of one another, brotherhood, mutual service, the sense of a common life and common aims—these are of its essence. And, indeed, it is chiefly to call forth the exercise of these qualities that the church exists. . . . There is, I believe, a special need that we of the Society of Friends should learn this lesson. Our training in individual responsibility is too apt to make us forget the common life. We fail too often in practical sympathy, practical knowledge one of another, the ability practically to bear one another's burdens. We tend too much to keep ourselves to ourselves and to wish others would do the same. The individualism of our creed, and the individualism of business act and react upon one another. We take it as an axiom in great towns that we must live at such distances from one another that, except in our own selected circle, it is almost impossible to meet in one another's homes. How can we live as brothers when we barely know each other's names?"

"Quaker Campaigns in Peace and War." By William Jones. Headley Bros., London, 1899. Friends' Book and Tract Com., New York city.

This stout volume of 406 pages can be placed alongside of the "Memoir of John Roberts." It is one of the most entertaining Quaker books that has been written. It is full of accounts of unusual experiences, hairbreadth escapes, interviews with great personages,

adventures by sea and land, and personal reminiscences of great variety. Its lamented author died a few weeks after its publication, and to those who knew him the book will come with added interest.

Many readers of *THE AMERICAN FRIEND*, who have heard William Jones speak on the subject in which he was so much interested—Peace and Arbitration—will turn, with some curiosity, to see how the accounts in the book compare with the spoken words of the eloquent lecturer. It must be confessed that the charm of voice and manner added much. Still there can be few pages which convey a more graphic picture of the horrors of war than those which describe the author's experience as agent of the Friends' "War Victims' Fund" during and after the Franco-Prussian War, 1870-71.

There are matters of history mentioned about which there may be some differences of opinion, but in relation to the facts of which William Jones was eye-witness there can be no question as to their truthfulness. He gives an awful picture of the devastations of war. Again, in Bulgaria, he tells of the atrocities of the unspeakable Turk in language that is forcible.

He relates many interesting anecdotes of distinguished men and women—Edward Pease, the father of English railroads; William Edward Forster, Cardinal Antonelli, Grover Cleveland, John Bright, Li Hung Chang, Sir George Gray, John Greenleaf Whittier, and others. The writer heard him relate an anecdote of John Bright which does not appear in this volume. He said that one day, while he was a boy at Ackworth School, John Bright was a visitor, and came to hear the class of which William Jones was a member. Some of the boys read indistinctly, whereupon John Bright said: "When I was at Ackworth and in a reading class like yours, we too had a visitor. I was told to read and read poorly. The visitor then called out, 'Open your jaws, boy, open your jaws; if you want to read well, open your jaws!'" John Bright added, "One reason of my success as a speaker is that I learned then to open my jaws." William Jones said, "I never forgot that lesson."

William Jones was a Welshman, and he tells us that when at the age of nine he was sent to Ackworth School and could hardly speak a word of English. His account of his school days is graphic. No vacations were allowed until after three years' stay at the school, and the discipline and life seem almost cruel.

The somewhat rambling narrative cannot be indicated in detail, but when it is stated that he visited, besides the continent of Europe, India, China, Japan, Australia, New Zealand and America, the variety of incidents and interest can be imagined.

The book "does not purport to be a complete autobiography," which may account somewhat for its lack of proportion. Through the whole narrative, which appears to have been written chiefly for the purpose of entertainment, there is evident a very strong attachment to the Society of Friends, an intelligent acceptance of its doctrines, and a simple faith in Christ.

There are several interesting illustrations, and an admirable portrait.

FOR THE AMERICAN FRIEND.

SOME ITEMS AS TO THE TRANSVAAL WAR.

BY NEWTON A. TRUEBLOOD.

Originally the Dutch from Holland, about 1652, settled at Cape Colony, and for 150 years a tide of emigration settled rapidly, moving northward and eastward, and these, together with the natives, who were very numerous, soon made a dense population. But the British government took possession of it in 1806, and soon found themselves at war with the Kafirs, mainly of Arab descent, and of a warlike disposition. These wars lasted from 1812 to 1850, at intervals, but the British held their own and also drove the "Boers"—a Dutch word meaning "peasant"—over into what is now called "The Orange Free State," about the year 1836.

Following this the Boers settled in large numbers farther north, in what is now called the South African Republic. These Transvaal people made a treaty with Great Britain, called "The Land River Convention," in which the absolute independence of the Boers was recognized by the British. This took place in 1852, long before gold was discovered in that section. In 1854 "The Orange Free State" was made a Republic.

In 1870 diamonds were discovered in territory that the English and the Orange Free State both claimed. In 1871 the British Government annexed the diamond fields, in spite of the protests of the Free State Government. In 1877 Great Britain broke the "Land River Convention," and annexed the Transvaal, and in 1880-81 the Boers revolted and organized a Republic, and a war followed in which the British were defeated, one of the battles being at Majuba Hill. In 1884 the Convention of London granted the Transvaal Republic entire freedom, without suzerainty, and it became "a foreign state." In 1886 gold was discovered in the Transvaal territories and a great excitement followed, the greed for gold causing many thousands, chiefly English, to rush for Johannesburg, and that town soon became a city of over one hundred thousand in population.

The total output of gold from that section, in 1887, was 43,155 ounces. This rapidly increased each year, and, in 1891, the production of gold was 381,557 ounces; in 1897, the output reached 2,511,000 ounces, and to-day it is decidedly the richest gold field in the world.

In 1894, the British South Africa Company, managed by Cecil Rhodes, made an attempt to overthrow the Republic, and his system of extending British conquests has made him very hateful to the Boers. In 1895 and 1896 the Jameson raid took place, and more bitter feeling was engendered between the British and the Boers. In 1898, differences arose between Joseph Chamberlain, Colonial Secretary of the British Ministry, and Paul Kruger, the President of the South African Republic.

The Boers asked, through Kruger, that all differences between the two governments be submitted to impartial arbitration, and Mr. Chamberlain refused

this, and the hitch in the negotiations has been partly the suzerainty, partly the franchise demanded by the English for all "Outlanders," and the British refusal to arbitrate.

In August last the Boers sent proposals to Great Britain to make the residence for enfranchisement five years, provided that the English would promise not to interfere again in the internal affairs of the Republic. Mr. Chamberlain rejected these proposals and made larger demands than ever, which the Transvaal could not accept. The Orange Free State joined the South African Republic (the Transvaal) in their position, and war of the most horrible kind has ensued.

The sympathies of the masses of the people in the United States are generally with the Boers, simply because England had no right to interfere with the Republic as to their laws in regard to the franchise, and it has been stated that the British Government demanded that the English language be taught in the schools of the Transvaal. If Germany was to order the United States to pass certain laws concerning Germans voting, and as to teaching that language in our public schools, it is likely that our Government would send her word, "Our States can attend to our own internal affairs." The Boers, however, did wrong in crossing into British territory, in Natal, and attacking the English armies there; they also made a bad mistake in crossing over their lines and attacking the English railroads and telegraph lines at Mafeking, Vryburg and other railroad towns outside their own borders.

The great blame of this war must rest on the shoulders of Joseph Chamberlain, the Colonial Secretary of Great Britain, for refusing to arbitrate matters as to the internal affairs of the Transvaal. It is a sad thought that the great Peace Conference in The Hague has resulted in ashes, and that, too, by the nation which took a leading part, through one of its delegates, in framing the plan for an international court.

Now as to some geographical items about these two African Republics.

The South African Republic consists of high tablelands, hilly and mountainous, on which grass grows abundantly, and the Boers, being farmers, raise large herds of cattle and sheep, and are a strong, active, sturdy set of men, and brave as to their warlike natures.

The soil in many places is reddish in color, and large and valuable mines of minerals, as gold, copper, coal and iron, are found, making the country valuable. There are three great lines of railroad—one commencing at Cape Town, the capital of Cape Colony, and running northward, bearing to the east, along the western border of the South African Republic, about 900 miles in length; another commences at Port Elizabeth, running north through the Orange Free State, and, entering the Transvaal, runs through Johannesburg, Pretoria, and then eastward to Delagoa Bay; another commences at Durban, running north through Natal and through the towns near which the two late battles have been fought.

Neither of these two Republics has any seaports. Great Britain owns all the land south, west and north of them, and Portugal owns a part of the eastern border of the South African Republic. They have no chance to get to the Indian Ocean unless across lands belonging to other nations. As a kind of rough outline to those readers who have no late atlas, suppose we take the three States of Ohio, Indiana and Illinois and call that section the South African Republic—a little larger, however, as to number of square miles. Then take Kentucky and call that the Orange Free State, and its size and location would be similar in many respects. Thus one can form some idea of these two small Republics as regards South Africa and these four States relative to the United States.

The blacks all through South Africa are far more numerous than the white races. In Cape Colony the blacks number 1,600,000 and the whites 400,000. In the Transvaal the blacks number 850,000 and the whites 250,000. In the Orange Free State the blacks number 200,000 and the whites 80,000, and in Natal the blacks number 530,000 and the whites 50,000, so that if an uprising should occur of the black population, they, hating the Boers, would make a terrible calamity.

Everyone can easily see that Great Britain can crush out these two small Republics. The British Parliament a few days ago, voted ten million pounds, or about fifty millions of dollars, to carry on the war. When she conquers these enemies she will demand probably one hundred millions of money to balance the account. This the Transvaal and Orange Free State cannot pay, and then Great Britain will seize the two Republics of all their lands and this pitiable war will end.

Knightstown, Ind.

FOR THE AMERICAN FRIEND.
AT DAYBREAK.

When the tranquil moon is setting,
And the dawning in the East,
Like the beauty of the angels,
Is from more to more increased;
When the glory of the heavens
Is on either side made known,
In the silver light departing,
And the East resplendent grown,—

Then the spirit finds refreshing,
Then the heart renews its youth,
And the thoughts of long-dead mournings
Fill the mind with ancient truth.
All the thoughts that linger with us,
From the dawning clear of life,
Rise in silent aspirations,
Strong upliftings for the strife.

Feeling these, we watch the star-light
Fainting in the growing dawn,
Tiny blossoms shutting inward,
By the heavenly powers updrawn.
And the misty hills are heralds
Of a brighter, better day,
When the silver light is setting
And the golden gaineth sway.

CHARLES H. BATTEY.

The International Lesson.

FOURTH QUARTER.

Lesson VII.

Eleventh month 12, 1899.

REBUILDING THE WALLS OF JERUSALEM.

Nehemiah 4: 7-18.

GOLDEN TEXT.—Watch and pray. Matt. 26: 41.

DAILY READINGS.

Second-day, Eleventh mo. 6.—Rebuilding the walls of Jerusalem. Neh. 4: 7-18.
Third-day, Eleventh mo. 7.—Tempters unheeded. Neh. 6: 1-9.
Fourth-day, Eleventh mo. 8.—The Wall finished. Neh. 6: 10-16.
Fifth-day, Eleventh mo. 9.—Dedication and rejoicing. Neh. 12: 27-30; 43-47.
Sixth-day, Eleventh mo. 10.—Evil designs frustrated. Psalm 64.
Seventh-day, Eleventh mo. 11.—Able to stand. Eph. 6: 10-18.
First-day, Eleventh mo. 12.—Watching and prayer. Mark 13: 28-37.

In the second chapter of Nehemiah an account is given of Nehemiah's appearance before King Artaxerxes; of how the king noticed his sad countenance, asked the reason, and, on hearing it, gave him permission to go to Jerusalem, furnished him a guard, and ordered the keeper of the king's forest in Syria to supply him with wood.

When Nehemiah reached Jerusalem he seems to have found matters in a worse condition than he feared. Like the wise man that he was, he resolved to see for himself. He took a ride by night around the city. (2: 13.) "Neither," said he, "told I any man what my God put into my heart to do for Jerusalem." After this examination he said to the Jews, "Ye see the evil case we are in." He told what the king had done, and of the hand of his God, which was good upon him. This speech so encouraged the dwellers in Jerusalem that they cried, "Let us rise up and build." So the work began.

The enemies of the Jews, "Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian," laughed this attempt to scorn. In the third chapter is given an account of how the building progressed. It should be noticed that Nehemiah brought no regular workmen; he took the people just as they were and set them to work. What he did bring was leadership, and the inspiration of a man of strong faith in God.

The work went on rapidly. Why? Because (1) the people had a mind to work (4: 6); (2) they did the work which was at hand, "every one over against his own house" (3: 28); (3) it was made a national affair; (4) it was directed by an able man, who used all his powers to further the work of the Lord.

So great was the success of the Jews that it provoked the indignation of the enemies of the Jews. When Nehemiah heard of the words and the attitude of these enemies, he called down upon them the curse of God (4: 4). This is quite in accord with the character of the age. We meet with this vindictive feeling again and again in the Old Testament. Compare Psalms 79: 12; 109: 14; 137: 7-9; 28: 4, etc. Nehemiah knew that it was God's work which was ridiculed and hindered, and so felt strongly; it was not personal. It must not be forgotten that New Testament standards are in force now, and what might have been tolerated in his day is forbidden now.

7. "Sanballat," etc. Here is a list of the foes of the Jews. Sanballat the Horonite was probably a dweller

in Beth-horon, a town about eighteen miles northwest of Jerusalem. He appears to have been a leader among the Samaritans. Nothing is known of Tobiah beyond what is related in Nehemiah. He appears to have represented the Ammonites. Geshem the Arabian (2: 19) was a leader among the Arabians. With these are united the Ashdodites, dwellers by the coast, Philistines. For various reasons these were all hostile to the Jews.

8. "To come, and to fight . . . and to hinder." Probably to take the city by surprise. The sudden attack would be likely "to cause confusion therein." Revised Version.

9. "Make our prayer." Not Nehemiah only, but his companions as well. Nehemiah's trust in God is brought out again and again in the narrative. "And set a watch." He prayed to God, but he did his part also. "God helps them that help themselves." He gives man powers which are to be used. He gives curative qualities to plants, to drugs, to waters, for man to use for healing purposes. Christ himself anointed the eyes of a blind man with clay when He might have spoken the word alone. The apostle James advises those to whom he wrote to use a common application for healing, and then pray (Jas. 5: 4). Nehemiah says, watch and pray; James, anoint and pray. Prayer can never be a substitute for duty. "Day and night." Nehemiah took no risks. Constant watchfulness was needful. Many times were plots against the Jews discovered and brought to nought. Compare verse 12.

10. "We are not able to build the wall." It cannot be wondered at that the Jews began to get disheartened. "Bearers of burdens." The workers. "There is so much rubbish." There was so much to be cleared away that the strength and endurance of the laborers were giving way.

11. "Our adversaries." Compare Ezra 4: 1. There was the ever-present danger from without. "Said." This was probably reported by spies.

12. The meaning of this verse is not very clear. "Dwelt by them." Probably those Jews who lived in the cities and villages near the Samaritans, etc. These had sent men to help their fellow countrymen of Jerusalem. See 3: 2, 5, 7, 13. "Ten times." Possibly the exact number, but probably an expression to indicate many times. "From all places, ye must return unto us." Revised Version. The meaning appears to be, that these outlying towns and villages were in danger of attack and needed the men who had been sent to Jerusalem.

13. "In the lowest parts of the space, behind the wall, in the open places." Revised Version. "After their families." This would make each one the defender of his own family and home.

14. "Looked," etc. Probably he inspected his arrangements for defence. "Said." He encourages them to remember that the Lord is on their side, and exhorts them to fight for all that they hold dear.

15. "That it was known unto us." The plan of a sudden attack. "God had brought their counsel to nought." Through the foresight and active measures of Nehemiah.

16. "Half of my servants." Nehemiah's personal retinue. "Habergeons." Coats of mail. Revised Version. "Rulers were behind." So as to be ready to give orders in case of an attack.

18. "The builders, every one, had his sword girded by his side." In this part of the work both hands were needed; but the weapon was ready for use. "He that sounded the trumpet was by me." Wherever Nehemiah went he had his trumpeter ready to sound the alarm and to give orders.

PRACTICAL THOUGHTS.

1. Faith and works go together.
2. Personal encouragement is of great value.
3. Have a mind to work.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR ELEVENTH MONTH TWELFTH, 1899.

THE LIVING BREAD.

John 6: 26-35:

Second-day, Eleventh mo. 6.—Our daily bread. Luke 11: 1-3.
 Third-day, Eleventh mo. 7.—Bread from heaven. Ex. 16: 11-15; Ps. 78: 23-25.
 Fourth-day, Eleventh mo. 8.—Not by bread alone. Matt. 4: 1-4.
 Fifth-day, Eleventh mo. 9.—Perishable meat. Isa. 55: 1-3.
 Sixth-day, Eleventh mo. 10.—My meat is to do His will. John 4: 27-34.
 Seventh-day, Eleventh mo. 11.—The bread of God. John 6: 41-51.

We have this week a topic that is pre-eminently the source of the teaching of Friends concerning the communion. It is taken from the fourth Gospel, written long after the others, giving the permanently spiritual form of the Gospel and corrective of the errors that had sprung up in the first century of the Christian Church. The Scripture lesson is taken from the sermon on the Bread of Life, preached by our Lord at Capernaum, at the end of the Galilean ministry, and nearly a year before the Paschal Supper at which He has been supposed to have instituted an ordinance of outward eating and drinking, but in reality seems only to have given a spiritual signification to a passing type of the Jewish dispensation, but in no way dignifying it with the sacredness of a perpetual observance.

But the sixth chapter of John contains the statement of the eternal principles of the spiritual life. "It treats essentially," says Westcott, "of spiritual realities with which no external act, as such, can be extensive. The well known words of Augustine, 'believe and thou hast eaten,' give the sum of the thoughts in a luminous and pregnant sentence." It is also significant that John, who gives so fully this discourse on spiritual eating and drinking, and who also gives with such fulness the discourse on spiritual truth at the last Pass-

over Supper, seems to have purposely omitted any reference to any external act of eating and drinking that could be called "The Lord's Supper."

Our lesson text is rich in truth beyond almost any other passage in the Bible. We can only note a point here and there of its fulness. In verse 26 there is an unworthy motive exposed. These men had reduced Jesus Christ to a mere purveyor for their empty stomachs. They pretend an interest in Him because they hope for some further material gain. But He refuses to be measured so small and exposes their amazing littleness. Are not some of us also in danger of estimating Christ and Christianity from a material standpoint, and of seeking full stomachs and well clad backs, while our souls are empty of eternal truth and devoid of faith in the supernatural power of Christ?

Verse 27 calls for a total reversal of life. Change the order of your seeking; put the spiritual need first; make supreme the search of the bread that abideth. You ate the bread that perished yesterday, and are hungry again this morning. I have come to give bread that "abideth" forever. The hearers seem to catch only the words "work" and "eternal life," and fitting them to their own narrow conceptions of religious life, they ask that old, time-worn, Pharasaic question, What is the meritorious work that secures eternal life? meaning, doubtless, some added obedience to a rabbinical precept, or some ritual observance. Once more our Lord calls them back to foundation truth. "The work of God—why, its foundation, from which all else must spring, its first step that decides its course, is to believe on Me—to receive Me. I am the bread that gives life. Only he that eateth me shall live. Bread for the body gives only life for the body for a time, and he that eateth it will die. Bread for the inner life, the true man, gives man life forevermore. Your error is that you are blind to your opportunity. You have no spiritual appreciation. You utterly misconceive my mission, purpose and place in the world. You are willing to use me for your stomachs, but not for your souls."

How, then, is Christ our living Bread? Not through any mysterious sacrament wherein outward bread by priestly action is turned into spiritual food. Not by any invisible grace connected with the eating in faith of an outward bread according to Divine ordinance. All outward eating and drinking is equally sacred according to this sixth chapter of John, for it is all a symbol, ever suggestive of that other spiritual eating and drinking by which the spirit of man shall live forever. The body is of the earth, earthy. It therefore must be sustained by food and drink that also are earthy. It continually wastes away. Therefore food and drink must be continually taken to replenish waste and supply needed strength. But man is more than of the earth, earthy. The Spirit is of God who gave it. Bread for the Spirit must come from the world to which it belongs. Man is more like God than aught else in the universe. He was made for divine fellowship, divine indwelling, for the partaking of the divine nature. That comes to him through Jesus Christ,

the sent of God, the Bread from heaven. As the body partakes of its bread with the hand, so the soul of man receives Christ by faith. Food gives strength to my body. Christ gives strength to my soul. As food is crushed, broken, slain for me, so Christ was bruised, broken slain for me—not that I might eat of outward flesh and blood, but that I might receive the spiritual good thereby secured. We eat of Christ as we receive Him into our souls.

We receive Him according to that which is revealed to us concerning Him in the written word. We cannot feed on the written word. It is simply a direction, an indication of what there is in Him for us. The words which He spake are spirit and life only as they bring us into vital contact with Him. If we assimilate the Christ life and strength, we can say with Paul, "I live, yet not I, for Christ liveth in me."

News from the Field.

The semi-annual meeting of College Park Association of Friends will be held in San Jose, California, on the 4th of Eleventh month.

The Meeting for Sufferings of Philadelphia Yearly Meeting has issued a strong and timely appeal in behalf of the long-suffering Doukhobors. It sets forth the needy condition of these people and calls upon Friends and others who sympathize with this interesting people to come to their aid. Joseph S. Elkinton, of Philadelphia, has gone to spend the winter among the Doukhobors, to assist in distributing supplies and in other ways relieving their distress and ministering to their wants. It is a noble service which our elderly Friend has undertaken. Checks or money for assisting in the work may be sent to William Evans, 252 South Front Street, Philadelphia.

Pliny Fry, who has for some years lived at Muscatine, Iowa, has moved to Oskaloosa, Iowa, where his future home will be. He made an extended visit in the Eastern States about eight years ago, which many of us remember.

Friends' University now enrolls over 150 students and more are entering every week. It is confidently expected that the enrollment will reach 200 before the year ends.

Joshua L. Baily, of Philadelphia, made a most acceptable visit to Penn College after Kansas Yearly Meeting.

H. C. Fellow, Ph.D., a well known educator, has left Stella Academy, in Oklahoma, to become a professor in Friends' University.

In our recent report of Indiana Yearly Meeting, an expression was applied to the combined work of the Woman's Foreign Missionary Association and the Yearly Meeting's Mission Committee, which has seemed to many of our readers, harsh and improper. We regret exceedingly that the words were printed and we wish it understood that they represented solely the personal opinion of the reporter.

Our friend, Charles Baldwin, of Rosendale, Oregon, sends the following interesting "testimony of disownment," issued in 1744, by Dublin Monthly Meeting, Ireland. Charles Baldwin thinks the "E. B." here mentioned was the wife of William Baldwin, his great-grandfather:

"Whereas: E B Daughter of B C deceased was educated in the profession of us the people called Quakers, and did some times frequent our religious meetings, but for want of a faithful adherence to the dictates of that devine principle which was sufficient to have preserved her in a due observance of the devine command, honer thy father and mother &c. as well as the known rules of our society, hath been prevailed on to suffer herself to be joined in marriage by a priest to a man of a different persuasion in matter of faith, and without her mothers consent, we do therefore hereby disown the said E B to be of our society untill she come to witness that godly sorrow which worketh true repentance, which that the Lord may mercifully grant her is our sincere desir

Sined in Dublin 22 11th mo 1744 by Peter Judd Daniel Bewly Gherret Hassen Thomas Marten John Barkley Henry Pemberton John Batty James Jhonson Francis Bessol

The Friends of Germantown Meeting, in Philadelphia, have a very successful and growing Bible School. It is attended by fifty adult members, composing three Bible classes. This marks a very large increase during the present year.

Our Friend, F. B. Hill, of Chicago, has sent us a list of the teachers and students at New Garden Boarding School (now Guilford College), N. C., the year it opened:

New Garden Boarding School opened Eighth month 1st, 1837.

Superintendent and matron—Dougan and Asenath Clark.

Teachers—Girls' School, Catharine Carnall, Harriet Peck.

Students—Anna Hill, Julia Ann Benbow, Abigail Starbuck, Elmina Foster, Emily Hubbard, Mary Hill, Eliza P. Mendenhall, Margaret Reynolds, Mary Shaw, Melinda Starbuck, Anna Clark, Delilah Reynolds, Beulah Carter, Drusilla Henley, Isabella Henley, Anna Henley, Anna Macy, Mildred Mendenhall, Grace Hammond, Esther Coffin, Sally Coffin, Elizabeth Pitts, Miriam Hubbard, Grace Foster, Varina Hinshaw, Eliza White, Rhoda C. Mendenhall, Lydia Pugh, Anna Johnson, Eliza Gurley, Emma Watkins, Clarinda White, Susan Henley, Zilla Newlin, Mary Kendall, Nancy Scott.

Teachers—Boys' School, Jonathan Slocum, Nathan B. Hill.

Students—Thomas J. Benbow, Harmon Canady, Nathan Canady, George M. Hubbard, John N. Foster, Caleb White, Henry H. Hubbard, Nathan Mendenhall, Richard J. Mendenhall, David Reynolds, John M. White, Joseph Clark, Nathan Clark, Dougan Clark, Bartlett Gardner, Alfred Coffin, Jonathan Hodgins, Elihu Starbuck, Louis Reynolds, Zebedee Kersey, Elihu Meredith, Benjamin Coffin, Oliver Coffin, F. J. Hunt, William Macy, David White, David Elliott, Alfred Lindley, Job Hadley, Jonathan Hinshaw, William Pickett, John H. Sanders, James F. Sanders, John Newlin, Allen C. Bales, William N. Henley, William P. Henley.

NORTH CAROLINA YEARLY MEETING.

Friends' Mission, Va.—About the first of Ninth month I had the pleasure of spending some time at the above place. A very profitable meeting of nearly two weeks' duration was held, in which Sarah Newlin, from Portland, Maine, and Lorena Reynolds, from Springfield, N. C., took active part. We believe these meetings were very helpful to the community.

It is wonderful to see the change which has come to this district. We used to be much troubled with intemperance; consequently disorderly conduct in our meetings was not uncommon, but now we have good, quiet congregations, and whilst there is still considerable drinking all around, yet public sentiment is rapidly rising against it. Our temperance organization, which has not had the attention and effort it deserves, for the past two years, will be revived, and we expect to make vigorous efforts in this branch of the work. Another remarkable change has come, which I feel is the answer to our many prayers. Within the radius of a few miles there has been running every year ten or twelve brandy distilleries, consuming thousands of bushels of beautiful apples. Efforts have been made at Stewart and other points to evaporate them. This summer a gentleman from New York erected a large evaporator near our mission, and up till 10th of Ninth month had purchased and used four thousand five hundred (4,500) bushels of apples; had shipped eleven thousand (11,000) pounds, and was running his machine night and day. Through this industry all these distilleries were closed, and at the time we were there not one was running. We think this a most encouraging feature.

I am also glad to state that a railroad is being rapidly constructed from Mt. Airy to a point near the pinnacles of the dam, where recently large sawmills have been started. All these enterprises are increasing the value and importance of our mission.

I also visited the new school and meeting house on top of the mountain, which was purchased by our committee last year. This is an encouraging field. E. A. Holton, of Yadkinville, N. C., has gone to take charge of the school and other religious work.

Samuel Pickett and wife Louella, of Burlington, N. C., took charge of the mission Ninth month 1st. These Friends have been highly recommended, and we believe they are in sympathy with the work and people. The school opened 8th of Ninth month, with larger numbers. Lorena Reynolds has charge of the primary department. We also feel that her gospel labors will be of great value in the meeting. She is beloved by all who know her.

We are encouraged to believe that this year's work will be marked with great blessing from our Heavenly Father. I further wish to state for the information of my many friends and generous helpers, that our last yearly meeting (at my personal request) accepted the property of Friends' Academy, of Davie County, Augusta P. O., N. C., and instructed the Blue Ridge Mission Committee to have management of same. Details of working both schools will be given separately in the report at end of the year.

We shall be glad to receive donations of articles for the home. Please send addressed to David E. Sampson, superintendent of Friends' Mission, Va., Mt. Airy, N. C.

We request that a list of all articles contributed be sent to the superintendent, East Bend, N. C. All moneys should be forwarded to our treasurer, J. Elwood Cox, High Point, N. C.

IOWA YEARLY MEETING.

Western Training School.—We have not given the readers of THE AMERICAN FRIEND any account of our work for some time. Possibly a little account of the Lord's dealings with us may be of interest. For two years the work was carried on at Le Grand, Iowa. The favor of the Lord was over us and out from our midst have gone several who are now recorded ministers, holding positions in the church. As the work went on, we felt the need of being in a larger place with greater opportunities for practical work and the many other added advantages that would be secured by such a change. This fall we felt the time had come, so we moved to Marshalltown, Iowa, and began our work, Tenth month 3d. The blessing of the Lord has been over us in such a way as to make it very manifest that the change was right. The school has never had such bright prospects as at present. The Lord is raising up for us Friends and helpers and making the work to grow in favor both before God and man. A deep spiritual atmosphere pervades the entire work. Already the Lord has most blessedly broken in upon us several times in an extraordinary manner. Tears or smiles as a manifestation of deep feeling and interest are common.

We have been much cheered and helped by the recent visits of Allen Jay, of Indiana Yearly Meeting, and Louis I. Hadley, of Western Yearly Meeting. Their earnest words of teaching were much appreciated by the students. Arthur Chilson, of Ohio Yearly Meeting dropped in upon us a few moments and gave us a little taste of his missionary enthusiasm. We shall be glad to have the readers of THE AMERICAN FRIEND remember us frequently in their prayers. What we are, God has made us in answer to prayer. To Him be all the praise.

EDGAR P. ELLYSON.

802 West Main Street, Marshalltown, Iowa.

"MOTHER'S NOTIONS."

Good for Young People to Follow.

"My little grandson often comes up to show me how large the muscles of his arms are.

"He was a delicate child, but has developed into a strong, healthy boy, and Postum Cereal Food Coffee has been the principal factor.

"I was induced to give him the Postum Coffee because of my own experience with it.

"I am sixty years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of patent medicines and had treatment from many physicians, but no permanent relief came. I believe nervous dyspepsia suffer more than other sick people, as they are affected mentally as well as physically.

"I used to read the Postum Cereal advertisements every week in our paper. At first I gave but little attention to them, thinking it was a fraud, like so many I had tried, but finally something was said in one of the advertisements that made me conclude to try it. I was very particular to have it prepared strictly according to directions, and use good rich cream. It was very nice, indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee, and taking Postum Cereal Food Coffee, and now, after three years' use, I feel so well that I am almost young again. I know Postum was the cause of the change in my health, and I cannot say too much in its favor. I wish I could persuade all nervous people to use it. I have no objections to your using my name, if it will do good even to one sufferer." Mrs. M. L. Turner, 2619 Capitol Avenue, Omaha, Neb.

NEW YORK YEARLY MEETING.

At the Farmington Quarterly Meeting, held at Hartland, the company and services of our friends, Lindley M., and Elizabeth C. F. Stevens, from Clinton Corners, were greatly appreciated. At each of the three meetings for worship, L. M. Stevens preached the Word with clearness; and E. C. F. Stevens took part in prayer and testimony to our edification. At the meeting of ministers and elders, the subject referred from last quarterly meeting—"The Priesthood of believers"—was opened by Rebecca Flagler; nearly all taking some part. The committee was continued and directed to propose subjects for future consideration. The Christian Endeavor Union was opened by a service of song conducted by George Hull. E. C. F. Stevens spoke upon "Systematic and Proportionate Giving," after which L. M. Stevens gave a gospel address.

On Fourth-day morning the Evangelistic Committee met; followed by the regular meeting for worship and the business session. In the evening, the Bible School Conference discussed the subject, "How to Increase the Attendance of our Bible Schools." On Fifth-day morning, the closing meeting was a profitable and encouraging one, in which there were many prayers and words of praise to our loving Saviour. The kindness and liberal hospitality of Hartland Friends were gratefully spoken of. Some of our dear Friends were prevented from attending by sickness. Much love and sympathy were expressed for them and they were tenderly remembered in prayer. We could but feel sad in missing the presence of dear Ann M. Haines, with her wise counsel and motherly encouragement. As we remember her faithfulness, we trust that her example may stimulate us to united effort, that no part of the work may flag. We were glad that our aged friend, Jesse Haines, with his beloved wife, were able to be in attendance. After the quarterly meeting, L. M. and E. C. F. Stevens attended the forenoon and evening meetings at Collins, and the regular Fourth-day evening meeting at Batavia. Their company socially and religious labors in both places were helpful and encouraging. Our next quarterly meeting will be held at Collins.

H. H. LEGGETT.

Batavia, Tenth month, 1899.

WESTERN YEARLY MEETING.

Nathan D. Knight has recently entered upon pastoral work the limits of Russiaville, Lynn and West Middleton Meetings.

Hugh Earl Forbes has entered upon pastoral work in the limits of Greentown and New Salem meetings.

James A. Ellis, and May, his wife, have recently received minutes liberating them for service in the limits of Western and Indiana Yearly Meetings.

David Hadly recently attended New London Quarterly Meeting, looking after the interest of the general work.

James Newlin, who has been confined much at home with his invalid wife, will take charge of the work in Bethel meeting, as pastor.

Solomon A. Haworth, a young minister, is attending Chicago University and has, in connection with his studies, taken pastoral charge in La Porte Meeting.

Orvil Jones, who has been engaged the past year in pastoral work at Greenfield, Indiana, has entered upon similar work in the limits of West Indianapolis, and Haughville Meeting.

Robert E. Pretlow, of Thorntown, Indiana, has been attending the Friends' Meeting in La Fayette, Indiana, for several Sabbaths since yearly meeting.

Thomas W. Truman has recently removed, and entered upon pastoral work in the limits of Hazelwood and North Branch Meetings.

Charles L. Jessup, of Friendswood, Indiana, has recently been in the limits of Iowa Yearly Meeting in the interest of temperance work. He is well fitted for this work.

It has been truthfully said that Western Yearly Meeting has furnished more substantial, talented men than any other yearly meeting. All of the college presidents of Friends' colleges in the Western States, including Earlham, Penn, Kansas University, and Pacific College, were raised in this yearly meeting, as well as many others that have been very useful in moulding the interests of religious and educational matters.

Murray Kenworthy, Gertrude Moon, and Clara Maris are now in attendance in the Biblical Department of Earlham College.

Williamsburg, Indiana.—Cherry Grove Monthly Meeting was held at Center, Indiana, Tenth month 14th. Isaac Frazier, from Martindale, gave an interesting talk from the words "Press Forward." Ira Johnson followed by using the text, "I will send hornets before thee," Exodus 23: 28. It has been said by some that they never experienced such a meeting; everybody seemed

happy, and we feel that we can hardly praise God enough for the blessings of the day.

SADIE UPDEGRAFT.

A notice placed in THE AMERICAN FRIEND early in the spring, requesting that donations of flowers from Friends' Christian Endeavor Societies surrounding Indianapolis, be sent for use in hospital mission work, was so generously responded to that the following report of the season's work is gladly given:

The Fifth month brought many boxes of wild flowers with their rare daintiness to cheer the sick, and were received with great delight. Sixth month scattered fragrant roses through many wards of the hospitals, and sprays of cherries, currants and gooseberries were hailed with joy. Seventh and Eighth month's heat and sultriness had also their quota of fruits and flowers to gladden the suffering ones, and Ninth month still had something of brightness and cheer left to offer the "shut-ins."

From the man in the hospital who buried his face in clover blossoms, and so heartily expressed his pleasure in them; the little orphan who delightedly sat down on the floor to gather a chubby handful of flowers from a box; the old German woman who awoke from a nap in a hospital chair to find a bunch of sweet blossoms on her lap; the boy so lonely in the consumptive ward, whose wan face lighted up with smiles over a bunch of sweet peas; the rude factory girl with tears in her eyes, who eagerly grasped the gay handful of nasturtiums, to the sullen woman who first refused the offered gift, then yielded to entreaties and chose a deep-red rose, losing swiftly her defiant look under the influence of the flowers,—these all are samples of the experience of the Distributing Committee.

Those societies responding so heartily to the call for flowers were Bridgeport, Noblesville, Greentown, Friendswood, Danville, Plainfield, Mooresville and Bloomingdale, beside personal donations.

During the five months ninety-two boxes, ranging from shoe box size to hat and suit boxes, eleven large basketfuls, several large individual bouquets, representing thousands of bouquets, were distributed through the following institutions: St. Vincent's, Deaconess and City Hospital, White Orphans' Home, Eleanor Hospital for Children, Door of Hope, and to factory girls at the cotton mills.

We are very grateful, indeed, for the hearty co-operation of the friends who made all this delightful work possible, and feel sure that the benediction of God has rested upon those sending the flowers, local committees distributing them, and those receiving. Surely the "God bless you," and thanks of old and young, the smiles and tears that greeted the distributors were enough assurance of the pleasure the flowers gave the recipients, and the prayers and Scripture verses accompanying the flowers will bear fruit as sure as the Master said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Last year was the beginning of this mission work, and the increase in quantity of flowers this year has been six hundred per cent.

It is with profound feelings of gratitude and pleasure that we all can look back over the summer's work, glad in that much sunshine and cheer has been scattered, and our own lives broadened by self-sacrifice and sympathetic contact with the less fortunate of our fellow-creatures.

L. M. W.

CORRECTION.

The first line of Sarah J. Troth's poem, "Communion," printed in our issue of last week, should read "Are we, dear friends in *very* deed communing," instead of "in every deed."

DIED.

WOOD.—Died at St. Albans, Maine, Ninth month 9th, 1899, Edward G. Wood, in the 54th year of his age, a minister belonging to Lewiston Monthly Meeting of Friends, Maine. His early home was in the limits of Adrain Quarterly Meeting, Mich., where he was recorded a minister and served as pastor in two of its meetings. He was also clerk of Ohio Yearly Meeting at one time. He removed from Ypsilanti, Michigan, to Milton, in New York Yearly Meeting, and from there had his membership transferred to New England Yearly Meeting. He failed rapidly in the last two weeks of his sickness, and in his last moment of consciousness, when asked if he was trusting Jesus, his reply was, "Yes."

News and Events.

General Cipriano Castro, the instigator and leader of the revolution in Venezuela, crowned his successes by occupying, on the 22d ult., Caracas, the capital of the country. He was warmly received by the people, and, if dispatches are to be believed, the majority desire peace. President Andrade, the lawful executive, retired from the city most precipitately upon the advance of the enemy, even abandoning the Government without notifying the Cabinet or Government Council, as is required by the Constitution. The form of the new Government is still in doubt, though Castro has assumed control. In the meantime further discontent is brewing, now in the shape of an incipient revolution, headed by General Jose Manuel Hernandez. He left Caracas for Ocumare on the 29th to perfect his plans. He is said to have 2,000 followers already. The situation is still critical.

An understanding has been reached by which it is expected that negotiations will soon be opened at Madrid for a new treaty between the United States and Spain. The old treaty, which dated back to 1795, was an antiquated document, many of its provisions having no relevancy to present-day history; yet while in a large measure unsatisfactory to both countries, it had never been found feasible to form a new treaty. It was entirely abrogated by the war, however, and the only international agreement now in existence is the peace treaty, which is confined to the events growing out of the war, and has no reference to commerce, navigation, extradition, and the other many relations between nations in time of peace. The coming negotiations will be for the purpose of forming such a treaty of commerce and friendship.

The engagement of the English and Boers at Glencoe has not proved to be the decisive victory it was first reported to be. It now seems rather to have been a well-planned and successful retreat forced by the Boers. The English, under General Yule, retired upon Ladysmith, where General Sir George White is located with his forces. The two bodies of English troops are, at this writing, awaiting an attack upon Ladysmith by the Boers, 15,000 strong. The English, with 12,000, are therefore close-pressed by the enemy. The importance of the movements of the Boers into Natal, in the northern portion of which Ladysmith is located, is emphasized by the fact that President Kruger himself is reported to be on the ground with his army, and that General Joubert is on his way to join the menacing army. A desperate battle is imminent, and its results will be important. Among the losses of the English at Glencoe was that of General Sir William Penn Symons, who was wounded in the engagement, and later died, after being taken prisoner by the enemy.

A correspondent of the Chicago "Tribune" has made a striking and definite estimate of the territory held by the United States troops in the Philippines. The entire area held by General Otis on the Island of Luzon is 117 square miles. The entire area of the island is about 42,000 square miles, or something less than the size of the State of Pennsylvania, and the occupied territory would be about the size of Philadelphia County. Mindanao, the next largest island in the group, has not been visited by our troops, and the American detachments in Negros and Cebu are in frequent collision

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It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

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with "robber bands," who challenge our possession. The "Tribune's" representative writes that with almost 42,000 square miles of country in Luzon, from which to draw support, "and with boats coming in from Hong Kong, Japan, Central and South America, the insurgents were doing well so far as supplies are concerned." The federal administration hopes, during the coming campaign, to wage a much more effective war against Aguinaldo and his followers, and

its preparations have been on a scale commensurate with its aims. The army has reached its full strength of 100,000 men, and by Christmas Otis will have 68,000 in his command. He may then be able to hold the positions he once seizes, and not be forced to retire for lack of forces to garrison the captured country. This is alleged to have been one of the most fertile sources of failure thus far on his part. His own ability has also been questioned.

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

IF YOU Want to buy or sell your Real Estate, write for circular to The Friends' Real Estate Exchange, Winchester, Indiana. Box 209.

AGENTS Wanted everywhere to handle, as a side line or exclusively, oils and greases. Experience unnecessary. Liberal pay. Address Improvement Oil Co., 1263 Cedar Ave., Cleveland, Ohio.

FOR SALE.—Eleven room house, near Oakwood Seminary; terms reasonable. Apply to Caroline O'Harrow, 521 E. Jefferson St., Ann Arbor, Mich.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

FIGHTING FATE.

In the southwest corner of France, between the rivers Adour and Garonne, are long stretches of pine-woods, green and cool.

Where these pines now stand was a barren waste in the middle of the last century. Sun and wind vied with each other in making the land drier and dustier. Over the stormy Bay of Biscay came winds that set up great sand-storms, and sometimes buried whole villages. The whole region was one of hopelessness and despair. Fate was against it.

But at last there came along a man who

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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acknowledged fate only as something to be overcome. His name was Bremonter, and he was an inspector of roads.

He began fencing in the desert. He built a fence, and behind it planted a handful of broom seeds. Behind the broom seeds he put seeds of the pine. The fence protected the broom seeds, and the broom grew. Then the broom in its turn afforded shelter to the delicate pine shoots.

Soon the pines spread, and their tough roots bound the sandy soil together. The first step was accomplished. Then canals were made to drain the wet parts and carry water to the dry.

Thus did one man, by patient effort, turn a dreary desert into a home for an industrious and healthy population. It was an instance of triumph over fate.

THE MOVING WALL.

"Life seems always just running up against an insurmountable wall," said one whose years have been full of care and struggle. "But then," he added, with a smile following the sigh, "the wall always moves back about two feet when we get to it."

That is the description of many a life and of the carrying on of many an enterprise. The wall of difficulties, dark and insurmountable, seems to bar the path just ahead. We are always coming to the place beyond which we can see no way to go farther, only the wall moves back a little! If it would only go down and leave the prospect clear, what a blessed relief it would be, and how joyously we could press forward with our plans and our work. But it seldom does that. A few have the pleasant onlook, the clear way, but far more than we know are of those who toil their lives through with some threatening barrier looming just ahead. But the lesson our friend had learned is that it

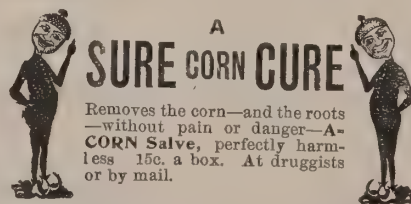
Eleventh month 2, 1899

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stays ahead, and always it moves far enough back to leave room for the next step.

"Fearest sometimes that the Father hath forgot

When the clouds around thee gather?
Doubt him not!

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Better hath He been for years than thy fears."

—J. R. Miller, D.D.

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CONVERTED BY SILENCE.

At the opening of each conference service held in connection with the famous Mildmay Deaconesses Institutions of London, England, a season of silent prayer is observed, usually for about five minutes. This is most impressive,—a crowded house, all heads bowed in prayer to Him who, unseen, is "in the midst."

Through the influence of one of these silent seasons a gentleman was converted. He relates the circumstances himself: "Such a thing as attending a gospel meeting on a week night I had not done for years. But to please a dear sister and her friend, I promised to go for just one evening to the Mildmay conference.

"What struck me first was the solemnity of the silent prayer. To witness so many hundreds bowed in solemn silence before the throne of grace, pleading especially for the unconverted there present, filled me with awe, and made me feel decidedly uncomfortable. I wondered whether I was to be really converted that night. To pray for such a thing was impossible. I did not wish it.

"I left the hall anxious and miserable. Till late in the morning I wrestled in prayer to God for pardon and peace without obtaining an answer, and, quite worn out, at 4 a.m., I lay down to rest." On waking, after prayer, he found peace in reading St. Mark 11:24-26.



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Agents Wanted.

JAMES W. JANNEY, General Agent,
Marquette Bldg., Chicago Ill.

THE KING AND THE MAGICIAN.

There is a good story from the London Tit-bits of a magician who is now dead. He was a great traveler, and in his wanderings landed on one occasion in far-away New Zealand:

It was arranged that he should give an exhibition of mind reading before the king of the Maoris.

After some parleying it was decided that the king himself should conceal the article which the magician was to discover. The mind reader left the room and after a time was brought back blind-folded, as is the custom in such performances. After some time the magician declared that the hidden article was in the king's mouth. His majesty shook his head savagely in the negative. The magician insisted upon his point, and demanded that the king's mouth be opened wide. The king refused. The magician insisted and the excitement became very great, until at last the dusky king reluctantly opened his jaws. The article was not there!

The next instant, however, the king was taken with a violent fit of coughing. He had tried to swallow the lost article, a button, but could not, and was compelled to cough it up. The Maoris were uproarious with mirth. They did not know which to admire the more—the wisdom of the magician or the heroism of the king.

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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

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Russia has at last agreed to arbitrate with the United States the claims resulting from the seizure of American sealers in the Behring Sea, off the Siberian coast, which have been pending for about eight years. A protocol between the two Governments has been drawn up, and the final formalities are expected to be concluded next month. This agreement of Russia and America to arbitrate a long-standing dispute is indicative of a state of good feeling existing between the two countries, and reflects great credit upon our new ambassador to Russia—Charlemagne Tower—whose efforts were largely responsible for the present status of the case.

"Men of the noblest dispositions think themselves happiest when others share their happiness with them."

CROMWELL AND AMERICA.

In the first instalment of his study of Oliver Cromwell, in the November "Century," Mr. Morley takes occasion to discredit the report that the great English statesman ever set sail for this country, with the intention of making his home in New England.

There is no circumstance in the fable, though so circumstantially related, that, in 1636, in company with his cousin Hampden, despairing of his country, he took his passage to America, and that the vessel was stopped by an order in Council. All the probabilities are against it, and there is no evidence for it. What is credible enough is Clarendon's story that five years later, on the day when the Great Remonstrance was passed, Cromwell whispered to Falkland that if it had been rejected he would have sold all he had the next morning, and never have seen England more, and he knew there many other honest men of the same resolution. So near, the Royalist historian reflects, was this poor kingdom at that time to its deliverance.

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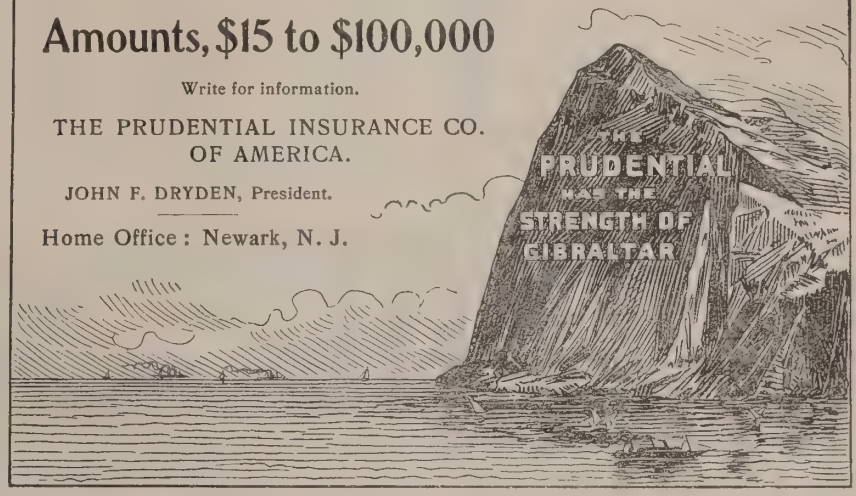
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Here is a characteristic anecdote of James Tyson, bushman, the wealthy, benevolent, but eccentric Australian:

A few years ago, when the large cathedral of Brisbane, was in course of construction, a collector for the building fund called upon a well-known mercantile firm for a subscription, but he was politely told that he should go to the rich people, who might be in a better position to "help the work along."

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"Well," said Mr. Tyson, in a gruff voice,

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Friends' Library, 142 North Sixteenth Street, Philadelphia. Open on week-days from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m. Among the new books added Tenth month 25th, 1899, are the following:

Fiske, John.—Dutch and Quaker Colonies in America. 2 vols.
Glenn, T. A.—Some Colonial Mansions.
Hillegas, H. C.—Oom Paul's People.
Jordan, D. S.—Imperial Democracy.
Jowett, Benjamin.—Letters.
Krause, Alexis.—Russia in Asia.
McCarthy, Justin.—Reminiscences. 2 vols.
Oliphant, M. O. W.—Autobiography and Letters.
Schouler, James.—History of the United States, 1738-1861. 5 vols.
Sharpless, Isaac.—History of Quaker Government in Pennsylvania. Part 2. The Quakers in the Revolution.

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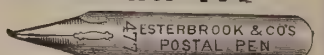
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EAST AND WEST.

When one of the regiments of volunteers from the Pacific coast was lately at San Francisco, being mustered out after a year's service in the Philippines, a lady who belonged to a volunteers' aid association engaged one of the soldiers in conversation. She asked him:

"Were you well treated while you were in the East?"

"East, ma'am? I've never been East," he answered. "I was born in Californy, and I've never been farther East than Salt Lake City."

"But I mean the far East," she said.

"Well, ma'am, Salt Lake's 'far East' to me. Never been farther."

"But you've been in Manila, haven't you?"

"Sure."

"But we call that East, you know."

"Manila east? Well, I reckon it's a heap west of here. We started here and sailed straight west all the time till we got there."

"Yes, I know; but you can get east by sailing west, you know."

"Well, ma'am," answered the soldier, "I've been wantin' to go East all my life, but if I've got to go that way to get there, I'm going to stay right here all my life! I've got enough of goin' East that way."

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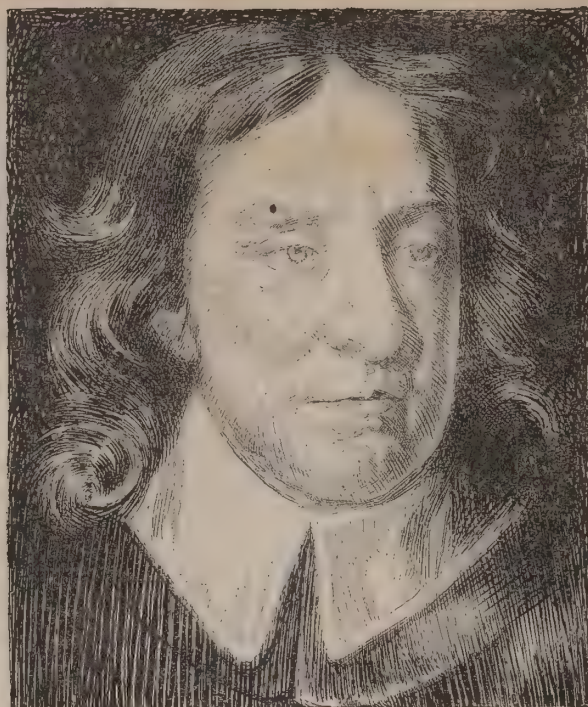
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The illustrations of the history will be remarkable. Besides original drawings by well-known artists, there will be valuable unpublished portraits, permission to reproduce which has been given by Her Majesty the Queen, and by the owners of some of the most famous collections in Europe.

Why not make this your serious reading for 1900, remembering, too, that it is only one of scores of good things in The Century?

Begin your Subscription with November.

The November Century

in which the Cromwell history opens, is one of the most beautiful numbers of a magazine ever issued, **printed in colors**, the cover designed by Ernest Haskell.

It contains the first instalment of "**The Biography of a Grizzly**," the most important work of **Ernest Seton-Thompson**, the author of "**Wild Animals I Have Known**," strikingly illustrated by the author.

"**The Autobiography of a Quack**," the serial story by **Dr. S. Weir Mitchell**, begins in this issue, a curious psychological study, full of humor and entertainment.

Mark Twain furnishes a chapter from the autobiography which it was said recently he was working on and would hold back for a hundred years.

Captain Joshua Slocum's "**Sailing Alone Around the World**" is one of the hits of the magazine year. In the November *Century* Captain Slocum describes his call at Juan Fernandez and his visit with the family of Robert Louis Stevenson at Samoa.

Governor Theodore Roosevelt contributes an article on "Military Preparedness and Unpreparedness," and **President Eliot of Harvard** writes of "The Forgotten Millions." There are three unusually strong stories (all of them illustrated), and a most entertaining article, illustrated, on "**Wagner from Behind the Scenes**," describing "*scenery that acts*."

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The American Friend

Vol. VI

ELEVENTH MONTH 9, 1899

No. 45

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SHOULD WE KNOW HIM?

I wonder if we should know Christ really, if He came among us now, following the same rule—i. e., if the revelation were befitting our time as His revelation eighteen hundred years ago fitted His time. If He came now to reveal His Father, should we know Him? Except we have come to Him in our hearts we should not know Him; except He is our life, except He is to us the power of our being, we should not know Him. We might perhaps know Him if we had got on a little; we might suspect it was He. I do not feel at all sure I should know Him. I should like to get so far before I die that I would most certainly know Him if He came—if He came according to the law of the time of this world—not with a halo of glory around His head, as the painters paint Him, but just like one of ourselves, doing the common work of the world. I cannot in the least trust myself that I should know Him. I can only hope that one day I shall be such that I should know Him. And that is another way of putting the end of our being; for to know Him is life eternal—not to know Him after the flesh, but to know Him as the living One, to know God in Him and ourselves in God and in Him.

—GEORGE MACDONALD.

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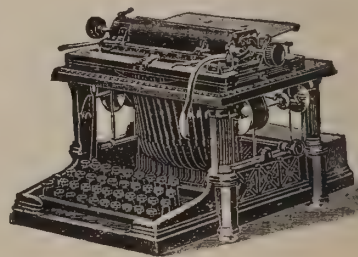
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FOR THE AMERICAN FRIEND.

STILL, STILL WITH THEE.

Lo, I am with you alway. Matt. 28: 20.

"Still, still with Thee where purple morning breaketh,"
Still, still with Thee, the whole bright, livelong day.
Earth hath no charm to draw me from Thy presence,
Still, still with Thee, my Saviour, all the way.

Still, still with Thee—life's duties claim my powers,
And now, dear Lord, I cannot think of Thee,
Yet let me feel Thy presence still beside me,
And know, dear Lord, that I am still, still with Thee.

Still, still with Thee—earth's shadows close around me,
Thy face, dear Lord, I hardly now can see,
Close, closer put Thy loving arms around me,
Still let me rest, since I am still with Thee.

Still, still with Thee, when I shall reach the margin
Of that lone stream that lies 'twixt Heaven and me;
Safe may I enter, free from doubt and fearing,
Since, O my Saviour, I am still, still with Thee.

"Still, still with Thee," eternity shall echo,
When in Thy presence evermore I'll be,
Nothing between and naught to mar the gladness
Of ever being, dear Lord, still, still with Thee.

WHY THE WORLD'S PEACE DELAYS.

IN spite of angels' songs to Bethlehem shepherds;
in spite of nineteen centuries of Christian civilization;
in spite of two centuries and a half of Quaker ideals;
in spite of successful arbitrations; in spite of Peace
Conferences and Peace Congresses, we still have war,
and we still wait and "stretch lame hands" for peace
which does not come to abide in our world. Why, we
ask, is it so slow and late in coming? Wise men
everywhere see the folly and waste of war; good men
realize now that it is barbaric and not Christian, and
yet the leading nations of the world rush to arms, and
settle their "cases" by brute force and red fury just
as in the dawn before the light came.

It is not from lack of intelligence, and it is not be-

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cause there is no better known way of settling differ-
ences. It is a lack, not of *light*, but of *sweetness*, to
use Arnold's two words. Men progress faster in in-
telligence than they do in the spirit of love and sym-
pathy and kindly feeling,—i.e., in *sweetness*,—and it is
just these latter qualities of the heart which are de-
structive of war, and which are the eternal principle of
peace. We cannot, therefore, be sure of peace—per-
manent peace—until we have men of good will, pre-
cisely as the angels sang.

Streams do not rise higher than their sources, nor
does blessedness of any sort come in this world until
the conditions on which it depends are fulfilled.
Neither congresses, nor legislatures, nor conferences
can by decrees or resolutions establish a millennium
for men who are still creatures of passion, and who
are strangers to the spirit of love and sweetness, and
alas! it is slow work making "men of good will," men
who live in the principle of love!

In the last resort it narrows down to a personal, in-
dividual matter, for we cannot get nations of good will
until we get men of good will. Take the ordinary in-
dividual, as, for instance, one's own self, and make a
miniature study of the reason for war and the delay of
peace. Somebody offends us, or misjudges us, or
hinders our plans. We have, or we think we have,
"a case" against them, and war is declared on a small
scale, for hate and bitterness are the seeds of war,
whether in an individual or a nation. This sort of
grudge and hostility between individuals is a present
fact in almost every community, and it is, sad to say,
a present fact in a multitude of religious congrega-
tions. The moment there is provocation, or even sus-
picion of it, war in a mild form is declared by the in-
jured party, and all the elements which characterize
real war, except the slaughter, are present.

Nations are only crowds of men. If men cannot be sweet with each other, and if they cannot live together in the principle of love, and if they cannot produce a state of peace by good will to each other, we cannot expect that peace between nations shall be established. When a nation is swept by a passion it will not be any more "rational" than a man is when he nurses his wrath, and so long as the bulk of men are aliens to the spirit of good will and patience under provocation we can never be sure of ultimate peace.

This does not mean that we are to cease our efforts to secure methods of arbitration, or, better still, a system of international courts, for every wise advance in that direction is sure to make it easier for peaceful methods to prevail, and to make war less necessary. But we must remember at the same time that we have no less a task on hand than that of producing a world of men who are of good will, and who live in the principle of love, if we would see peace cover the earth.

QUAKER LOYALTY.

THERE are two kinds of loyalty. One is based on tradition and superstition, the other is based on enlightened and intelligent faith. There is the man who pledges himself to his country, whether right or wrong, and there is the man who gives his life in a noble struggle to make his country right. The two kinds of loyalty are wide apart. One is low, the other is high; one is easy, the other is hard. We often complain that the old-time loyalty of Friends to their "Society" is dead, or at least feeble. The time was when a Friend's devotion to his "Society" was not a whit less than his devotion to his own family; often it was greater, as many an old record book will show. Friends did not question; they believed that they were God's people, and they counted not their lives dear in any service that held up the Ark. The children were made into Quakers from their babyhood, and it was almost as disgraceful for a Friend to fail to make good Friends of his children as it used to be for a Russian mother to outlive the loss of her sons. Few religious bodies have ever been more marked by loyalty than this one of which we are speaking. It is still a striking feature of the Roman Catholic Church. There, nearly every member attends the service, and practically every member gives to its support. Servant girls and day laborers give more than most rich Protestant Christians do, and the devotion to "the church" is of quite a different order from that which prevails in most religious denominations.

It will have to be confessed, we think, that there is not the same degree of loyalty among Friends to-day,

with some exceptions, as existed once, and as still exists among the Roman Catholics. With this latter people loyalty is a habit, a custom; it is a part of their life and their religion. It is as unquestioning as a soldier's obedience to his superior officer. It was once so with Friends. A Quaker was different from any other Christian in the world. He had a special calling and a peculiar mission, and it became a Quaker's supreme business to live for *that*, and to see that the walls of his Zion were kept strong.

To-day this *habit* of loyalty does not exist. Children are not *born* loyal, nor do they suck denominational loyalty in with their mother's milk, as once. Our young people do not ask as their first question, what did, or does, father or mother believe, but they begin at once to question and test the worth and value and fitness of what is offered to them. A thing must prove its use to them. Their heart does not center on a thing until they feel quite sure there is a treasure there. The result is that we are not welded together into one mighty moving force, and fired with devotion to truths and principles which come to us with labels of unmistakable sanctity, but we are rather loosely held together, and our grasp on the principles is rather feeble and uncertain. So it seems to us.

Now what we need to-day is the building up of the higher type of loyalty. We do not expect, we hardly desire, the loyalty of tradition and habit. But we do wish to see our membership gain a clear and intelligent grasp and conception of the mighty truths of God which fundamental Quakerism embodies, and to see them line up around these truths, ready to do or die in loyal faith to express them and interpret them to the world. The loyalty we need now is not a blind devotion to custom, or even to the "Society," but a wise and high resolve to give our best to make these truths prevail, and to make the Quaker ideal a reality of life.

GENERAL CHURCH NEWS.

Archbishop Chappelle, apostolic delegate to the Philippine Islands, expects to sail from this country early in next month. Bishop Blenk, of San Juan, is also preparing to sail for his diocese in Porto Rico.

Superintendent Andrews has aroused considerable comment by his objection to the singing of Kipling's "Recessional" in the Chicago Public Schools, on the ground that it is "strongly theistic" in its teachings, and therefore violates the rule for the exclusion of religious teaching in the schools.

Regarding the salaries of Catholic priests, the New York "Herald" in a late article states that some priests obtain a salary of \$2,000 a year, but the usual salary of a priest working in a city is \$1,000, and in

the country it rarely exceeds \$800. The cases where higher salaries are paid are quite exceptional, it seems.

Fifty thousand Nestorian Christians, principally at Mossul, and in districts adjoining Persia, have recently been received into the Roman Catholic Church. In the region of Bagdad 30,000 Gregorian Armenians have also embraced Catholicism. The missionaries to whom these conversions are largely due are Fathers Rhetore and De France, of Van.

At a "church congress," recently held in London, an attack on ritualism was met by a storm of hisses and cries of "shame," the excitement running to a high pitch. The fervor of those who support ritualism is evidently quite as strong as that of the opposition who are waging war against the innovation and practice of new forms.

A new religious monthly, "The Northfield Echoes," is to be established at Northfield, Mass., as the official organ of Dwight L. Moody's work there and in Chicago. It will represent the Northfield Schools, the Bible Institute, the Summer Bible Schools, and the Northfield Extension Movement. The editor will be W. R. Moody.

Two humorists have just contributed their share to the exposure of Mrs. Eddy and her Christian Science movement. In the "Cosmopolitan Magazine" for this month Mark Twain indulges in the keenest and most convincing satire of a Christian Science "doctor." In the "Philistine," Elbert Hubbard discusses a challenge said to have been issued to the Christian Scientists by a Chicago physician.

The Board of Trustees of the Universalist General Convention, which has been holding its meetings in Boston, reports 1,003 parishes and 47,411 families, an increase of about 1,200 families. The church membership is 52,177; the Sunday-school membership, 59,179; the parish property, less debt, \$9,623,672. There has been an increase of 64.5 per cent. in church membership and 18 per cent. in Sunday school membership since 1884. During the Conference an invitation was received from the Unitarian Association, also in session, to appoint a committee of five to confer with a committee of the same number of Unitarians for the purpose of considering plans for a closer co-operation of the two bodies. This invitation was accepted. This action does not look toward any organic union of the two churches, but means merely a closer co-operation in practical Christian work, and especially in missionary enterprises.

The branch of the Dutch Reformed Church (the State Church of the Transvaal) to which President Kruger belongs, is nicknamed Dopper. The members of this sect refuse to sing hymns, and confine themselves strictly to the psalms of David. President Kruger is an intensely religious man, but has narrow views on religious questions. He takes the Scriptures literally, and is said to have the lowest opinion of a man's intelligence if he tells him that the earth is round. He compares his burghers to the chosen people who are wandering in the desert under the especial direction of the Almighty.

FOR THE AMERICAN FRIEND.

THE NEED OF A HOLY PLACE IN LIFE.

BY DAVID GREGG.*

Jesus says to each one of us, "Enter into thy closet!" That is, have a place in your life the atmosphere of which shall be so pure, and the surroundings so holy, that all things brought into it and analyzed in it shall be set forth in their true character, by their harmony or by their want of harmony with that place!

There is a wonderful power in a place. The play of the laws of association makes it a power. Bethel in the life of Jacob, the Burning Bush in the life of Moses, the Temple Court in the life of Isaiah, and the Damascus Road in the life of Paul, were places of power.

The Bible says that we can pack a place so full of life and reminiscences that the very beams and rafters of the place will speak to us, and act as voices helping us or hindering us, condemning and crushing us, or approving and inspiring us. The place in our home, in our store, in our shop, in our study where we kneel for self-converse and God-converse, becomes in the course of time, through use and by the necessity of things, a mighty spiritual power in our lives. Our plans may get twisted and warped elsewhere, but not here. Duty may seem indistinct elsewhere, but not here. The low and the mean may get into our thoughts and purposes elsewhere, but not here. The atmosphere of this place and all things connected with it become charged and surcharged with conscience and with God. The moment we step over its threshold we are at our best. Our faith is strongest, our spiritual vision clearest, our conscience keenest, our reason unclouded, and our love ready to make its greatest sacrifices. We are in the mood to take God's side and to come to God's conclusions. Is not such a place a need in our lives?

Whenever we use a place properly, that place at once becomes a help to us. Whenever we abuse a place, that place becomes a hindrance to us. We inflict our character upon the places in which we live. For example, a failure to do our duty renders the place where we fail distasteful and enervating. Let a student be idle in his study, and, by and by, every time he enters his study a reflex languor will come down upon him like stale smoke; and the very room will take its revenge upon him. But the student has it in his power to make his study a place of magnificent inspiration; to enter which means a new baptism of industry and success.

What we say of the study, we can say of the place of secret prayer, into which the Saviour bids us enter daily. We can so use it, so consecrate it, so keep it holy, so make it a part of our lives, so crowd it and recrowd it with the sublime and the spiritual, that the moment we enter it we shall feel ourselves filled with the spirit of supplication, swayed with aspirations for the high and noble, and able with comfort and perfect freedom to talk over everything pertaining to our life

* David Gregg is author of "Quakers as Makers of America." His home is in Brooklyn, N. Y.

with God. I know of nothing more needed in our personal life than a Holy Place where we can meet God face to face, and where God can get into our thoughts, and into the deepest recesses of our hearts, and then out into our conversation and into our lives.

There are three blessed outcomes from having, and from rightly using, our Holy Place.

1. There will be a large entrance of God into our lives to live in us and to work through us.

God will come into our lives. Why? Because we have fulfilled the conditions which He requires and have put ourselves into right relations with Him. My fellow-men, do not expect the blessings unless you fulfil the conditions. God can do nothing for prayerlessness; but God can do everything for prayerfulness. Meet the conditions of being blessed. Be prayerful.

Meeting the conditions; that is everything. If the crystal would possess and give forth the prismatic colors—if it would beautify itself with rainbow hues—it must meet the conditions required of prisms. Take a rough piece of glass, hew and shape it, and the moment you have made it a prism, that moment the light striking through it will, by the very operation of the laws of nature, give you a revelation of beauty you never dreamt was in the sunbeam. Even so, let a man by secret prayer and communion hew himself into a religious prism, "which has reason, conscience and self-surrender to God for its three sides, and the instant that posture of total, irreversible, self-surrender is reached," God will flash through his human faculties the light of His glory, so that going about clothed with a holy and spiritual coat of many colors, he will be recognized by all who meet him as a favorite child of God.

2. There will be the distinct hearing of the voice of God on our part.

It is the voice of God that awakens conscience in man. An awakened conscience is what man perpetually needs. Without an awakened conscience he cannot search his motives. Now motives are the spring of life.

The noises of the world drown the voice of God. While on Broadway, New York, I have often heard the chimes of Trinity Church pour out their music at noonday. But I have noticed that very few of the busy crowds on the street followed the music. Too many sounds dispute with the chimes the possession of the ear. I have tried to follow the sacred song pealing through the air, but note after note was lost in the roar of the city, and in the noise and rattle of the wheels of commerce. The song was broken into a hundred unmeaning parts. There are hours, however, when the chimes in the Trinity steeple are heard in all their power and emphasis without a break. These are the midnight hours of solitude. There is no difficulty in hearing and enjoying the anthems on Christmas night, or on that night each year when the bells ring out the old year and ring in the new. While busy and active on the Broadway of the world God's words fall on our ears, but because of business and pleasure, they are heard only in a broken, fragmentary way; but in the secret closet, when pleasure and business

are banished for the time, they fall in such a way that not a single syllable is lost.

3. We are kept constantly face to face with our highest ideals.

It is a good thing to come often into the presence of our best ideals and to canvass them. It results in self-excitation. It helps to inclose the plans of our life within the plans of God. It leads to self-mastery and to self-control. Mastership and self-control carry in them success. It leads to thinking, feeling, willing, working, in unison with the Infinite Will. It clarifies the intellect and warms the heart. It invigorates resolution and insures performance. It repels temptation and inspires goodness.

Here is a man about to enter upon the duties of the day! He has made his plans and is about to execute them. He is going to take advantage of the ignorance and weakness of his neighbor. He is going to wrong him both in estate and reputation—not in violation of the law, but in accordance with the law—i.e., according to its letter, not according to its spirit. The hour for secret devotion comes before he starts to business. He prays. He asks a blessing upon the day's duties and labors. He is now in the presence of the moralities of heaven; his own highest ideals stand out before him in celestial light. He hesitates. He pauses. Pray for hard heartedness and deceit? Pray for aid from the Father to wrong His child? Never. Never. The scheme is abandoned and the stain on the whiteness of his soul is bleached out by instant repentance. The transaction seen in the light of God's countenance, and in the sheen of one's own highest ideals, is changed from attractiveness to repulsiveness, from lawful barter to downright robbery.

"Among the elegant forms of insect life, there is a little creature, known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon, descend into the bottom of the pool. You may see the little diver moving about dry, and at ease, protected by his crystal vesture, though the water all around him be stagnant and bitter. Secret prayer is such a protector, a transparent vesture which the world sees not, but a real defence, keeping out the corruption of the world from a man's soul. By means of it the believer can gather around him so much of heaven's atmosphere, that, while walking in the contaminating world for a season, he is safe from the world's pollution."

Perpetually clothed in a grand ideal! That is what we need, and it is at the Throne of Grace, during the season of secret daily prayer, that we robe ourselves anew in our grand ideal. This is what Christ did. Christ put on anew His grand ideal in the retirement of Gethsemane. Like Him we must frequently withdraw ourselves for prayer, and reclothe ourselves in our grand ideals.

Brooklyn, N. Y.

Regard not so much who is for thee or who against thee; but give all thy thought and care to this that God be with thee in everything thou doest.—Thomas à Kempis.

THE DOUKHOBORS AND HOW THEY LIVE.

[Dr. William Saunders, director of the Agricultural Experiment Station, at Ottawa, has recently visited the Doukhobors, and he has given his impressions in the Ottawa "Citizen."]

THE DOUKHOBORS.

On the return journey a trip was taken up the Manitoba and Northwestern Railway from Portage la Prairie to Yorkton, and thence north by vehicle nearly one hundred miles to the north trail of the Swan River. Journeying then from Thunder Hill eastward for many miles the Swan was again forded and travel continued on the south trail until the Dauphin Railway was reached. During this drive of about 150 miles many villages of the Doukhobors were passed, and some time spent in inquiring into the progress they are making in their new settlements, in preparing for crops next season, and in providing shelter and food for the winter. Nearly all the able-bodied men were away from the village, working on the railways and assisting the settlers in their harvesting and threshing operations, thus earning money to buy supplies for winter; while some of the older men and boys, with the help of the strong and active women, were building houses and assisting in getting the land in order for crops next year. They are a very industrious people and are well satisfied with the country. Most of their land is of good quality and the locations they have chosen are partly wooded, affording abundant material for building operations and firewood. They are all vegetarians, and will not eat animal food, as they consider it a sin to kill. Most of them, however, will eat fish, and some of their villages are well located for food of this sort. They like butter, cheese and eggs, but, as yet, can get very little of these useful and concentrated foods, as their stock of cows is very small, giving them but a meagre supply of milk, and they have very few fowls. At present they are subsisting on bread from a low grade of flour, with soup made of a mixture of flour and water with the addition of vegetables, such as cabbage, onions and beets, and, in some instances, potatoes, of which they are very fond. In most of the villages they have grown a considerable quantity of vegetables, but not nearly enough for their requirements during the winter.

HOW THEY LIVE.

Their houses are substantially built of logs and roofed with poles, on which prairie sod about four inches thick is laid and the interstices filled with fine earth. The sides of the houses are well plastered on the exterior with clay, mixed with cut straw, and, sometimes, on the inside with the same material. The furniture in the houses is all of their own make, and consists of a few rough stools to sit on and higher benches which serve as tables. The beds are made of a series of poplar poles about six feet long and three or four inches in diameter, placed close together along one or both sides of the house, with the ends to the wall. On these some hay is placed, and over this a piece of thick felt. Most of the people recline on this

structure with their heads to the wall, feet outwards, using such bedclothes as they can command. A few have feather beds and curtains and divide the sleeping places into compartments. Most of the houses consist of one large room for living, cooking, eating and sleeping. The aim is to have in all their villages a house for each family, and these houses are being erected at varying distances, in two rows, with a wide street between them. Although new houses are going up rapidly in every village, the absence of the men necessarily interferes with the progress of the work. In many of the villages each house is at present occupied by from ten to twenty people, and in some instances, in the larger dwellings, the inmates number from twenty-five to forty.

In these densely populated buildings the beds are arranged along each side of the house, in a double tier, the upper ones being reached by a ladder. In each house there is a Russian oven, similar to those used by the Mennonites in Manitoba, which serves for the warming of the building and cooking the food. Each village is provided with a steam bath-house, in which steam is generated by pouring water on heated stones. In this way profuse perspiration is brought about, and in the absence of towels the body is whisked briskly with a bunch of small branches of the mossy cup oak, the large leaves of which still hold tightly to the branches.

ARE CONTENTED.

These people seem very contented, and although in many instances conditions were met with which would, with us, be regarded as cases of hardship, not a word of complaint was heard from any of them. The Doukhobors are honest, truthful, and hard-working people, of cleanly habits, who use neither liquor nor tobacco. Being vegetarians, they are at present at a disadvantage as compared with other settlers, as there is much game about their settlements, with which they could easily supplement their vegetable diet with great advantage. They appear, however, to be very strong and hardy, and will no doubt prove a very useful class of people in the districts in which they are settled. They will soon form prosperous communities and assist much in the development of the country. They may, however, need some assistance for a time, until they can produce enough from their land to sustain them.

It is often said in commendation of a man that "he knows a good thing when he sees it." The application is to appreciations of various sorts, but more often to material than to spiritual things. It were well to cultivate this ability to recognize that which is morally or spiritually good for us. Disappointment, defeat, disaster,—do we know the good things in them when we see them? The disaster, defeat, disappointment, we can see easily enough; but do we take pains to clutch at the good in them as we clutch at the income which we call success and triumph? "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?"—"Sunday School Times."

BENJAMIN SEEBOHM AND EARLY QUAKERISM.

McMinnville, Oregon.

My Dear Friend, Rufus M. Jones:

I send with this a copy of some of Benjamin Seebohm's editorial statements as found in Stephen Grellet's journal.

It was my great privilege when a young man to become acquainted with this honored servant of God when he was in this country, and spent very happy hours with him in England. He was one of the greatest doctrinal ministers and writers of his generation, and had many seals to his ministry. He was peculiarly gifted in helping thinking and troubled young men, and many of that class were saved from going into the speculations of that day.

I would kindly ask thee to have this extract published soon in THE AMERICAN FRIEND. Thy friend,

JOHN HENRY DOUGLAS.

Calmly looking back on the characteristics of early Quakerism as it regards the comprehensiveness of its Christian principles, the completeness of its standard of Christian practice, and the spirit of its Christian discipline, and viewing them in connection with the universal church of professing Christendom, it appears to be a simple historical fact that wherever, in any direction, there has been real progress—any onward movement—it has been toward the position occupied by the early Friends—George Fox and his associates. It is not needful to particularize; the thoughtful and intelligent reader will be able, at a glance, to fix his eyes upon various points of Christian principle and practice, which illustrates what has been said.

In taking this estimate of the early Friends and their sphere of usefulness, it would not be serving the cause of truth to attribute to them a freedom from human infirmity to which they themselves laid no claim; and in justly appreciating their worth it is well to bear in mind that they were fallible men of like passions as we are, liable to be biased in judgment, and influenced in their actions by the difficult times in which they lived. They did not seek, but rather avoided, the use of terms of scholastic theology; yet as Christian men, under a strong sense of their accountability to God, they did not hesitate plainly and honestly to declare their religious belief. They did not leave the world in doubt as to their Christian standpoint; and a careful and candid perusal of their writings and biographies will afford incontrovertible evidence that they were thoroughly sound in the fundamental doctrines of the gospel. They had no new gospel to proclaim. In common with other orthodox professors of the Christian name, they most fully recognized the Divine inspiration and authority of the Holy Scriptures, and thoroughly believed in all that is revealed therein concerning the unity of the Godhead—the Father, Son, and Holy Ghost—one God over all, blessed forever; they unhesitatingly held the utter depravity of human nature in consequence of the fall; the pre-existence and incarnation of the Son of God; the proper eternal Deity, and the real manhood of the Lord Jesus Christ; the need and efficacy of his propitiatory sacrifice as an atonement or expiation for the sins of mankind; his mediatorial intercession and reign; the forgiveness and reconciliation of the repenting sinner through faith in Him alone;

the work of the Holy Spirit in the conversion of the sinner, and in the preservation, guidance and sanctification of the believer in Jesus; the immortality of the soul; the resurrection and the final judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous, and the eternal punishment of the wicked.

In reference to these things, William Penn, in the full maturity of his judgment and the brightest period of his Christian experience, had explicitly declared: "Where we are vulgarly apprehended to differ most we dissent least—I mean in doctrine. For except it be the wording of some of the articles of faith in school terms, there are very few of those professed by the 'Church of England' to which we do not heartily assent. I say, then, that where we are supposed to differ most, we differ least. It is generally thought that we do not hold the common doctrines of Christianity, but have introduced new and erroneous ones in lieu thereof; whereas we plainly and entirely believe in the creed commonly called the 'Apostles' Creed,' which is very comprehensive as well as ancient. If keeping to the terms of Scripture be a fault, thanks be to God that only is our creed, and with good reason, too; since it is fit that that only should conclude, and be the creed of Christians which the Holy Ghost could only propose and require us to believe."

CURRENT TOPICS.

J. Campbell Morgan concluded his recent evangelistic tour in the United States with six days' meetings in New York city, including three days in the borough of Brooklyn, and sailed for England last week. It was the privilege of the writer to hear him several times, much to his own profit. Four of his six sermons to professing Christians in Brooklyn were on the "Will of God," and immense congregations listened with deepest interest to this series of Scriptural expositions on the revelation of the will of God, its reasonableness, its practicability, and the power to obey it. Two other sermons on the function and force of witness bearing were a trumpet call for the church to come back to the apostolic practice of "every believer a witness for God, based on the text, 'And we are his witnesses of these things; so also is the Holy Ghost,' " etc. It may be frankly said that Dr. Morgan does not see truth from just the angle of vision that some of us perhaps consider the correct one. Our theories of the absolute eradication of sin as a second work of grace are not accepted by him, and our terminology as to the work of the Holy Spirit differs in some particulars from his. But are these the things by which we are to measure a man? Is there not some deeper underlying truth of spiritual life and evidence of fellowship with God pervading a man's ministry that is its own proof of his call of God and right to speak for him? It seems to me that no one can hear Dr. Morgan without feeling that he has been taught much from God, and we gladly rejoice in his ministry among us.

D. L. Moody was present at some of the meetings, and continued the series in Brooklyn for four days,

addressing Christians only, except on Sabbath evening, at the Lafayette Avenue Presbyterian Church, when he spoke to the unsaved with great power and it was estimated that about one hundred and fifty sought Christ in the after-meeting. Commenting on the cry for new methods in preaching and new forms of truth, D. L. Moody declared repeatedly that in all his ministry he had never seen men so ready to accept Christ as now. "Twenty years ago," he said, "I used to often preach ten days or more before I had any need for an inquiry room; now men flock into the inquiry room by hundreds at the first service. There is a hush over congregations wherever I have gone of late that makes me feel sure that we are on the eve of the greatest revival we have ever known." This is something for men to think over who have been saying that even Moody doesn't move men as he once did, but it is even more suggestive as a judgment of our own times by a man of very wide experience.

Meanwhile, here in Brooklyn, the City of Churches, there is a general lament over the vast multitudes of our non-catholic population who never attend church services. House to house canvassing in the best parts of the city reveal the fact that one-half the people never attend church. In one of the poorer sections of the city it has been found that only one-fourth are non-attenders, thus showing that, as it has always been, society is "dying at the top." But it is doubtless true that the fact that church-going is no longer a mark of good breeding or a social function, has much to do with this declension. We may safely infer that those who do go represent a more earnest type of piety than the congregations of a past age.

M. M. BINFORD.

FOR THE AMERICAN FRIEND.

WHEN DOES THE NINETEENTH CENTURY END?

I am surprised at a number of persons whom I meet who are counting upon the current year as the last year of this century. It seems to me that a little reflection should satisfy them of their error. Certainly not one of them would consent to accept ninety-nine cents for a dollar, and why count ninety-nine years as a century. They would not reckon 1899 cents to stand for 19 dollars, and why claim that 1899 years should count as 19 centuries? The addition of one cent in one instance is not more necessary than the addition of one year in the other.

Another illustration: A young man is not nineteen years old when he enters upon his 19th year. He is not 19 until the year is completed.

Again: We write the date Tenth month twenty-seventh, 1899. We do not mean 1899 years, ten months and twenty-seven days, but we mean the 27th day of the Tenth month of the year 1899, or in other words, that there has passed 1898 years, ten months and twenty-seven days counting from the beginning of the Christian era.

It therefore seems to me very clear that the year 1900 is necessary to complete the 19th century, and that we shall not enter upon the 20th century until the 1st of January, 1901.

J. L. B.

The International Lesson.

FOURTH QUARTER.

Lesson VIII.

Eleventh Month 19, 1899.

PUBLIC READING OF THE SCRIPTURES.

Neh. 8: 1-12.

GOLDEN TEXT.—The ears of all the people were attentive unto the book of the law. Neh. 8: 3.

DAILY READINGS.

Second-day, Eleventh mo. 13.—Public reading of the Scriptures. Neh. 8: 1-12.

Third-day, Eleventh mo. 14.—Obeying the law. Neh. 8: 13-9: 3.

Fourth-day, Eleventh mo. 15.—God's commandments to be studied.

Deut. 11: 13-21.

Fifth-day, Eleventh mo. 16.—Delight in the word. Psalms 119: 1-16.

Sixth-day, Eleventh mo. 17.—The Scriptures believed. 2 Kings 22: 3-13.

Seventh-day, Eleventh mo. 18.—The law rejected. Jer. 36: 9-24.

First-day, Eleventh mo. 19.—Reward in keeping. Psalms 19: 7-14.

Nehemiah, chapters 8-10, differs from other parts of the book in that Nehemiah is there spoken of in the third person; whereas in all parts he speaks in the first person. Ezra appears in chapter 8 for the first time, and takes the most prominent place. Why Ezra is not mentioned before is not explained. Some think that he had gone back to Babylon, and returned when Nehemiah had finished the walls; others that Ezra was discouraged and kept in the background until Nehemiah's work of rebuilding the walls was finished. Whichever view is correct, it is clear that Ezra now takes the first place, and promulgates the law. It is very evident from the lesson and what follows that the people were unacquainted with the law. The effect of learning its provisions produced an effect upon the people which was apparently unlooked for by Ezra. "Whenever the law was shaped as we now know it, it is clear that it was not practised in its present form by the Jews before Ezra's day." What hand Ezra had in shaping it cannot be said; he did publish it, and after his day it took a far more important place in the Jewish community than ever before. It was with Ezra that Judaism proper began.

The time of the present lesson was September, 444 B.C. The section really begins with the last sentence of the 7th chapter, "And when the seventh month came," etc.

1. "All the people." All classes, not only from Jerusalem, but also from the country round about. "Street that was before the water gate." "Broad place," etc. (Revised Version.) This was the open place inside the gate. This gate was on the eastern side of the city. See 12: 37. "They spake." This implies that the whole community joined in the request. "The book." This shows that the people knew of the existence of a book, even if they were not familiar with its contents. It has been suggested that their knowledge was like that of the Romans respecting the Sybilline Books; they knew of them, but not their contents. In this case the priests may have kept the contents of the law secret. But Ezra was to make the law public. "Men and women." The Jews always treated women with much more consideration than did other nations. "Hear with understanding." All who were old enough to understand. Compare 10: 28.

3. "Before the broad place." (Revised Version.)

He stood at one side, and looked probably toward the east. "From the morning until midday." Early morning about daylight, until the heat of midday obliged them to stop. It does not appear to have been consecutive reading. It was interrupted by explanations (see verses 7, 9); Ezra was probably relieved by those who stood by him.

4. "Pulpit." Literally, tower. "Of wood which they had made for the purpose." This implied that it was a temporary platform erected for this special occasion. "Beside him stood," etc. It is to be noted that none are named as being priests; names are given as of individuals or Levites. It would therefore seem likely that, as a whole, the priests did not support God's movement, though they are mentioned in verse 13. It might have been expected that the High Priest would have taken part in the proceedings, but his name does not occur.

5. "Opened." Unrolled the scroll. Compare Luke 4: 17. The writing was in vertical columns across the parchment, and was read from right to left; that is, the reverse of the English method. "Above all the people." Raised above them on his platform. "Stood up." To show their respect for the law. It is hardly to be supposed that they stood up the six or seven hours the reading occupied.

6. "Blessed." Gave thanks. "Amen." So let it be; thus signifying their assent to what had been said. "Lifting up their hands." Compare Psalm 134: 2.

7. Of the thirteen names given in this verse four are found in chapter 9: 5 among the Levites; and seven among the Levites mentioned in chapter 10: 9-14. The others do not occur elsewhere. "And." It is likely that this word should be translated "even." "Caused . . . to understand." Explained.

8. "And they read," etc. (Revised Version.) It is not clear whether the reading by the Levites was going on at the same time as that by Ezra or his assistants, or whether the reference is to Ezra himself or the one reading. The latter seems the better explanation. As is well known this verse has often been taken as a definition of what good reading aloud should be. The rendering in the Revised Version is probably the most accurate. "And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading."

9. "Tirshatha." The Persian title for a local or provincial governor. Compare Ezra 2: 63, where it is applied to Zerubbabel. Nehemiah calls himself "Pekah" (5: 14, 15, 19). This appears to be a Babylonish title with the same meaning. "This day is holy unto the Lord." It was the day of the new moon, and the day when the law was read to them. The feast of trumpets was afterwards observed on this day. As the law was at this time unknown to the people, it is hardly likely that Lev. 23: 24 was referred to. "Mourn not." It was not fitting to mourn on feast days and days of rejoicing. "Wept." Because, as the reading went on, the people saw how they had violated the law. Compare 2 Kings 22: 11.

10. "He." We are not told who. Doubtless Ezra or Nehemiah; probably Ezra. "Send portions."

They should remember the poor and needy. Compare Esther 9: 19. "Joy of the Lord." Israel's joy in her God. Not the joy of the Lord over Israel. Compare Psalm 38: 39.

12. Because they had understood the words that were declared unto them. They rejoiced because they now understood the law.

PRACTICAL THOUGHTS.

1. Correct understanding of Scripture is greatly to be desired.
2. No book has influenced the world like the Bible.
3. "Rejoice in the Lord."

Christian Endeavor Department

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR ELEVENTH MONTH NINETEENTH.

LIBERTY AND LOVE.

Romans 14: 1-23.

(A temperance meeting.)

Second-day, Eleventh mo. 13.—His servants whom ye obey. Rom. 6: 15-23
Third-day, Eleventh mo. 14.—Walking at liberty. Psalms 119: 41-48.
Fourth-day, Eleventh mo. 15.—Liberty a stumbling-block. 1 Cor. 8: 1-13.
Fifth-day, Eleventh mo. 16.—Thy neighbor as thyself. Matt. 22: 34-40.
Sixth-day, Eleventh mo. 17.—The profit of many. 1 Cor. 10: 25-33.
Seventh-day, Eleventh mo. 18.—Servants through love. Gal. 5: 13-15.

It is well to say at the outset that the fourteenth chapter of Romans does not discuss the use or disuse of meat and drink because of any evil effect they may have upon the human system, physically, mentally or morally. There is nothing wrong in the meat Paul writes about; the whole question turns on the use that has been made of that meat by offering it to idols, with perhaps a reference also to the Jewish law about eating and drinking. The question of the use or disuse of intoxicants involves another factor, which is the chief one—that is their effect in themselves upon the whole nature of man. So what Paul says about the "weak" who cannot eat or drink certain things is wide of the mark when applied to the use of intoxicants, since it is the weak who do eat and drink and the strong who abstain.

Nevertheless the chapter incidentally states certain principles of great value as a temperance lesson.

First, there is the definition of true liberty. "Personal liberty" is a popular phrase with a large portion of our population, and it is worth our while to ascertain just how Paul defined it. The phrase, "Unto the Lord," repeated several times in the first part of the chapter is the first element of the definition. Liberty is not license, but is absolute submission to highest possible law. The first great question in every action is, whether I can do this "unto the Lord" with an eye

single to His glory and a conscience true to His will. It is necessary, indeed, to know all I can of that will and to have a conscience fully enlightened as to duty in every respect, but it is of vastly more importance to be immovably settled in the principle of obedience "unto the Lord." Imperfect knowledge coupled with absolute obedience is immeasurably better than absolute knowledge with imperfect obedience.

The second part of the definition of liberty is found in the fifteenth verse, "Thou walkest no longer in love." Then liberty is not exemption from relationship to my brethren; on the contrary, it is obligation to them. If liberty is obedience to highest law, then it is also highest service for others, which is the service of love. Here is the immutable principle underlying the doctrine of total abstinence from intoxicants. It is not the only reason why I should abstain, for the use of liquor may fatally injure me personally, but even if it does not I am sure it is the great curse of millions of my fellow-beings; it is an insatiable appetite; it is a hereditary taint; it is taught them by example, and they dare not touch it without awakening uncontrollable forces of evil within them. The law of love demands abstinence on our part from any indulgence that would thus prove a stumbling-block to others.

Verse 17 emphatically declares that the kingdom of God is not personal liberty, but first, conformity to a divine standard; then peaceable relationship to brethren, and lastly the joy of the Holy Ghost instead of the joy of a savory piece of meat, or a favorite drink that may please my personal appetite. Verse 21 is a statement for all time of the Christian use of our example. The principle is of far-reaching application.

SPIRIT FILLED MISSIONS.*

BY LEVI D. JOHNSON, M.D.

The remarks which I shall make to-day will not have the finish which many of the addresses and papers which have preceded mine have had, as the most of what I will have to say has been suggested to my mind as I have been riding along the road in my rounds of visiting patients. However, I am firmly convinced that if you will give me your prayerful attention, He, the Spirit of Truth, will help me to say that which will be helpful to you, and through you be the means of strength to the mission work.

Permit me to call your attention to the words of Christ to His disciples as recorded in Luke 24: 45-50, and Acts 1: 8: "Then opened he their understanding that they might understand the Scriptures." Oh, that our understanding may be opened, illuminated, to-day, so that we may see the possibilities of the work when Spirit filled as we have never seen it before.

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations,

beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Here was the greatest and grandest commission ever given to men. It was definite and explicit enough for them to know how to begin to carry it out, while the details of its execution were to be received from Him who was to come and endue or invest or clothe them with knowledge or power.

The early church, the disciples and immediate followers of Christ, were a band of missionaries. At first they comprehended only the idea of home missionary work, but soon the Holy Spirit led them into foreign fields.

Whatever instructions were given them for guidance in work may safely be received and followed by missionaries of the cross to-day. The command to "tarry until endued" was just as imperative as the command to "go."

There was much more importance attached to the necessity of "tarrying until endued" than they realized when the command was given. There were things to be accomplished in them as well as for them, which they could not realize even the necessity of at that time.

It meant for them the cleansing of their hearts from all evil. It meant the eradication of selfishness and self-love, which had so characterized their lives up to the present. It was necessary for the successful accomplishment of the work which had been assigned them that they should get into the place in which they were truly willing to be "servant of all," instead of wanting the chief seats.

In order to win the world for Christ there must be great humility of spirit; the humility of Christ should possess them, and this could only be as they were crucified to self and filled with the Holy Ghost whom He was to send in His name. His life in all its fulness must pervade their very being.

They needed this filling in order that they might have the perfect faith in Christ and in the ultimate success of their mission, which would be necessary for their perseverance in the work.

This and this only could give them the courage which it was necessary for them to have. They would meet with unnumbered and unthought of obstacles and persecutions. The words of Christ were, "If they have persecuted me, they will also persecute you."

Behold the wondrous change in Peter. Before this he had been impulsive, was vacillating and cowardly. After the filling we read: "Peter, standing up with the eleven, lifted up his voice and spake forth." No fear of servant maids now. Can this be the same man who "began to curse and swear?"

Yes, the very same, and yet not the same, for the filling of the Spirit had changed that cowardly, shrinking Peter into a bold, courageous, lion-hearted Christian, so that he could stand before the surging multitude who had clamored for the crucifixion of Christ, and without a tremor charge home upon them the awful crime—"Him ye did crucify and slay."

*Address delivered before Friends' Missionary Conference, Whittier, Cal.

In Acts 4: 13 we read: "When they saw the boldness (courage) of Peter and John they marveled, and took knowledge of them that they had been with Jesus." No wonder they marveled. We have been in the habit of hearing of Peter only as cowardly, and denying his Master, but the record states, "They all forsook him and fled"—John just as cowardly as Peter. The same men who had previously witnessed their cowardice were now witnesses of their courage and loyalty.

After their imprisonment and liberation, with the command from the rulers not to preach these doctrines any more, they "spoke the word of God with boldness." They said: "We must obey God rather than men," and although they were "beaten" for it, they "departed rejoicing" and "ceased not to teach."

They had an experience which enabled them to say, "I am ready not to be bound only, but also to die for the name of the Lord Jesus." They were courage-filled because spirit-filled.

Another important result of being filled with the Spirit was then and will be now—the masses are reached by the power of God. See how this company of Spirit-baptized missionaries reached the people, and the blessed results. The immense congregations were not amused or entertained, but they were convicted, converted, saved, turned to the Lord. The result of the first day's work was about three thousand souls. The next the number of the men (and probably twice as many women and children) was about five thousand. At the next place we read, "That there were added to the Lord multitudes of both men and women."

Another prominent result of being filled with the Spirit was, they brought forth the fruit of the Spirit, Love, joy, peace, etc. In the primitive church the men and women were filled with the Holy Ghost; that was the rule; now alas, it has come to be the exception.

The filling of the Spirit gave them a holy enthusiasm which gave them a divine push in the work. This is greatly needed in all missionary enterprises.

When I visited the Scotch Presbyterian missions, on the old Calabar River, Africa, the superintendent gave me this bit of history. For several years the work had apparently been at a standstill. The natives were not interested and were unreached. A young lady in Scotland, who had been reared by worldly and wealthy parents, was converted. She heard the voice of God calling her to foreign fields. Her parents objected. She went on with her studies in college and graduated with high honors. She took a post graduate course and was a fine musician. After all this was accomplished her friends said, "Now, what do you expect to do?" She replied, "Do just what I have been preparing for, and what God has called me to do—go as a missionary to Africa." She was soon on her long journey, the only lady passenger on the ship. She arrived at the mission station on Wednesday afternoon and immediately reported "for duty." She was informed that she could not do anything until she had mastered the language, which would take from one to two years. She said, "I can't

wait; I must be gathering souls." Addressing the matron, she said, "Can you not, between now and Sunday, teach me to say in the native language, How do you do; I am glad to see you; won't you come to church up on the hill to-morrow." She set about it to learn her little speech, and Saturday afternoon started out on her first missionary work. She offered her hand to everybody she met; gave the invitation to scores, and the result was that the church the next day would not hold the people who came.

People were convicted and converted. From that day the mission took on new life and Christian activities. Miss Hogg was filled with the Spirit and had the divine push.

Things do not always work out as we have planned, but to Spirit-filled workers there never come any disappointments. If they do not realize what they had expected, something better is received in its place. Paul thought it right to preach the Gospel in Bithynia, but the Spirit suffered him not, and the Macedonian cry came.

I believe we have no conception of the vastness and glory of the results if the church at home and her missionaries abroad were filled with the Spirit. Have you caught the thought that to be filled with the Spirit is to be filled with God? God again incarnate, not in the person of Jesus Christ, and in the body of flesh created holy, by the Holy Ghost, but manifest in the flesh by the Holy Ghost dwelling in the bodies of sinners saved by grace.

It is God's plan for a redeemed humanity to save a lost humanity. Every sinner coming in contact with a person filled with the Spirit is brought in touch with the Almighty. In such an one the sinner sees the love, the patience, the gentleness, the kindness, the joy of God manifested through the flesh. Beloved, have we been representing God that way? Oh, for a Spirit-baptized church. Any church or mission station thus filled will be successful. If we expect the highest order of success in our work, we must not depend upon any other power or agency. I speak of this here because to a very large extent, like home worker, like missionary. That is, if he or she who is to go into the mission field has been educated at home to depend upon certain things to draw to the church, to reach the masses, they will be very likely to depend upon the same things in their new work.

Have you ever considered and answered the question, "What are the drawing cards in the churches to-day?" I have been in many ministerial associations, workers' conventions, etc., and have heard the subject repeatedly discussed, "How Shall we Reach the Masses?" What are the methods now employed? It would be a shame even to mention some of them. Among the more common are a pipe organ, with a choir of finely trained voices, many times the persons constituting it being entirely irreligious—operatic solos, sung in such a manner that however good the hymn may be, not a word can be understood by the congregation; church entertainments and so-called socials, which are entirely of a worldly character. Must I add preaching of a sensational character, often

speaking upon topics of the day, without even referring to the Gospel as the prime factor in settling all these ills. How does all this correspond with the plain instructions given by Christ, the Head of the church, as to the methods to be employed to draw the masses.

"And I, if I be lifted up, will draw all men unto me." "Tarry ye, until ye be endued with power from on high." Endued with power for what? Power, ability, to present Christ to the world as its needed Saviour. Then the responsibility will be transferred to him to draw. He has not commanded the church to draw, but to present Him, exalt Him, and He will exert the drawing power. "He is altogether lovely."

Have you, as members of the Religious Society of Friends, considered why, twenty years ago, and for a long period previous to that, when the meetings were held in silence very largely, when there was no singing, no young people's societies, or any of the modern appliances now so freely used to draw and to hold the people—why, during that period as a society you were held together and you held your young people even better than now? I believe the answer is easily given. They constantly honored the Holy Spirit. It was understood that no one would stand up to speak unless he or she believed that the Holy Spirit wanted them to do so, and they delivered the message which they believed He desired to send to the people through them. The effect of this is easily to be seen: Those who attended the meetings and heard what was said received it as the voice of God to them.

I am sure you do not understand me as meaning that all their methods were the best, and that there was no room for improvement; but I do wish to emphasize the thought that they honored the Holy Spirit, and because they did so He honored them.

The early Methodists did not depend on pipe organs and solos and choruses and church entertainments to draw the people, but upon the faithful presentation of Jesus Christ as one who was able to save from all sin, and the faithful testimony of witnesses filled with the Holy Ghost. Hungry people do not go to a music or millinery store to get a meal to satisfy their hunger; the most simple restaurant would suit them much better.

Do not understand me as believing that none of the above things should be used, but our reliance should be in the personal, present Holy Spirit, and all these other things used only as He shall direct.

There is a wonderful power in song inspired and thrilled with the Holy Ghost, but saloons can and do many times furnish as good as the churches unless Spirit filled.

How different the results of church music if the singers all sung for "Jesus only." For four years I was pastor of a church where my organist lived some distance from me, and I left the selection of the hymns entirely to her. It was very apparent to many that the hymns were always very appropriate to the theme of the sermon. One day, in which "the glory of the Lord filled the house," after the services I said to her: "Sister Briggs, the Lord certainly helps you in the se-

lection of your hymns." To which she replied: "I know He does. I begin Monday morning to pray about my hymns for the next Sabbath, and then after selecting several I pray to be helped to select just the right ones, and I can nearly always tell just about what subject you will preach on from the character of the hymns He helps me to select."

Is there anything strange or inconsistent about that? I think not. I would not dare to stand before a congregation to preach without having the assurance that the Lord had given me the message. He knows who will be there, and at what place of worship I will be. After making it a subject of prayer, and being settled in my mind that the Holy Spirit would have me to speak the next Sabbath upon a certain subject, I never change from that under any circumstances. The congregation may not be what I had expected, or providences may be such that I will speak in an entirely different place than I had anticipated; but that matters not, because I know that He knew all the time whom I was to address, and it is His message, and I deliver it fully expecting it will reach the hearts for whom He intended it.

Before closing these remarks, I want to call your attention again to the matter of church music. I give it as a kindly warning. Sometimes when I have been permitted to attend your meetings for worship there has a fear come upon me that you might be trying too largely to pattern after "the nations around you." I beseech of you to be careful and not become formal in the matter of singing. Do not allow the number of hymns sung by the congregation and the solos to occupy the time which should have been used under the leadership of the Holy Spirit in personal testimony or exhortation. It may all be summed up in this. Let the Holy Spirit lead in all things—preaching, prayer, testimony, song and silence, if He desires it, and then all your meetings will be held in life and power. The practical application of all this is, Are we willing to take it God's way? Will we tarry for the endowment, and be led by Him in all things?

Oh, for an utter abandonment unto God.

In his "Kinship of Souls" Reuben Thomas teaches a great lesson against denominationalism—a lesson for Christ against division. He illustrates this by the conversion of a young divinity student from the narrowest kind of sectarianism to the broadest conception of Christianity. The student is forced to think things out for himself, to form his own opinions on every item of the Christian faith, to form that religion which he works out on the learning he has acquired, to take the best from every conception of truth which has been brought before the world, and to build upon that greatest of all conceptions which is found in the New Testament. The great aim of the book is brought about after many wanderings of the hero through Europe. These travels and the comments on them are wearisome, but the end of the book repays us for wading through the questions with which the book is strewn.

News from the Field.

At the New York Monthly Meeting, held 1st inst., Micajah M. Binford was granted a minute to attend Baltimore Yearly Meeting. Attention was called to the importance of maintaining our testimony against oaths. A case was cited in which a paper to which an affirmation had been made, intended for use in a court in Texas, was returned with information that an affirmation has no legal status in that state, and could not be accepted. In another case a Friend, who was called to testify before a State Commission in New York, offered to take an affirmation, but the chairman was unable to administer it, being apparently unfamiliar with this substitute for a judicial oath.

The cause of the suffering Doukhobors in the Canadian provinces was earnestly pleaded, and much interest manifested by the meeting.

Southland College, which is under the management of Indiana Yearly Meeting, has sustained a loss in the recent death of Stanley A. Pearson, who has for two years been its president. He was devoted to the work, and had left his chosen profession—the law—to take up this work.



Francis T. White, of New York city, whose portrait is given above, has twice given liberally to Earlham College, and his letter to Indiana Yearly Meeting this year, giving the College \$25,000, has already been commented upon in these columns.

John Henry Douglas is once more at his home in McMinnville, Oregon, after an active summer of evangelistic work in the Central States, largely in Indiana, in the limits of Western Yearly Meeting. We have received an interesting letter from him, the following extract of which we print, as it is of general interest to our readers:

"I am just home from a very interesting visit of five months, in Indiana mostly. My health has enabled me through grace to go through with all I had before me. I was able to speak on an average of five times a week.

"I found an open door and a warm welcome everywhere. I attended Wilmington, Western and Indiana Yearly Meetings. I found almost everywhere a great hungering for the truth as it is in Jesus. Many who were trying to satisfy themselves, by accepting speculative theories of religion, have found themselves famishing spiritually, and are humbling themselves as little children, and are opening their hearts to the simple truth as it is in Jesus applied by the blessed Holy Spirit. It is very encouraging to see the great mass of our people settling down with unbounded faith in the Word of God. Under the full glory of the Cross and Pentecost all speculation and doubts vanish. The only sure pro-

tection for the intellect is, 'The helmet of salvation, and the sword of the Spirit, which is the word of God.'

"In many ways it has been one of the most interesting services of my life. It afforded me very great pleasure to revisit several places where I had labored twenty-five, thirty, thirty-five and forty years ago. I found nearly all the converts of thirty years ago, and the churches organized then flourishing now, though many have gone above. I rejoice greatly in the missionary spirit which is increasing nearly everywhere. What a blessed change on all lines of church work—forty years ago no missions; now missions in some fourteen countries and one hundred and seventy-five missionaries. 'What hath God wrought,' praise His name.

Thy brother,

"J. H. DOUGLAS."

IOWA YEARLY MEETING.

The educational conference of Bangor and Honey Creek Quarterly Meetings met at Stanford, Tenth month 27th and 28th. The evening of the 27th was occupied by President Rosenberger, of Penn College, who lectured on "The Childrens' Crusade." The next day the following topics were introduced and discussed: "The Proper Attitude of Schools toward Reforms," "Is there a Place for the Bible in Our Academies? In the Common Schools?" "What Influenced Me to Strive for Higher Education." J. R. Howard, of New Providence, and C. V. Marshall, of Stanford, debated the question, "Resolved, That the study of language furnishes a better mental drill than the study of mathematics." The conference was well attended by visitors and Stanford Friends. Some of those taking a prominent part in the discussions were Prof. E. H. Gifford, of Penn College; A. J. Hanson, of Bangor; Harry Hayes, of Marshalltown; Ella Naylor, of LeGrand; Anna Pickrell, of New Providence; Etta Mendenhall, of Marshalltown; J. W. Marshall and Anna W. Marshall, of Stanford. W. Bunch, a Methodist minister from Union, also joined in the exercises. Devotions were conducted by A. J. Hanson and Malinda Hunt. A resolution was unanimously adopted, addressed to the Boards of LeGrand and New Providence Academies, recommending them to add a course in Bible study to their courses of study.

This brief report can give no adequate idea of the proceedings of the conference, which is regarded as a very successful meeting. It is believed that an interest in higher education was aroused or increased in the minds of many. The large number of young people in the audience, some of them students of New Providence Academy, proved a source of much encouragement to the speakers. Officers for the next term were elected as follows: President, Mary H. Lewis, Albion; vice-president, John H. Hadley, New Providence; secretary, Stella Pemberton, Marshalltown.

MARY H. LEWIS.

WESTERN YEARLY MEETING.

Kokomo Quarterly Meeting, which is reported below by Jesse T. Turner, is one of the largest quarterly meetings of Western Yearly Meeting. It has a membership of 1,540, with 17 ministers. Kokomo itself is on the line of railroad between Chicago and Indianapolis.

Kokomo Quarterly Meeting was held at Hazel Dell, near Windfall, in Tipton County, Indiana, Tenth month, 26th to 28th, and in future will be held at that place in the Tenth month each year, and notwithstanding the somewhat scattered condition of the six monthly meetings, and the continuous rain from Fifty-day evening until after nine o'clock Seventh-day evening, all the sessions were well attended, except that of Sixth-day evening, which, on account of the steady downpour of rain, was small, but quite favored under the ministry of David Hadley. The members of Hazel Dell Monthly Meeting being all comparatively new, and some of them never before having attended a quarterly meeting, greatly appreciated the privilege, and were most kind and hospitable in their reception and entertainment of Friends from other monthly meetings. Hazel Dell meeting is two miles from the station at Windfall, but those going by rail were kindly conveyed from and to the station, and between the church and their hospitable homes over distances ranging from a half mile to two miles.

Visiting ministers present were Mary Hill, from Ohio Yearly Meeting; Amos M. Kenworthy, Indiana Yearly Meeting, and

David Hadley, general superintendent of evangelistic work in Western Yearly Meeting, all of whom took acceptable part in the ministry of the Word, and the presence of power of the Holy Spirit was manifest in all the sessions, and souls were blessed both in the meetings and in homes where ministers and others were entertained. David Hadley preached at Curtisville on First-day night, and at Courtland Avenue Church, in Kokomo, on Second-day night. A. M. Kenworthy and Mary Hill remained at Hazel Dell over First-day and First-day night. The former filled an appointment at New Hope at ten o'clock a.m. on Second-day, and at the First Church, Union Street, Kokomo, at 7.30 p.m., same day, and will visit families for a few days, and conduct public service at night as the Holy Spirit may lead. Mary Hill will remain in the limits of the quarterly meeting for a few days, and visit some of the meetings in the interest of foreign missions. The quarterly meeting endorsed a minute of New Hope Monthly Meeting, liberating James A. Ellis for religious service in the limits of Western and Indiana Yearly Meetings. His wife, Mary Ellis, an elder, will join him in a part or all of the service.

Dr. Sylvester Newlin has been retained as pastor of Kokomo Union Street meeting for another year, commencing Ninth month 1st, and the meeting is prospering under his very efficient pastoral care. Truly may and do we sing, "Praise God from whom all blessings flow."

JESSE T. TURNER.

The following is a report taken from the minutes of the fourth conference on department church work of Kokomo Quarterly Meeting of Friends, held at New Hope, Phlox County, Ind., Eighth month 31st, and Ninth month 1st, 1899: We are glad to announce the presence of R. W. Raidabaugh, of Chicago, Ill., and Mattie O. Cammack, of Marion, Ind.; A. Jennie Ridgway, of Amboy, Ind. We are thankful to our Heavenly Father that we had the opportunity of listening to these, His servants, from Chicago, Marion and Amboy. They were as lights in our midst. We pray that God may continue to use them and bless them in His work.

P. W. Raidabaugh delivered four excellent addresses. The first address: How to study and teach the Bible, was very helpful and beneficial to the teachers.

The second address: Our material and how to use it. This was a plea for the children and young people, giving the various classes of children with which we have to deal, and comparing them to a bud that must have careful attention that it may grow, develop, and unfold gradually to display the beauties hidden therein.

The third address: "The Office Work of the Holy Spirit."

The fourth address: "Inspiration of the Bible."

Mattie O. Cammack delivered an address on "He Setteth the Solitary in Families." Her talk was very instructive and edifying, impressing this thought very forcibly: "All narcotics destroy cell growth. The three principal narcotics, tobacco, alcohol and opium are destroying our homes and families of to-day and future generations."

A. Jennie Ridgway gave us a very good talk on primary work.

The subject of entire consecration, as taken up in the Christian Endeavor session, was divided into three parts:

First. Entire consecration. What is it?

The term consecration means an entire willingness on our part to be, to do, and to suffer all that God wills.

Second. Entire consecration. How to do it?

Third. Results.

The entire subject was very impressive. Our conference was a spiritual uplift throughout, making us feel that we could go to our respective home work better equipped for the Master's work.

A. LEONIDAS ELLIS, Chairman.

MAGGIE JOHNSON, Secretary.

Zeno Doan is now located at Sheridan, Ind., pastor of Friends' Meeting at that place. Sheridan Friends have bright prospects for the future of the church.

INDIANA YEARLY MEETING.

Eli and Mahala Jay, the fiftieth anniversary of whose marriage is herewith reported in brief, have both been prominent in the work of the church during these fifty years. Eli Jay is one of

our best authorities on all matters of the history of Friends' settlements and meetings in the pioneer days, and he is still devoted to the work of collecting and preserving early records. Mahala Jay has taken a foremost place in the work of the Woman's Foreign Missionary Association, and she has taken a valuable part in the work, especially the committee work, of the various Indianapolis Conferences.

Richmond, Ind.—Eli and Mahala Jay celebrated the fiftieth anniversary of their marriage on Tenth month 24th, and many guests came to do honor to these veteran educators in the Society of Friends. There were many delightful reminiscences, and by far the best part of the program for entertainment was afforded by the bride and groom personally. It was a time for general rejoicing. Their lives had been so beneficent and their old age was so beautiful and so fruitful.

Among the exercises of the evening obtainable was a little poem, which is sent by request.

THE GOLDEN WEDDING.

The brown hair has turned to silver,
And the black hair now is gray,
But the sunlight and the starlight
Still shine o'er your onward way.

The radiance tempered with shadow,
And the smiling blended with tears;
But God's hand leads you onward
In your journey of fifty years.

You have joyed and sorrowed together,
You have toiled at the tasks He has set;
He has mingled the sweet with the bitter,
"And justice and mercy are met."

Your footsteps have only grown slower;
There comes a vague longing for rest,
But fairer than morning the sunlight
Is burning its gold in the west.

'Tis tinting and lining the stairway
That leads to the portals of gold.
Oh, fair as a dream, lies the city
Where our loved ones never grow old.

But the music of earth floats around you,
And the voices of children sweet.
They woo you to tarry a little
And list to their pattering feet.

They call you away from the stairway,
They bind you with loving guile—
These children and children's children
To tarry a longer while.

And "God bless you," dear friends are saying,
Who are gathered around you to-night,
And lead you together—still onward
Towards those portals of wondrous light.

ELIZA D. H. MENDENHALL.

NEW YORK YEARLY MEETING.

Glen's Falls, N. Y.—The annual gathering of the Friends of Glen's Falls was held Sixth-day evening, Tenth month 13th. There was a large attendance of the membership. After Scripture read and prayer by H. R. Keates, a program was rendered, consisting of interesting reports from the different branches of church work, as follows: Reports on finance, Sabbath-school, Woman's Foreign Missions Association, Home and Foreign Missions, Christian Endeavor, Junior Christian Endeavor, Ladies' Aid, and remarks on growth of society by H. R. Keates, all of which were most encouraging. These exercises were interspersed with singing. Light refreshments were served, and the social time enjoyed by all. These gatherings serve to bring before the members a portion of work accomplished during the year. We say portion, for no one can fully estimate the entire work of a church; that alone is known to God, who giveth the increase. However, as we enumerate the blessings received, we fully believe each heart is encouraged and energized to be more zealous the coming year for Him whom we serve.

J. L. H.

KANSAS YEARLY MEETING.

Rose Hill Monthly Meeting was held 14th of this month. It was the largest for some time. All business conducted with unity. We had the very acceptable company of William Lewis, with a minute from Harmony Monthly Meeting, Oklahoma; Achsah Kenyon, with a minute from Lowell Monthly Meeting, Kansas, and Jonathan P. Ballard, from Tonganoxie. Meetings were held each night of the ensuing week, in which our friends were enabled to preach to the different persons that came from night to night; for although it a busy time of year the attendance was good. Achsah Kenyon has visited nearly all the families at this meeting. She says it has been a source of comfort to her, and we are sure it has to us. We are glad the Lord's servants have been turned this way.

ELIZA J. COX.

CALIFORNIA YEARLY MEETING.

Berkeley, Cal.—The Berkeley Friends began their work here about four years ago. A monthly meeting was organized at the home of Joseph and Louisa Johnson. But little work was done



FRIENDS' MEETING HOUSE, BERKELEY, CALIFORNIA.

until the following summer, when Franklin and Mary Meredith held a meeting for worship every First-day morning and a prayer meeting in the middle of the week. A Bible School was also organized, and has been very successfully kept up. We also established shortly after beginning the other lines of work, a Y. P. S. C. E., which has ever since held the evening service with splendid success.

About two years ago the meeting was moved to a more central part of the city, and held there in a hall until the 20th of Eighth month last, when we moved into our new building on Haste St. The seating capacity of the meeting-room is two hundred and fifty, and of the prayer meeting room seventy-five. It is well located, within one block of a local steam car line, and the same distance from an electric street car line. Both rooms are well furnished, and three hundred dollars would put us entirely out of debt. It is the Lord's doings, and it is marvelous in our eyes. We have a membership of one hundred in our meeting, about the same in our Bible School, and fifty in our Y. P. S. C. E. At the beginning of the services on First-day we give from five to ten minutes to the children. Either to exercises by them, or to a chalk talk or an address for them by different persons. The result has been very satisfactory, many children being thus induced to attend meeting that would not otherwise do so after the Bible School closes.

In the evening a large Bible class is conducted by Lucy Munro, who is exceptionally well qualified, both in knowledge and experience, to give Bible instruction. After the Bible class, which is held from 6.30 to 7.30 o'clock, the young people take charge and conduct the evening service, the older people being present to cheer and help, and all work together in sweet harmony. Nannie M. Arnold has charge of a missionary band of children, which meets every First-day afternoon, and is doing excellent work. She is always ready for every good work.

REBECCA S. NAYLOR.

Married.

BURGTORF—HAWORTH.—At the home of the bride, near Lawrence, Kansas, Tenth month 25th, 1899, August E. Burtorf to Anna L. Haworth, daughter of Richard and Mattie Haworth.

RUNNION—STUMP.—Tenth month 26th, 1899, at the home of the bride's parents, Francis Runnion to Ethel Stump, both members of Van Wert Monthly Meeting.

MENDENHALL—ROBERTS.—At the home of the bride, near West Elkton, Ohio, Tenth month 12th, 1899, Curtis O. Mendenhall to Hattie C. Roberts. Their future home will be in the limits of West Elkton Meeting.

DILLON—PRICE.—Married, Luther H. Dillon, of Northbranch, Kansas, to Bertha A. Price, of Burr Oak, Kansas, at the home of the bride's parents, Ninth month 23d, 1899. They are both graduates of Northbranch Academy and earnest Christians.

JONES—HAWKES.—At Friends' Meeting House, Portland, Maine, Tenth month 18th, 1899, Fred H. Jones, son of Levi and Mary Jones, of Winthrop, and Lucy A. Hawkes, daughter of Moses and Mary Hawkes, of Portland.

Died.

ANDREW.—Myrtle Sibyl, daughter of Alpheus and Ola Andrew, died at Prairie Center, Kansas, Ninth month 12th, 1899, aged 1 year, and 9 months.

CARR.—Leonore Myrtle, daughter of Eli and Rosa Carr, died Eighth month 15th, 1899, aged 18 months. She was a member of Skiatook, Indian Territory.

COWEN.—At her home in Fairhaven, Mass., Charlott, widow of Isaac Cowen, First month 22d, 1898, aged 77 years.

CROMWELL.—At her home in Fairhaven, Mass., Eighth month 31st, 1899. Eliza Macy Howland Cromwell, in her 97th year.

DAVIS.—At her home in Fairhaven, Mass., Eleventh month 5th, 1898, Patima Slade Davis, formerly Delano, in her 88th year.

DELANO.—At her home in Fairhaven, Mass., Tenth month 7th, 1897, Phebe Swift, widow of Elnathan E. Delano, aged nearly 84 years.

GERRISH.—At his home in Fairhaven, Mass., Eleventh month 25th, 1898, Ira H. Gerrish, aged nearly 57 years.

HARVEY.—Mary Ann, widow of Elijah Harvey and daughter of Abner and Elizabeth Clawson, died at her home, Webster, Indiana, Eighth month 4th, 1899, in the 78th year of her age. She bore a long and painful illness with Christian patience and cheerfulness.

HENSON.—Martha J., daughter of James and Sarah Pitts, and wife of Braxton Henson, died in Monrovia, Indiana, Ninth month 26th, 1899, aged 74 years. She was born in North Carolina. She was an example of Christ's power to save and keep those who trust in Him.

KITCHIN.—Joseph John Kitchin died at his home in St. Louis, Mo., Tenth month 10th, 1899. His death was transition to a new life for which he was ready.

LAUGHLIN.—Ella, wife of John Laughlin, died at her home in Webster, Kansas. She joined the Friends in 1894, and was a faithful and consistent Christian, endearing herself to all who knew her.

PRITCHARD.—Carrie E., daughter of David and Sara Pritchard, died at Raysville, Indiana, Tenth month 3d, 1899, in the 22d year of her age. She was a devoted Christian girl.

SWIFT.—At her home in Fairhaven, Mass., Sixth Month 15th, 1898, Eliza B. Gardiner, widow of Seth S. Swift, in her 75th year

News and Events.

In an engagement between the Boers and British, outside of Ladysmith, on the 30th ult., a serious disaster occurred to the forces of the latter. General White thus announced the event: "I have to report a disaster to the column sent by me to take a position on a hill to guard the left flank of the troops. In these operations to-day the Royal Irish Fusiliers, No. 10 Mountain Battery, and the Gloucestershire Regiment, were surrounded in the hills, and after losing heavily had to capitulate." According to later despatches this disaster was due largely to an accident—the stampeding of the mules bearing the ammunition and supplies. It has served, however, to emphasize the strength and determination of the Boers. Ladysmith is now closely invested, and telegraphic and railroad communication appear to have been entirely cut off by General Joubert. Colenso, on the railroad between Ladysmith and Durban (a seaport town and base of supplies), has been evacuated by the British, and is now occupied by the Boers. The position of General White at Ladysmith is undoubtedly precarious, and even at this writing there are unconfirmed rumors of his surrender. Mafeking and Kimberly are still closely beset by Kruger's forces, and the English in every part of the country seem to be in great need of the reinforcements now on the way. Last week Sir Redvers Buller arrived with his staff in South Africa. He will command the English army. The native tribesmen are becoming restless and an outbreak is feared from them. They constitute an ever-present menace to both armies.

The Commercial Congress which has been in session at the National Export Exposition in this city came to a close last week, after achieving marked success in its deliberations. Already definite and practical results have come from the conference. Orders have been placed in this country, either by delegates to the Congress from abroad or through their direct agency, since the Congress opened, for goods amounting to a quarter of a million dollars. These orders come from Australia, Brazil, Austria, Sweden, and various other countries. There were thirty-seven countries officially represented at the Congress, and there were 200 representatives from Chambers of Commerce and great commercial houses in most of the important trade centers of the world. The Congress has proved a most valuable adjunct to the Philadelphia Commercial Museum in encouraging and promoting our export trade. In consideration of the broad work that is being accomplished by the Philadelphia Commercial Museum, it has been decided to ask Councils to change the name to the "International Bureau of Commerce."

The Philippine Commission has been engaged in Washington preparing its report to present to the coming session of Congress. Its work has been so divided that each commissioner is a sub-commissioner of one on a variety of topics to be embodied in their final report. To Professor Schurman has been allotted the presentation of the social and religious aspects of life among the Filipinos, the character of the judicial institutions and the civil government, etc., under the old order of things. Colonel Denby will report on the commercial interests of the islands, and the possible development of trade. Admiral Dewey will make a statement and analysis of the situation from a military and naval standpoint. Professor

ROYAL

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Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

Worcester will report the result of his inquiry into the natural resources of the islands, the mines, the forests, and the tillable lands.

A revolution in Columbia has recently broken out and seems to be sufficiently important to demand attention. A report, by way of Kingston, Jamaica, indicates that the struggle is exceedingly sanguinary. A battle is reported in which the Government forces were defeated with a loss of 300 killed and 100 wounded, though such startling loss of life seems very improbable. It is rarely the case that the number of killed exceed the wounded in modern warfare.

The comparative statement of the government receipts and expenditures for October shows receipts of \$47,533,588, against \$39,630,051 for October, 1898. The expenditures for the month were \$44,174,026, against \$53,982,276 for October, 1898, leaving a surplus for the month of \$3,359,562. The surplus for the four months of the present fiscal year is \$7,049,012. The monthly statement of the public debt shows a decrease during October of \$2,276,199, accounted for by an increase in the amount of cash on hand and the increased redemption of national bank notes. The interest bearing debt now amounts to \$1,046,049,020.

Despatches from Manila are to the effect that the promised concerted movement against Aguinaldo has been begun. Three columns of troops, under Wheaton, MacArthur and Lawton, are to move upon the enemy at Tarlac and endeavor to capture or crush them.

A despatch from Carpentras, Department of Vaucluse, to which place former Captain Alfred Dreyfus went after the conclusion of his trial, says that he is confined to his bed by illness, the result of a cold.

Vice-President Hobart, who was at death's door for several days last week, is now

slightly improved and hopes are entertained for his recovery.

It is estimated that more than 30,000 able-bodied Spaniards have arrived in Cuba since January, as against 4,000, exclusive of the Spanish troops who have left for Spain during the interval. Most of those who are arriving, however, are poor people, while those who leave are generally persons who have accumulated considerable money in the islands.

Admiral Dewey has announced his engagement to the widow of General Hazen, formerly chief of the signal corps, and sister of John R. McLean, the Democratic candidate for Governor of Ohio. The house in Washington, which was purchased for Admiral Dewey with money raised by popular subscription, has been accepted by him. He will make it his home.

ECONOMY IN THE KITCHEN.

Economy in the kitchen must provide attractive and nourishing dishes out of cold left-over food, and this has been made easy by the perfection of the Enterprise Meat and Food Chopper. Many families throw away food which if economized would enable them to live both better and cheaper. Croquettes, hash, meat cakes, etc., can be made with a few turns of the handle of the Enterprise machine, and dishes which in a restaurant would cost half a dollar can be made as well at home at practically no cost, because without the aid of the Meat Chopper the materials would probably be wasted. The Enterprise Manufacturing Company, of Pennsylvania, Philadelphia, the makers of these choppers, send an attractive book containing 200 choice recipes to anyone sending them 4 cents in stamps.—Adv.

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

- Baltimore, Md.,** Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.
- Boston, Mass.,** Townsend Street near Warren (Roxbury District). Meetings for Worship:
First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.
- Brooklyn, N. Y.,** Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:
Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day 7.45 p.m.
- Chicago, Ill.,** Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.
- Cincinnati, O.,** Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:
First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.
- Cleveland, O.,** Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.
There are also two other Friends' Meetings and two Friends' Missions in Cleveland.
- Denver, Col.,** Friends' Meeting House, 41st Avenue and Arlington St., take 17th Avenue Car on 16th St., north.
Meeting for Worship:
First-day 11.00 a.m. and 7 30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.
- Des Moines, Ia.,** Friends' Meeting House, 827 East Grand Avenue.
First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, ... 7.30 p.m.
- Indianapolis, Ind.,** Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.
- Kansas City, Mo.,** Friends' Meeting House, No. 416 W. 15th Street.
First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.
- Minneapolis, Minn.,** Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.
- New York City,** Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:
First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.
- Philadelphia, Penna.,** Meeting House, 20 South Twelfth Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.
- Toronto, Canada,** Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:
First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.
- Washington, D. C.** New Meeting House, First and C Street, N. E.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.30 p.m.
Mid-week meeting 5th day, 7.30 p.m.

HIS MOTHER.

An army nurse said to a "North American" reporter:

I was nursing Union soldiers in the Washington hospitals. In my ward a young man from New Hampshire lay dying. We all knew he could never get well, but we refrained from telling him so until the last.

Finally one day, when he must have guessed his true state, he called to me and asked if there was any hope.

"There is always hope," I replied, but turned away as I said it.

"You remind me so much of my mother," he said. "If I should die do not let her know. Rather tell her that I got well, and that I have gone to the field again. It would distress her."

Then while I looked at him he motioned me to stoop down.

"Just one last kiss—I'll think—it's moth—"

But at that his voice gave out and he fell back. My New Hampshire boy, whose mother I resembled so much, was dead.

TRICK OF A ST. BERNARD MASTIFF.

Perhaps you will allow me to add another to your interesting list of dog stories. In a house where I once boarded there was a large and remarkably sagacious St. Bernard mastiff, who used to come into my sitting room and give me his company at dinner, sitting on the floor beside my chair, with his head on a level with the plates. His master, however, fearing that he was being overfed, gave strict injunctions that this practice should no longer be permitted. On the first day of the prohibition the dog lay and sulked in the kitchen; but on the second day, when the landlady brought in the dishes, he stole in

noiselessly close behind her, and while for the moment she bent over the table he slipped beneath it and waited. No sooner had she retired than he emerged from his hiding place, sat down in his usual position, and winked in my face with a look which seemed to say, "Haven't I done her?" In due course the good woman came to change the plates, and as soon as he heard her step he slunk once more under the table; but in an instant, ere she had time to open the door, he came out again, as if he had suddenly taken another thought, and threw himself down on the rug before the fire, to all appearance fast asleep. "Ah, Keeper! you there, you rascal!" exclaimed his mistress in indignant surprise, as she caught sight of him. The dog opened his eyes, half raised his body, stretched himself at full length, gave a great yawn, as if awakened from a good sleep, and then, with a wag of his tail, went forward and tried to lick her hand. It was a capital piece of acting, and the air of perfect guilelessness was infinitely amusing.—"The Spectator."

BEAUTIFUL GRATITUDE.

In her new book, "The Red Cross," Clara Barton tells the following incident of her work during the Ohio floods in 1884:

One day, as we were near the left bank of the river, we saw a small herd of cattle wading far out into the water for what they could reach. A few cabins stood back of them.

It proved to be a small neighborhood of negroes with no white "boss," as they say, but they had their own mules and cows, and were farming independently. But the food and feed were gone. The government boats had passed them without seeing them, and no help had come to them. Their mules and cows were starving; they had no one to apply to. They had their little church; and their elder, a good, honest-faced man, who led them onto our boat, told the story of their sufferings and danger.

We selected two men and two women, formed them into a committee of distribution, and wrote out formal directions and authority for them. But before presenting it to them to sign, I asked them seriously, if, in case we left these supplies with them, they thought they could share them honestly with one another, and not quarrel over them.

They were silent a moment. Then the tallest of the women rose up, and with commanding gesture said: "Miss, dese tings is from de Lord; dey is not from you, caze you is from him. He sent you to bring dem. We would not dare quarrel ober dem tings; we would not dare not to be honest wid 'em."

The supplies were put off, and the negroes left the boat and stood around the pile. We prepared to put off, expecting some demonstration, some shout of farewell from our new-found friends on shore, and held our handkerchiefs ready to wave in reply. Not a sound; and as we "rounded to" and looked back, the entire group had knelt beside the bags of grain and food, and not a head or hand was raised to bid us speed.

A Greater than we had possessed them, and, in tearful silence, we also bowed our heads, and went our way.

THE OPPRESSED CLASSES OF INDIA.

There is in Philadelphia at the present time a person by the name of T. B. Pandian, a native of India, belonging to the second highest caste of that country. He is a Christian, and is deeply devoted to the advancement of Christianity. His mission in America is on behalf of the Pariahs—a low, degraded people of southern India, who receive at the hands of the higher castes treatment not even accorded to beasts. They occupy a position virtually that of slaves, and have few privileges respected by their fellow Hindoo neighbors.

The Pariahs, however, are not slaves, because the British Government does not permit slavery in its domain, but in many respects their condition is more intolerable than that of any slaves we have knowledge of. Pariahs are not merely the poor of India. A Pariah is altogether apart from all these; he is more servile than the slave—poorer than the veriest pauper of whom we can think—more benighted than all other heathen. In short he is and has been for more than 2000 years a social leper, a creature without rights that his fellow-men are bound to respect. His presence and touch are pollution, and to guard against that pollution he must be kept apart from all other men. One frightful incident of this condition is that he must not approach or touch a drinking fountain or any of the sources from which the other 300,000,000 of India draw their supply of drinking-water. The one great need of their life is pure water. This precious boon, so freely and bountifully provided by our Heavenly Father for all His children, is absolutely denied them, unless it can be obtained from other sources



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than those used by the other castes. In times of drought, therefore, when the water to be found in the ditches and pools has dried up, they must go far afield and seek for and carry water often more than five miles, and generally from stagnant pools, the drinking of which produces disease, especially Asiatic cholera, which almost always has its origin among these unfortunate, and then spreads over the world.

It is the purpose of T. B. Pandian to raise funds to establish wells for the use of these poor creatures. A well that would supply a whole village and help also to water the little gardens that might be made, would cost but one hundred dollars, and because used by the Pariahs would be sacred (?) to their use. An individual, a society, or any organization could give such a well, which would be named after the donor, or as they desired.

Those who wish to contribute to this service of humanity may communicate with Samuel Emlen, 121 Coulter St., Germantown, Philadelphia.

So familiar and so popular has become The Prudential Insurance Company's utilization of the Rock of Gibraltar in its advertisements, as a means of measuring the Company's strength, that the Company, believing there is a widespread desire to learn more about Gibraltar than is generally known, has just issued a booklet giving a history of the famous fortress.

It tells us that for more than one thousand years before England seized the Rock from Spain, this famous landmark passed through innumerable fierce and bloody struggles, being successively won and lost by Saracens, Moors and Castilians.

There is a thrilling account of the great siege of the Rock, from 1779 to 1783, when the combined armies and navies of France and Spain attempted to regain possession of the fortress from England. Twice the English garrison was reduced to the verge of starvation, and there is probably no story in history to which can be paralleled the moral and physical courage, extraordinary human endurance and wonderful tenacity of purpose exhibited by the British in defending the Rock.

Handsome half-tone pictures of both the interior and exterior of the Rock are shown in the booklet, and many facts of interest are told regarding the great "hit" made by The Prudential in using the Rock of Gibraltar in its advertisements.

A copy of this booklet will be sent free to any one writing to the Home Office, in Newark, N. J., mentioning this publication.

WINTER EXCURSION TICKETS ON THE PENNSYLVANIA RAILROAD.

On November 1st the Pennsylvania Railroad Company will place on sale at its principal ticket offices excursion tickets to all prominent Winter resorts in New Jersey, Virginia, North and South Carolina, Georgia, Florida and Cuba. The tickets will be sold at the usual low rates, with the usual liberal return limits.

The magnificent facilities of the Pennsylvania Railroad, with its many connections and through train service, make this the favorite line for Winter travel.

An illustrated book, descriptive of Winter resorts, and giving routes of travel and rates for tickets, will be furnished free after November 1st on application to ticket agents.

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The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Haldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention,

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Like produces like, therefore the nervous dyspeptic should seek food from the peaceful and nutritious grains of the field.

Grape-Nuts made of wheat and barley most skillfully blended and manufactured, furnish a food, fully and perfectly cooked; and supplies the highest form of nourishment combined with delicious flavor. Grape-Nuts are sold by all first-class grocers and made at Battle Creek, Mich., by the Postum Cereal Co., Ltd.

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A FABLE.

The Mountain and the Squirrel.
The mountain and the squirrel
Had a quarrel;
And the former called the latter "Little
Prig;"
Bun replied,
"You are doubtless very big;
But all sorts of things and weather
Must be taken in together,
To make up a year
And a sphere;
And I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut."

—Ralph Waldo Emerson.

"The Living Age," which recently re-
printed from the "Nineteenth Century" a
caustic criticism of the Woman's Congress,
written by a woman, presents the other
side in its issue for November 4th, in an
article written for the "Nineteenth Cen-
tury" by Fannie H. Gaffney, president of
the American Woman's Council.

YOU can buy a chimney to
fit your lamp that will
last till some accident hap-
pens to it.

Macbeth's "pearl top" or
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I
Oh, minstrel of these borean hills,
Where twilight hours are long,
I would my boyhood's fragrant days
Had known thy plaintive song;

II
Had known thy vest of ashen gray,
Thy coat of drab and brown,
The bands of jet upon thy head
That clasp thy golden crown.

III
We heard thee in the cold White Pass,
Where cloud and mountain meet,
Again where Muir's great glacier shone
Far spread beneath our feet.

IV
I bask me now on emerald heights
To catch thy faintest strain,
But cannot tell if in thy lay
Be more of joy or pain.

V
Far off behold the snow-white peaks
Athwart the sea's blue shade;
Anear there rise green Kadiak hills,
Wherein thy nest is made.

VI
I hear the wild bee's mellow chord,
In airs that swim above;
The lesser hermit tunes his flute
To solitude and love.

VII
But thou, sweet singer of the wild,
I give more heed to thee;
Thy wistful note of fond regret
Strikes deeper chords in me.

VIII
Farewell, dear bird! I turn my face
To other skies than thine—
A thousand leagues of land and sea
Between thy home and mine.

—John Burroughs in November "Century."

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"When I left off coffee, it seemed that was the thing hardest to drop. I had been put on a diet for stomach trouble, had a good appetite, but no food would stay on my stomach. I was compelled to leave off one thing after another, but never suspected coffee. When I decided to leave off the coffee, however, my stomach trouble ceased entirely, also my nervousness, and I can again sleep well. But a new trouble then arose. How was I to get along without my coffee? It was a great temptation when I saw it on the table in the morning. One day a friend who knew of my case sent me a package of Postum Cereal Food Coffee. After it had been prepared, I had great misgivings about using it, for it looked so much like fine coffee that I feared it would have the same effect, but I soon found it to be free from all injurious properties and its use has been of great benefit to me.

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THE ETERNAL GOODNESS.

"Thy heart must have been full of love for that poor girl," said John G. Whittier, softly, with moist eyes, as the superintendent of the Woman's Reformatory Prison of Massachusetts told him an experience of her work; and in that brief sentence the poet touched the spring of all philanthropy, which the sociological student in college halls or tenement settlements can ignore only at the cost of failure.

A young woman had been sentenced to the reformatory, who for a long time gave a great deal of trouble. The devoted superintendent visited her day after day, trying to get her confidence, but without success. One evening, when she was in a violent temper, Mrs. Johnson took her to her own room, but all her gentleness and tact met with no response, and feeling driven to the very wall, she opened a book upon the table. It was Whittier's poems, and her eye fell upon "The Eternal Goodness."

"Here is a beautiful poem," she said to her prisoner. "Take it to your room, learn this verse, and recite it to me in the morning:

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good!"

"It is beautiful," the girl responded, and she carried the book away.

The next morning she went to the superintendent and repeated not one, but seven verses, and on the following day she recited the whole poem. A veritable transformation soon marked her face and actions, and one day she stopped the superintendent in the hall.

"When I wake in the night," she said, "and the old rage comes over me, and I want to smash windows and kill people, I say those verses, and they quiet me and comfort me. They have saved me."

A poet's word and a woman's heart full of love for an unfortunate and erring sister—these are the springs from which has come a life redeemed to health and service!

KIPLING'S SCHOOL TRAINING.

Rudyard Kipling is said to have led a rough-and-tumble life at the United Service College, in North Devon, England. As an illustration of his behavior in class, the following is told:—

There was a certain geography master who greatly favored the drawing of sections of the earth's surface, showing the mountain ranges, rivers, lakes, seas, strata, etc., which was generally executed by his pupils on sheets of foolscap.

At first the master was contented with quite ordinary distances between two given points, as from London to Edinburgh, Paris to Berlin, and so forth; but gradually he came to lengthen them to an alarming extent—Chicago to Timbuctoo, Cape Town to Moscow—which, while it embarrassed the rest of the boys, suggested a humorous idea to Kipling.

From somewhere or other he procured several rolls of wall-paper, and then day and night, with pen and brushes, he labored diligently on a gigantic section, inserting men, birds, beasts, and fishes, trees—in fact, any thing he could think of, which, being at length completed to his satisfaction, Kipling calmly awaited the result of his joke.

When at last the geographical master called for that particular section, to his

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surprise and the amusement of Kipling's classmates, Kipling unwound his gigantic roll on the floor. At first it was evident that the master mentally debated the question as to whether it was a case demanding a public rebuke by the instant use of the cane or commendation in its highest form by full marks, when Kipling's absolutely innocent expression of countenance decided him to adopt the latter course.

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Ask your grocer or write

Libby, McNeill & Libby, Chicago.
Drop a postal for booklet, new edition,
"How to Make Good Things to Eat."

We think it would be an excellent thing if all the children were as sensitive to praise and blame as the dog in the following story. And if Lion felt so much mortification over coming into the parlor with muddy feet, cannot our boys be a little more careful even than he was?

A Newfoundland dog owned by a New Orleans lady gave an entertaining illustration of the fact that in some ways dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet, and went to sleep. The conversation ran on, and the visitor finally said: "What a handsome Newfoundland dog you have!"

"Yes," said his mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye, and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped up and down violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them, that we would not take one thousand dollars for him." Lion's

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tail now went up and down, to and fro, and round and round with great, undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet, when I have told him time and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could; but, being speechless, he arose with an air of the utmost dejection and humiliation, and slunk out of the room with his lately exuberant tail totally crestfallen.—"Our Dumb Animals."

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SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

WANTED.—A home, either temporary or permanent, for a colored boy between eleven and twelve years old; country preferred. Further particulars can be obtained, by applying to I. L. Penock, 805 Franklin Street, Philadelphia.

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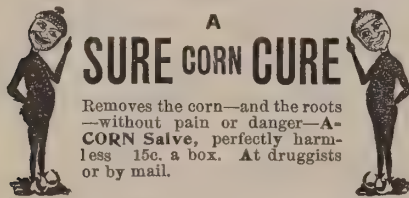
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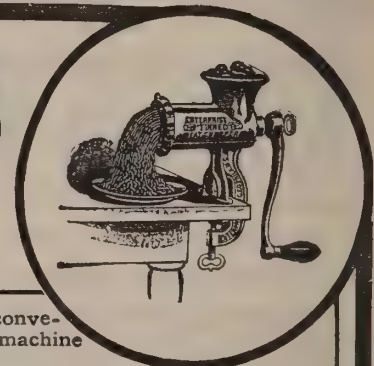
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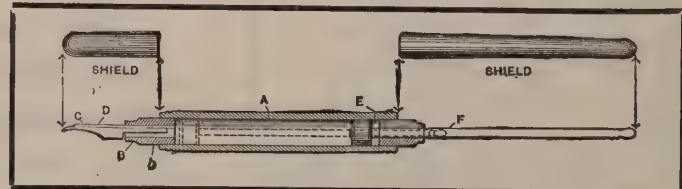
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The American Friend

Vol. VI

ELEVENTH MONTH 16, 1899

No. 46

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SONNET

In commemoration of the first landing of William Penn in Pennsylvania.

BY LLOYD MIFFLIN

[Written for the Reception given by The Colonial Society of
Pennsylvania, Eleventh month 8th, 1899.]

*How beautiful she looked in that far day,
With all her canvas flying in the breeze,—
The stately “Welcome,” from the stormy seas,
Wafted on dove-like wings along the bay!
“Peace on the Earth,” her fluttering pennons say,
And from her deck a voice: “Good-will to men!”
For he had come, the courtly Quaker, Penn,
Full of his dream of philanthropic sway.*

*And must the feet of Progress ever be
Incarnadined by still recurring wars,
While from her path is swept each barbarous horde?
Oh, may this Land, now under thrall of Mars,
End her red slaughter by the Asian sea,
And sheathe her once inviolable sword!*

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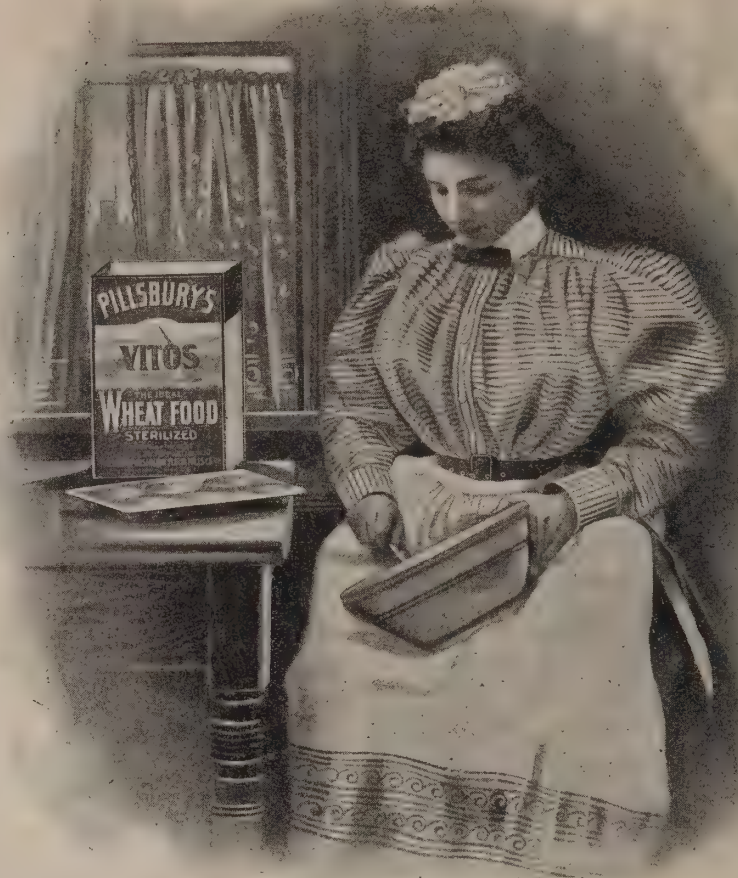
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A Simple Recipe for Muffins.

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"Mix one cup flour, one-half cup VITOS, two tablespoonfuls sugar, three and one-half teaspoonfuls baking powder, and one-quarter teaspoonful salt. Add one egg well beaten, three-fourths cup of milk, and two tablespoonfuls melted butter. Bake in buttered gem pans twenty to twenty-five minutes."

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See page 1099 for our Special Premium offer, of the Post Fountain Pen.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. VI.

PHILADELPHIA, ELEVENTH MONTH 16, 1899.

No. 46.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

THE SEARCH FOR TRUTH.

No AGE in the history of the world has been so earnest and sincere in its search after truth as our own. In fact, it is the earnestness of this *search* that has frightened so many good Christian people. They had supposed that the truth was already *found*. They had thought that truth was a "deposit" handed down to us, and that our sole business was to guard, keep and defend it. When lo, they see men questioning and testing and probing even things that seemed surest. At first glance this search has seemed a sadly destructive work. It has reversed the old method which was to accept truth on authority, and to teach it dogmatically—i.e., without requiring proof for it, and it has substituted the scientific method which means an impartial study of facts in order to find the truth through the facts.

Everyone of the great discoveries in nature has come by this latter method. "Authority," said that the earth was flat; a study of the facts proved that it was round. "Authority" said that it was stationary, and that the heavenly bodies revolved about it; a study of the facts proved that it is only one among the planets revolving about a central sun. In our own day a study of facts has reversed practically every position of "authority" in the realm of nature, and all thinking men of all schools and of nearly all religious faiths recognize now that the only possible way of finding the truth about our visible world and its laws is to study the facts impartially.

Nobody would ever object to such a method, were it not for the fact that the new conclusions often conflict with established religious ideas. But in our own day this method of the study of facts has pushed out of the realm of nature, and is being applied to everything in the universe which can be studied. There

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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

are no barriers which this method respects. It tests the Rock of Ages and scrutinizes Holy Places just as eagerly as it does a new element or a new fossil. Everywhere the search after truth has been fearless and by a study of facts. It has seemed to many, we repeat, a destructive work, and those who are most frightened at it retreat farther and farther into the strongholds of dogmatism and "authority." We realize, of course, that a systematic study of facts, a fearless search after truth must destroy many theories and traditions which seem important, and perhaps at first vital, but nobody who cares in his soul for the Christian faith should fail to realize that this search for truth—this method of test—has been much more constructive than destructive. If it has shaken some traditional beliefs and opinions, it has on the other hand resulted in putting the fundamental facts of our religious faith on an unshakable foundation. The foundation of God still stands sure. No age has ever been as sure as ours of the Divinity of Jesus Christ—of the Incarnation of God. To no generation has either His life or His death meant so much. Salvation through faith in Christ means inconceivably more to us to-day than to any people since the disciples and Paul. The Holy Spirit is believed in no longer as an article in a creed, but as a present power, moving upon our hearts, empowering for service, moulding lives and leading into the truth. This is "the demonstration of the Spirit." And finally our certainty of the inspiration of the Bible is of a new and much higher order than that of the centuries which held the dogma blindly. God is not the God of the dead, but the God of the living. He is in the movements of our modern life. He is leading us into truth, and the men who are to help this age are the men who have a positive, constructive faith, and a high hope in a living God.

A RELIGIOUS LESSON FROM FOOT-BALL.

WE do not propose to discuss the question whether foot-ball games are right or wrong, but we want to use them to illustrate a method of work for Friends' meetings this winter. Nobody who has ever studied the foot-ball work of a college can have failed to be greatly impressed by what he sees. It seems almost second nature for a college man to subordinate everything to the work of producing a winning "team." Men are chosen for the positions on it on account of their fitness, and for no other reason. Those who fail to "make the team," work all the harder so that they may be ready to get in as "substitutes" when a team man is unable to play. Day after day these men drill. They run before breakfast; they eat a special diet; they "keep their bodies under;" they learn to control themselves. All the other able men of the college form into a "scrub-team" to play against them, to give them hard practice, and to drill them for victory. The college graduates and trainers come day after day to study the plays, to criticize and to advise. No pains are spared, no work is too hard, no sacrifice too great, and this is all to produce a team which shall win a game against another team which has been similarly trained. While the play goes on the whole college stands on the side-lines to shout and cheer in order that the spirit of the entire college may animate the eleven men who represent it. Now for the lesson:

A Friends' meeting is an organization generally about as large in numbers as our small colleges,—sometimes enrolling even six to eight hundred. It exists for two purposes: to strengthen and build up its own membership—i.e., to "perfect saints"—and secondly, to propagate Christianity in narrower or wider circles about itself. One would suppose that at least it would manifest as much spirit and devotion and sacrifice in accomplishing these divinely commissioned purposes as a college would in winning a foot-ball game! But, no; it does not. If it did, no community in this country could resist its influence. Keeping in mind our foot-ball illustration, the first point would be to select those who are most gifted—i.e., most fit, for the active work of the church, regardless of every other consideration—and then those not so selected should be full of zeal to supplement, or to supply the places, of the real working force of the body. Then the drill and training should begin, to make every worker of every sort fit for success in this service. Every situation and condition of the meeting and the community should be studied and minutely considered, as though the whole success of the church depended upon it. Then the whole membership of the

meeting should realize, as a "foot-ball scrub" does, that everything depends upon their earnest and faithful co-operation with the more special working force of the body. No man or woman, whether minister, missionary or committeeman, does telling, effective work until he feels the whole body of the church behind him, and its spirit animating and supporting him.

Our work is scattering because it lacks this compactness, this co-operative energy, this "unity of the spirit in the bond of love," and it is weak because we do not show that patient, persistent, self-sacrificing effort to win souls which college men show to win games.

ONE FEATURE OF THE RECENT ELECTION.

EVERYBODY seems able to get some satisfaction out of the election this month, except the defeated candidates. All the party leaders find a comforting forecast in the result. The administration is "vindicated" or "condemned," according to one's point of view, and the state one chooses to judge by. Bryanism is also "vindicated" or "condemned" in the same way.

One significant point, however, stands clearly before us, and should be thoughtfully considered. Three of the most noted political "bosses" in American politics were on trial before the people, and they were all "vindicated," at least they consider that they were. Richard Croker had set his head to defeat Mazet in New York city, since Mazet was the chairman of the committee which has, during the summer, been investigating the Tammany government of the city, and the "boss" felt that if he could defeat this man, who had held him and his methods up before the world, he would stand vindicated. In this he succeeded.

Quay once more succeeded in forcing one of his men on to the head of the Republican ticket in Pennsylvania, so that a vote for the candidate meant a vote to "vindicate" Quay and his methods. The long-suffering Pennsylvanians again supported their master by a majority of 100,000, though this Quay candidate, let it be said, ran 50,000 behind his ticket.

In Ohio the large Republican victory is accepted as a "vindication" of Senator Hanna, who, with Senator Platt, of New York, and the two men previously named, may properly be called the "Big Four" of American "Bosses." It should, however, be recognized that the large Republican vote in Ohio was mainly due to a desire on the part of the people of that state to support the President, and it was this strong incentive which floated Hanna. Still, when all explanations are made, it must be recognized that we as a people submit quietly and patiently to the rule of bosses.

A CALL FOR HELP.

WE have from time to time given accounts of the sufferings, the migrations, and the final colonization in Canada of that interesting Russian people who are known as Doukhobors. They have suffered untold hardship in their devotion to their conscientious belief that war is unchristian, and in their refusal to compromise in any way with militarism. They are now in extreme need in their new quarters on the northwestern frontier. The rigorous northern winter has already begun, and without help they would certainly perish.

Philadelphia Friends have already come nobly to their assistance, and a Friend is now among them distributing supplies. We trust Friends everywhere will respond to this call for help. *THE AMERICAN FRIEND* will receive and report all amounts sent, and all donations will be put at once where they will reach the Doukhobors most effectively.

EDITORIAL NOTE.

LLOYD MIFFLIN has very kindly sent us his sonnet, written in commemoration of the landing of William Penn. We put it on our cover this week, and join in his solemn and fitting prayer at the end.

GENERAL CHURCH NOTES.

R. F. Horton, an able English Congregational pastor in England, has discarded the use of the title "Rev."

In the November "Arena," Count Tolstoi vehemently denounces the evil that has come to Christianity from alliance with the State, sentiments which, if uttered by any other Russian, would cause expulsion from the empire.

F. B. Meyer and other officials of the Evangelical Alliance of England, in view of "the dark and troubled condition of the world," have issued a call to Christians in all parts of the world "to unite in continual humiliation and prayer."

The Czecks of Bohemia have raised the sum of \$15,000 with which they intend to erect a monument to the memory of John Huss. They have asked the government the privilege of placing it in the most public square of the city of Prague.

The New York "Sun," which recently opened its columns to letters discussing the immortality of the soul, has received many communications from men and women of all shades of belief and all walks of life. It is proposed to print the letters in book form.

Regarding the charge that the Roman Catholic Church was identified with the condemnation of Dreyfus, the attitude of "La Croix," a well-known Catholic paper in Paris, is at least interesting. Be-

fore the conviction of Dreyfus by the Rennes court-martial "La Croix" said: "The Dreyfus case has hardly anything military about it. It is a religious case." After the judgment it said: "Justice has been done. Dreyfus has been condemned. As Frenchmen we rejoice over it. As Catholics we praise God for it."

A little band of religious enthusiasts set out one year ago from Missouri to Palestine, expecting there to witness the second coming of Christ. The pilgrimage, it is said, was the result of a tract written by a woman, called "The City of the Great King." The pilgrims sold their possessions for the sake of securing means to make the journey. They are now at Jerusalem in most destitute circumstances.

Horace L. Hastings, the editor and publisher of "The Christian," "The Anti-Infidels Library," and a large number of books, tracts and pamphlets, died on the 21st ult., at his home in Goshen, Mass. He came of four generations of preachers. Before he was eighteen he had entered upon evangelistic work. He was not quite sixty-eight years old at the time of his death.

At the State Convention of the Pennsylvania colored Baptists, in October, the chairman of the National Baptist Association, L. G. Jordan, reported that there are 1,800,365 colored Baptists in this country, with 14,771 churches and 14,000 ordained ministers. The church supports twelve missionaries in Africa. At present, it was said, a native is not allowed to walk on the foot pavements of their cities, or to be seen after dark without permit, and no government efforts are made to elevate the colored men.

FOR THE AMERICAN FRIEND.

CROSSES.

The crosses of the present moment always
Bring their own grace and their own comfort, too;
We see the hand of our dear, loving Father,
Who for us some sweet, blessed thing would do.

But crosses of our own weak, sad foreboding,
Outside His dispensation blest are seen;
We see them, but we have no grace to bear them,
And so comes darkness, where His light has been.

We see them through a weak and faithless spirit
Which seems all dark, and banishes His grace;
So everything in them is sad and dreary,
And shuts from view our Father's smiling face.

Let us throw self aside! No more self-seeking:
And every moment then, His blessed will
Unfolding, will console us every moment,
While His sweet voice will cheer and comfort still,
And we shall love His blessed, blessed will.

E. T. LARKIN.

In doing our very best to be good ourselves we bring a tremendous unconscious influence to bear on every one around us. No one can meet a man who transparently and constantly tries to do his duty without being either spurred or shamed by the encounter.

FOR THE AMERICAN FRIEND.

ANGEL VISITS AND HOW TO SECURE THEM

BY FRANCIS E. CLARK.

Courtesy has been well defined as "doing a kind deed in a kindly way." The last part of this definition is quite as important as the first part. It is not enough to have a kind heart and a benevolent disposition; it is not enough to give alms and to do deeds of charity. The courteous man is more than kind, he is also kindly. The rough, gruff, over-bearing philanthropist, who throws his charities to the needy as he would pitch a bone at a dog, is not a model of kindness, however large-hearted and generous he may be.

I have in mind a prominent religious worker, who is always offending people by his ungraciousness and boorishness of manner. He is a man of immense power, of large and generous impulses, of sympathetic nature, of undoubted influence in the religious world, and yet he so persistently wears the rough side of his coat outermost to the world, that he has a very unsavory reputation for discourtesy, and on some occasions does as much harm by his boorishness as he does good by his persuasive eloquence.

He reminds me of the Japanese laborers when arrayed in their rain cloaks; a coat of coarse straw meant to shed the rain, in which the individual straws often stick up and out, making the wearer look like a huge porcupine. So are some men's dispositions. Though their hearts are warm and tender, they always wear their repellent rain coats into society. But this is not the Biblical idea of the righteous man. He is truly courteous, as well as just; he always does a thing in a kind way.

Abraham is a capital illustration of genuine courtesy in his entertainment of the angels who, unannounced and unheralded, in the garb of ordinary wayfarers, presented themselves at his tent door.

Note how courteous he is in his hospitality! The three strangers suddenly present themselves. How does he know who they are? They have not presented their credentials nor any letters of introduction. To be sure, since they lived four thousand years ago on the plains of Mamre they could hardly have been insurance agents or book canvassers; but how does Abraham know but that they want to interest him in their pet financial scheme of cultivating a new breed of sheep, or a distinct variety of camels on the plains? How does he know but they will present a subscription paper for a new university or library in Egypt, where letters and polite literature already flourish?

Nevertheless, though they present no credentials, he bows himself to the ground and begs them to pass not on, but to let his servant bring them water that they may wash their feet, and urges them to rest under the trees, while he himself promises to bring them food; "a morsel of bread" in his modest, Oriental style he calls it. He begs them to "Comfort their hearts." What a homely, courteous phrase that is! Then after that he tells them that they shall go on their way.

Moreover, he did not speak soft words to strangers,

and then go in and scold at his wife, because of their unexpected arrival, expressing the wish, for her private ear, that they would stay away and mind their own business, and not sponge upon his hospitality. But he hurried into the tent and said to Sarah, "Hasten, and quickly make ready three measures of fine meal and knead it and make cakes upon the hearth." Then he himself ran unto the herd (see how eager he is to make good his promise of hospitality), and "fetched a calf," not an old, scraggy, worthless, member of the herd, but a calf "tender and good," and gave it to his servant, who hastened to dress it.

Then he took butter and milk, and the calf, and the cakes as well, I suppose, and set them before the strangers. That was a "morsel of bread" indeed!

But this was not enough to satisfy his kindly soul, for while they ate, he, the master, the great sheik, the famous ruler of all the country round about, "stood by under the trees" while they sat and ate their fill, ready apparently to anticipate any slightest want. No wonder that to such a courteous nobleman the angel soon revealed himself and gave to him a wondrous promise of future blessings.

Such courtesy always commands the visit of the angels. The man entertained may be a tramp or a bore, he may apparently have no blessing in his hand to give, and have no influence to command one either from God or man, but the very fact of such royal courtesy brings the angels of all good will and kindness to the heart of the entertainer. Unawares he entertains the heavenly guest, who abides with him when the perhaps unworthy recipient of his hospitality has gone his way.

But more likely it is neither an angel in disguise, nor a tramp, nor an imposter, but some worthy man or woman—some fellow-being, perhaps—who has little claim upon us as the world counts obligation, but whom God has sent to us for a word of cheer and the outstretched hand of welcome; the representative of some good cause; the pleader for some worthy mission; the young man who needs a start in life; the young woman who needs a little mothering or fathering; the orphan boy or girl who needs up-bringing in a Christian family; some one or other, who, for a day or a year, needs hospitality and kindly care. Let us give it to him in a kindly way. Let us show him not only charity but courtesy. With him will come the angels who will never leave our threshold.

After a time such courtesy becomes habitual. It need not be put on or assumed; the kindly heart expresses itself always in a kindly deed or word. I know a man who, when talking with a lady through a telephone, though she may be miles away, is sure to take off his hat and bow and smile when he hears her voice, and act the gentleman as though he were in her immediate presence. The courteous man will always act the gentleman before every person who crosses his path. He will act the gentleman because he is the gentleman. He can never be taken off his guard. He sees in every human being a possible angel; an angel fallen, degraded, almost hopeless sometimes, but a possible angel, whom he must treat with courtesy,

because however defaced, he is made in the image of God.

To such a man angel visits are neither few nor far between, but every day brings a new angel to the door of his tent.

Boston, Mass.

A LITTLE WHILE.

In our Lord's last conversation with his disciples before his betrayal and crucifixion, he said to them, "A little while and ye shall not see me; and again a little while and ye shall see me, because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that his ascension through the vernal air to heaven. They would see him no more in earthly form. But in another little while—in fifty days thereafter—he would come again by his Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of his disciples. Jesus Christ is with his people now; for did he not promise, "Lo, I am with you alway?"

Those sweet, tender words, "a little while," have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, or God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "A little while and ye shall see me," says your blessed Master, "for I go to prepare a place for you." Oh, the infinite sweep of the glorious transition! A few years here in a lowly dwelling, whose rent it is hard to pay, and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage-supper of the Lamb. Let this blissful thought put new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillow these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who by the touch of his messenger will cure you, in an instant, into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick;" neither shall there be any more pain.

Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring

a healing balm to hearts that are smarting under unkindness, or wounded by neglect or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see me," and the sight of him shall wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

A few more struggles here,
A few more conflicts o'er,
A little while of toil and tears,
And we shall weep no more.

These words of the Master are also a trumpet call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the young immortals in your class for the last time. Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it. Do it, Aquila and Priscilla, in the Sunday school! Do it, Lydia, in the home! Do it, Dorcas, with thy needle, and Mary in the room of sickness and sorrow! Do it, Tertius, with thy pen, and, Apollos, with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward.

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States mint they coin eagles out of the sweepings of gold-dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time, "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer-meeting, "it was only a moment's work with me when I was in earnest." May God help us all to be faithful—only for a little while; and then comes the unfading crown.—Theodore L. Cuyler, in "Christian Work," and sent by him to THE AMERICAN FRIEND.

"THE DESIRE OF NATIONS."

By EDWIN MARKHAM.

"And the Government shall be upon His shoulders, and His name shall be called Wonderful, Counselor, Mighty God and Everlasting Father, the Prince of Peace."—Isaiah.

Earth will go back to her lost youth,
And life grow deep and wonderful as Truth,
When the wise King out of the nearing Heaven comes,
To break the spell of long millenniums—
To build with song again
The broken hope of men;
To hush and heroize the world
Beneath the flag of brotherhood unfurled.
And He will come some day,
Already is His star upon the way!
He comes! O world, He comes!
But not with bugle cry nor roll of doubling drums.

Nay, nor as when the Hero-King of Heaven,
Came with upbraiding to His faint eleven,
And found the world-way to His bright feet barred
And hopeless, then, because men's hearts were hard.

Nor will He come like carnal kings of old,
With pomp of pilfered gold,
Nor like the Pharisees with pride of prayer,
Nor as the stumbling, foolish stewards dream,
In tedious argument and fruitless creed;
But in the passion of the heart's warm deed,
Will come the Man Supreme.
Yea, for He comes to lift the public care,
To build on earth the vision hung in air;
This is the one fulfilment of His Law—
The one fact in the mockeries that seem—
This is the vision that the Prophets saw—
The Comrade Kingdom builded in their dream.



[The photograph from which this picture of Edwin Markham is made, was taken last summer while he was visiting our Friend, James M. Price, who is shown on the left. The latter has since departed this life.]

Nay, for He comes to loosen and unbind,
To build the lofty purpose in the mind.
To stir the heart's deep chord. . . .
No rude horns parleying, no shock of shields,
Nor, as of old, the glory of the Lord,
To half-awakened shepherds in the fields,
Looking with foolish faces on the rush
Of the great splendor, when the pulsing hush
Came o'er the hills, came o'er the Heavens afar,
Where on their cliffs of stars the watching seraphs are.
Nor, as of old, when first the Strong One trod,
The Power of Sepulchers, our risen Lord!
When on that deathless morning in the dark,
He quit the Garden of the Sepulcher,
Setting the oleander boughs astir,
And pausing at the gate with backward hark,—

No, not as in that elder day,
Comes now the King upon the human way.
He comes with power, his white, unfearing face
Shines through the Social Passion of the race.
He comes to frame the Freedom of the Law,
To touch these men of earth
With feeling of life's oneness and its worth,
With feeling of its mystery and awe.
And when He comes into the world gone wrong,
He will rebuild her beauty with a song,
To every heart He will its own dream be.
One moon has many phantoms in the sea.
Out of the North the Norns will cry to men,
"Balder, the Beautiful, has come again!"
The flutes of Greece will whisper from the dead,
"Apollo has unveiled his sunbright head!"

The stones of Thebes and Memphis will find voice,
 "Osiris comes, O tribes of Time rejoice!"
 The social architects who build the State,
 Serving the dream at Citadel and gate,
 Will hail him coming through the labor-hum,
 And glad, quick cries will go from man to man:
 "Lo, He has come, our Christ, the Artisan,
 The King who loved the lilies, He has come!"
 He will arrive, our Counselor and Chief,
 And with bleak faces lighted up will come
 The earth worn mothers from their martyrdom
 To tell Him of their grief.
 And glad girls carolling from field and town,
 Will go to meet Him with the labor-crown,
 A new crown woven of the heading wheat,
 And men will sit down at His sacred feet,
 And He will say, the King,
 "Come, let us live the poetry we sing,"
 And these, his burning words, will break the ban—
 Words that will grow to be,
 On continent, on sea,
 The rallying cry of man. . . .

He comes to make the long Injustice right,
 Comes to push back the shadow of the night,
 The gray tradition full of flint and flaw,
 Comes to wipe out the insults to the soul,
 The insults of the Few against the Whole,
 The insults they make righteous with a Law.

Yea, He will bear the safety of the State,
 For in His still and rhythmic steps will be
 The power and music of Alcione,
 Who holds the swift Heavens in their starry fate.
 Yea, He will lay on souls the Power of Peace,
 And send on kingdoms torn the sense of home,
 More than the fire of joy that burned on Greece,
 More than the light of law that rose on Rome.

—From "The Man With the Hoe, and Other Poems." Copyright, 1899, by Doubleday & McClure Co.

DILWORTH SCHOOLEY.*

The memory of the just is blessed.—Prov. 10: 7.

To no one within the range of my acquaintance does this language of Proverbs more fitly apply than to my late beloved brother and fellow laborer in the vineyard of the Lord. My first real acquaintance with Dilworth Schooley and his beloved and faithful wife was late in the autumn of 1855, soon after our marriage. They came and partook of our humble hospitality and spent the afternoon with us. From this token of respect and Christian attention a friendship grew up which increased with the passing years. Dilworth Schooley accompanied Samuel Lloyd in a religious visit in Canada early in the sixties, leaving an influence for good which was freely spoken of to the writer many years afterwards, and also in California, by Canadian families of Friends who had settled at Alamitos, his name was spoken of with feelings of sympathy and love.

He associated himself with me very early in my ministry, and was my constant companion and faithful armorbearer wherever I went among the churches in the West and South for many years. Being of a genial and loving disposition, gentle and full of sym-

* Died at Springfield, Iowa, Ninth month 10th, 1899, aged 76 years.

pathy, and a favorite among the youth and children, he was largely instrumental in the ingathering of hundreds of precious souls which were converted to God in the early days of our revival work. Although so efficient and helpful in the work, he was always inclined to keep himself in the background. He seldom spoke of his part of the service, giving his whole thought to my comfort, making the way easy for my services as a true yoke fellow and companion. Always bearing his own expenses, he rejoiced in whatever might be handed to me by the stewards of the manifold gifts of God, sometimes willingly supplying from his own scanty means what might be lacking in traveling and incidental expenses, thus proving his allegiance to Christ in his faithfulness to the charge God had given him. As I visited him from time to time in his last sickness, he often recalled with great tenderness the seasons of refreshing we had enjoyed together for so many years in the Master's service, saying near the close of his life here, as he referred to the service of the past: "There are many dear ones waiting at the beautiful gate to welcome me, praise the name of the Lord." In the triumphs of living faith he entered into the joys and blessings of that rest prepared for the people of God. He has ceased from his labors on earth, but his work will follow him. He was an Elder in deed and in truth. By request some time before his death, I was called by telegram from our yearly meeting to attend his funeral on the twelfth of Ninth month, 1899, as a last tribute of love to one who was bound to my heart in the tender ties of gospel love.

J. Y. HOOVER.

FOR THE AMERICAN FRIEND.

THE ORIGIN AND GROWTH OF EDUCATION AMONG FRIENDS IN WESTERN INDIANA.

BY HARLOW LINDLEY.

The material used in the preparation of this subject has been mostly gleaned from the quarterly meetings' and monthly meetings' records of the church, and from a few individuals who were acquainted with some of the points in question.

A general view has been taken of the situation of Friends in Vigo, Parke, Vermillion, Boone, Montgomery and Tippecanoe Counties, while particular attention has been directed to Parke County, as it was early settled by Friends, and the strongest Friends' communities in our territory were located within it. Within this county also grew up the oldest and leading institution of higher education among Friends in the western part of the State.

In 1647, George Fox began to assemble large bodies of people, who were seeking the truth, by his earnest preaching of the simple faith of the early Christians, and from the time of the organization of the Friends' Church, or the Society of Friends, as it was then called, the church has taken a deep interest in the proper education of its children and the cause of education in general. To this end schools under its care were early established.

Among those associated with the founder of the church were graduates of Oxford and Cambridge, and a number who had enjoyed the advantages of the higher seats of learning on the continent.

George Fox valued very highly the importance of education, and he recommended to his followers the establishment of schools for the purpose of instructing boys and girls "in all things civil and useful in creation."

The Friends early declared that "we deny nothing for children's learning that may be honest and useful for them to know, whether relative to Divine principles, or that may be serviceable for them to learn in regard to the outward creation."

The General Epistle of the church in 1700 said: "It is the earnest desire of this meeting, for the Lord's sake, the honor of His name, and truth and the good of posterity, that a goodly care be taken by you for the due education of Friends' children," and this same concern—in thought, at least—has come down through various superior meetings to the present time.

The subject was thus constantly pressed upon the attention of Friends, and committees were often sent to visit meetings in order to secure increased attention to the subject, particularly emphasizing these four points in regard to education:

1. Cultivation of the religious element implanted in the soul.
2. Every one should secure at least a good, ordinary education.
3. Education of both sexes.
4. Have regard to the practical side of life.

William Penn came to this country and early introduced the educational idea in his colony, and wherever Friends went schools were established. Friends began early to emigrate from the South and East into Indiana, after the territory was organized and opened for settlement. Those who settled the southern and western part of the state (within the limits of what is now known as Western Yearly Meeting) were mostly Friends from the South, particularly from North Carolina.

The first settlement of Friends made within the limits of the territory taken in consideration in this investigation was made about the time of the organization of the territory into a state, in Vigo County, a few miles south of the present location of Terre Haute, in the township of Prairieton. The Friends' meeting was probably the first church organized in the township, and its first meetings were held in 1818 or 1819 in a log house built for a winter school. This was known as the "Honey Creek Meeting of Friends," and a monthly meeting was established; but the neighborhood was broken up by a division in the church on account of the Hicksite separation, about 1830, and Friends' work was abandoned in this vicinity.

In the meantime the pioneer families, mostly from North Carolina, began to arrive in Parke County and settle in what is now known as Penn Township, named by them in honor of William Penn. The settlers began to arrive as early as 1823, but the greatest number arrived in 1824 and 1825, while the first settlement of

the county did not take place before 1819 or 1820. Among those early Friends' families were the Rubotoms, Silers, Pickards, Reynoldses, Kellys and Newlins. The first Friends' meeting held in Parke County was held at the home of Adam Siler, in 1825. In 1826, a log meeting house, twenty feet square, was put up, and a request was made for a preparative meeting to be set up from Honey Creek Monthly Meeting. The request was granted and the preparative meeting was established Sixth month 5th, 1826. In the work of felling timber, scoring and hewing the logs and hauling them to the building place, getting out the punch-ions for the floor and the boards for the roof, each one did his part, and Adam Siler, being the only one who had any money for his share, paid for the nails with which the clapboard roof was fastened on. This nailing on of boards was a luxury, however, seldom indulged in in those early days. The arrangement for heating the house consisted of a kind of pan scooped out of the ground, in the center of the building, in which charcoal was burned.

As was characteristic of Friends, as soon as the settlement was made, the question of a school began to be considered. In examining Friends' schools, one sees a gradual development in the system from the neighborhood subscription school of Friends in the early community up through the school under the care of the monthly meeting, and as the children obtained what these schools were able to give, a need was felt for higher education; as a result, academies, boarding schools and colleges were established, as the needs of the times called for them.

Bloomfield Monthly Meeting, the first Friends' monthly meeting established in Parke County, was established Twelfth month 1st, 1827, and in the minutes of Fifth month 1st, 1830, we find the first record of the subject of education being considered officially, and a committee was appointed "to take the subject in charge and endeavor to promote its progress as may to them appear most expedient, and report to the monthly meeting."

Ninth month 1st, 1830, the committee made its first report, as follows: "We have had the subject under consideration, and taking in view the situation of Friends, find that there are several schools within our limits composed of Friends' children and others, two of which are taught by teachers in membership, though none of them so situated as to admit of attending meetings in the middle of the week, and we further apprehend that Friends of Bloomfield Preparative Meeting are so situated as to admit of the establishment of one school entirely under the control of Friends and contiguous to the meeting. But as the matter does not seem to go on with satisfaction, we propose to the meeting to lay it over until another month for consideration." At the next monthly meeting the questions of putting education upon a solid basis and means for its promotion were discussed. The Monthly Meeting's Committee on Education made the following report, Eighth month 10th, 1831, which shows the first definite accomplishment of Friends' plans: "We have sensibly felt the difficulty in which

a great many of the members are involved in giving their children a guarded education on account of their scattered situation, yet we have endeavored to pursue measures for the promotion of the object in view, and have progressed so far as to have one school established (in the neighborhood of Bloomfield) in accordance with the directions of our superior meetings, which we expect will go into operation shortly. There are several other neighborhoods in the verge of our monthly meeting, though not situated so as to admit of the establishment of schools under the direction and superintendence of the monthly meeting, in the limits of which there are a great many youth not in the way of receiving a guarded education, though mostly in circumstances sufficient, provided they could get it in their own neighborhoods. Signed on behalf of committee,

"JOSHUA NEWLIN,
"MARY MARSHALL."

The educational work of the church was, everything considered, well organized, there being yearly meetings, quarterly meetings and monthly meetings committees of education in charge of the work and working in harmony.

An extract from the reports of the committee shows about the attitude and the sentiment of the church in general with regard to the foundation for education: "The proper education and training of the children should be to every thinking mind a matter of serious moment. The starting point is at the home in the family circle around the firesides. Here it is that the principles of the Christian religion should be unfurled and brought to bear upon the young and tender mind.

Our peculiarities as a society, our doctrines and testimonies, should be early inculcated. This we look upon as an essential point, for most assuredly our future well being as a society depends upon it. We would, therefore, press upon the consideration of every parent the importance of more earnest dedication and faithfulness in this particular."

The committees were required by the church to be very guarded in the selection of teachers, and teachers were carefully watched to see that their walks in life, including dress and address, were in accordance with the ideas of the times. They were required to visit the schools at least once a month, if not oftener, and give such moral and religious advice as they thought proper, and the students were kept under the strictest rules, both as to personal appearance and conduct. The rules were approved by the church, and were frequently read to the school by the teacher "to stir up the infantile and youthful mind by way of remembrance." Hands and face must be kept clean, hair combed and nails neatly trimmed. There must be no whistling or loud noise going to and from school, but the trip must be made as quickly and quietly as possible, without any unnecessary delay. Any deviation in the cut of clothing would displace the teacher, unless he or she recanted, and all students must also conform to a certain uniform style of dress. The students were required to address their teacher as "tutor" or "tutress" in the early days; but all these now seem-

ing peculiarities gradually gave way to more modern ideas. Yet as we look back to the careful, conscientious ideas of those early pioneer fathers and mothers (of the early West) we cannot but admire their carefulness in the protection they gave to the rising generation. The Bible was not only used then as a devotional book, but also as a text book, in which all that could must read in, as a class, each day and receive some instruction from the teacher. Students often learned and repeated a whole chapter at a time; and in some schools, one day each week was devoted to the scriptures alone.

For the support of primary and advanced education, monthly meeting school funds were early established and increased by voluntary contributions.

About 1860, Moses Kelly bequeathed to Bloomingdale Monthly Meeting a part of his property, amounting to about \$200, to be used for the education of poor children belonging to Friends in the monthly meeting. Ira Mendenhall was appointed the first treasurer of this fund. The interest of this fund was applied in accordance with the terms of the gift, and after the monthly meeting school was discontinued the proceeds were applied toward helping pay the tuition of Friends' children, in indigent circumstances, in the Academy. This is the only special fund for educational purposes in connection with the common schools of which we find record.

(To be continued.)

"Our Red Brother and the Peace Policy of President Ulysses S. Grant." By Lowrie Tatum. With an introduction by Thomas C. Battey. Sixteen illustrations. Philadelphia: John C. Winston & Co. 1899.

The motive which led to the writing of this interesting volume was to record some of the facts and incidents connected with the well-known "Peace Policy"—or "Quaker Policy," as it is sometimes called—of President Grant toward the Indians.

Lowrie Tatum, well known to many readers of THE AMERICAN FRIEND, has not only given a sketch of the history of this humane policy, but has added personal experiences and observations, which are a valuable addition to the narrative.

The book, though somewhat discursive, is a trustworthy record of the labors of the Associated Executive Committee on Indian Affairs. It gives a history of the ten years' active work in co-operation with the United States Government (1869-1879) and of the missionary work to the present time.

The sixteen illustrations are all interesting, and those of the Indians are specially valuable from an historic point of view.

This record of an eye-witness and an actor in this unselfish philanthropic and Christian effort will always be of great worth. The aged author is to be congratulated on the completion of the volume, and he deserves the thanks of Friends for putting his knowledge of the subject into print and so preserving it for the future.

The International Lesson.

FOURTH QUARTER.

Lesson IX.

Eleventh month 26, 1899.

WOES OF INTEMPERANCE.

Prov. 23: 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20: 1.

DAILY READINGS.

Second-day, Eleventh mo. 20.—Woes of intemperance. Prov. 23: 29-35.

Third-day, Eleventh mo. 21.—God's judgement. Isa. 5: 8-16.

Fourth-day, Eleventh mo. 22.—Anger of the Lord. Isa. 5: 18-25.

Fifth-day, Eleventh mo. 23.—The mocker. Prov. 20: 1-11.

Sixth-day, Eleventh mo. 24.—Sudden destruction. Nahum 1: 1-10.

Seventh-day, Eleventh mo. 25.—Desolation. Isa. 24: 1-12.

First-day, Eleventh mo. 26.—His portion. Matt. 24: 42-51.

The Book of Proverbs is generally, without much thought, ascribed to Solomon. While there seems little doubt that he was the author of part of the book, the book itself distinctly shows that it is the product of different hands. See 22: 17; 24: 23; 30: 1; 31: 1. In chap. 25: 1 we are told that the collection which follows was made in the days of Hezekiah. It is evident that as is the case with the Psalms, the book of Proverbs is a collection of material composed by different authors, and at different times, with no thought of the material being brought together. The book as a whole is spoken of as the work of Solomon the great representative of wisdom; as the Psalms are loosely spoken of as the work of David, the great representative of sacred lyric poetry.

The book belongs to that class of Hebrew writings known as the wisdom literature. The other books in the Bible are Job, and Ecclesiastes; in the Apocrypha, the wisdom of Jesus the son of Sirach; and Ecclesiasticus. The "wise men" seem to have occupied a position between the "prophet" and the people; they are philosophical rather than spiritual; occupied with daily practical life rather than with the spiritual life. This does not mean that the spiritual was ignored; witness the magnificent description of the higher wisdom in Proverbs 1: 7-9, 18; but one cannot read the whole of the book and compare it with the book of Isaiah, for instance, and not feel that he is upon a lower plane. The present lesson is from the "Words of the Wise" (22: 17). These collections contain two striking poems; one upon drunkenness (the lesson) and one upon slothfulness (24: 30-34). Both these selections are among the most familiar parts of the Old Testament. The valuable teachings they embody are applicable to every age. It is a very noticeable fact as illustrating the freedom from anything like local or national prejudice that the name of Israel does not occur in the book. How the "wise men" were regarded by their contemporaries may be inferred from Jeremiah 18: 18.

The book of Proverbs was a text-book of the Scotch Covenanters, and of the early settlers of New England, and of the three or four generations following them.

It is to be feared that the book does not, at the present time, receive enough attention. It would be difficult to give in as few words such a vivid, truthful,

picture of the "woes of intemperance" as that contained in the brief poem which has been chosen for our consideration.

Note.—The Revised Version is referred to throughout.

29. "Who hath woe?" Literally, "whose is Oh?" To whom does the expression of woe, of suffering, rightly belong? "Contention." Who lives in the atmosphere of continual bickering and quarreling? "Wounds without cause." It is not too much to give these words the widest signification—wounds of body, ill health, weakening of the mind; wounds of soul, shame, remorse, self-loathing. It is not necessary to give examples; they are all about most of us.

30. "They that tarry long at the wine; they that go to seek out mixed wine." Here is the answer to the questions which are asked in the first verse. Wine, of course, is here used to describe any drink which produces intoxication.

31. "When it is red." When it is attractive. "Goeth down smoothly." When it is pleasant to the taste. "Look not." Do not put thyself in the way of yielding to the temptation of sight or taste.

32. "At the last it biteth like a serpent, and stingeth like an adder." One has but to look around, or to read the daily papers, to be forced to acknowledge the truth of this saying of more than twenty centuries ago.

33. "Thine eyes shall behold strange things." The margin of the Revised Version gives "strange women." It seems rather more in accord with the context (see verses 27-28) to take this meaning. "Utter froward things." Self-respect being lost, looseness of life, looseness of language, impure thought, almost always follow.

34. A graphic description of the stupefaction which is the result of intemperance. "Lieth upon the top of a mast." A most striking illustration of the insecurity of the position of the drinker of intoxicating beverages. Such a one may think he is level-headed, and of sure hold, and steady eye; but when the storm comes he will be thrown down, and probably lost. A man may cross the Niagara River above the falls a hundred times, and yet the next time be drawn into the rapids and carried over the falls because he gets to fancy himself secure.

35. A further description of the effect of intoxication. "I will seek it yet again." Notwithstanding all his experiences the drunkard lays the blame not on the real instrument of his degradation, but on misfortune, "hard luck," bad times. It is the old story so often repeated that it seems marvelous that so many who are yet free do not heed the lesson.

To us, who are free, who loathe the degradation, who pity, and feel compassion for the poor victims, the questions are, What can we do to help the sufferers? What can be done to prevent others from falling victims?

PRACTICAL THOUGHTS.

1. "Consider thyself, lest thou also be tempted."
2. Total abstinence is the only path of absolute safety.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR ELEVENTH MONTH TWENTY-SIXTH, 1899.

OUR RETURN FOR THE LORD'S BENEFITS.

Psalms 116: 12-19.

(A Thanksgiving Meeting.)

Second-day, Eleventh mo. 20.—To God. Psalms 100: 1-5.

Third-day, Eleventh mo. 21.—For blessings to the individual. Ps. 145: 1-21.

Fourth-day, Eleventh mo. 22.—For blessings to the church.

Psalms 48: 1-8; 87: 1-7.

Fifth-day, Eleventh mo. 23.—For blessings to the nation. Psalms 124: 1-8.

Sixth-day, Eleventh mo. 24.—By word. Psalms 107: 1-9.

Seventh-day, Eleventh mo. 25.—By life. Psalms 15: 1-5.

From a psalm which may be termed "the convalescent's psalm," since it is evidently a thanksgiving upon recovery from sickness, a few verses are taken that are intended to encourage us to a like spirit of thanksgiving. The proclamations of our president and governors of states seek to impress upon us the duty of thanksgiving for national blessings as well as for individual benefits received, and the first question we may ask ourselves is whether our own hearts join heartily in thanksgiving, or are we more inclined to summon the shades of night to darken the light and gladness of this national holiday? There is no difficulty in finding the shadows if we look for them. There are shadows national, ecclesiastical, municipal, individual; shadows in the community, in our own churches, in our own homes—and we can scarcely tell at times whether the day is dawning or the night is coming on. But let us make this a day of thanksgiving, not a time for jeremiads or universal degeneracy.

It is a time for thanksgiving from the standpoint of comparison. Read history until you can rightly measure to-day with the reign of Nero or even of Marcus Aurelius. Measure to-day with the end of the first thousand years of the Christian era, when not simply the nations, but also the church, were utterly and absolutely enslaved to sin, and corruption even to putrefaction reigned supreme. These are days of a blessed millenium compared with times such as those.

If it can be proven, though I doubt it, that our colonial days, or the first half of our present century, were better times than the present, then it must be remembered that we are confronted with conditions to-day that did not exist at that time, and that temporary defeat, or even the disruption of existing institutions, by no means proves confirmed degeneracy.

There is great cause for thanksgiving in the events of the year, even though it is going out with the horrors of war daily enacted in Africa and the far East. Let us thank God for the nations that are at peace; for the international disputes that have been settled by

peaceful methods or referred to such methods, for they have been more in number than those submitted to the arbitrament of the sword. Let us be thankful for the conference at The Hague. It is far more indicative of the sentiment of our times than the war in the Philippines or the Transvaal.

Let us be thankful in our own land and in its great cities for all that shows the widespread power of the name of Christ. Here, in New York, with all its wretched government and brutal, terrible evil, how much, after all, there is to be thankful for! There are hundreds of organizations and thousands of people wholly devoted to Christian service for others. There are unhappy homes whose sorrows make angels weep, but there are thousands more where Christ rules and his peace abides. There are more people in the churches every week than there are in the theatres, even though we have a vast unchurched population.

Let us be thankful for all the forces that have in any way moulded our lives for Christ. They have shaped us with their thousand invisible hands. They have come to us in Christian ancestry, in Christian institutions, within whose influence our lives have been formed, and directly from God himself in his own touch upon our hearts. We share to-day in the benefits of Moses' revelations in the Mount, in Isaiah's seraphic visions, in David's inspired songs, in Paul's heroism for Christian missions, in John's enraptured visions and fulness of love. Let us thank God to-day that our sorest trials are revealing to us more of the grace of our Lord. If at one moment we are tempted to cry with the Psalmist, "O, God, why hast thou forsaken me?" "All thy waves and thy billows have gone over me," yet we are led by his grace to say, "I will fear no evil, for thou art with me."

Then let us hold our fast some other day. For this day let "the joy of the Lord be our strength."

THE INDIANA ENDEAVOR CONVENTION.

The Endeavorers of Richmond, Ind., are making preparations for a great State Convention, to be held there at end of present month. Elwood O. Ellis, clerk of Indiana Yearly Meeting, and pastor of South Eighth Street Friends' Church, Richmond, is chairman of the Committee of Arrangements, and under his efficient leadership all things are moving with clock-like precision toward the hour of the gathering of the delegates. The convention is to be held in the Friends' Yearly Meeting House, which will accommodate about two thousand people, and affords ample room besides for receptions, committee rooms, etc. The list of speakers includes Governor Mount, of Indiana; Dr. Cornelius Woelfkin, of Brooklyn; Miss Kate Haus, of St. Louis; Rev. Frances E. Clark, and many Indiana Endeavorers and pastors. The song services will be in charge of P. P. Bilhous. One-fare rates have been secured on all Indiana railroads.

The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.—Henry Drummond.

News from the Field.

Benjamin F. Trueblood, of Boston, and M. M. Binford, of Brooklyn, are in attendance at Baltimore Yearly Meeting, which began its sessions on the 10th inst.

Allen C. Thomas, of Haverford, Pa., is clerk of Baltimore Yearly Meeting.

We are informed on good authority that S. Edgar Nicholson, author of the Indiana State Liquor Law, and chairman of the last Indianapolis Conference, is about to move from his home, Kokomo, Indiana, to Baltimore.

John H. Dillingham, editor of the Philadelphia "Friend," and Inazo Nitobe, a well-known Japanese Friend, attended Baltimore Yearly Meeting.

A large and interesting Tea-Meeting was held at Twelfth Street meeting house, in Philadelphia, on the evening of the 6th. After supper was served, the company gathered in the meeting-room to listen to a consideration of the subject "Peace or War?" A valuable and carefully prepared paper by Elizabeth Joliffe, was read by Sarah Cadbury and brief addresses were made by Isaac Sharpless, Rufus M. Jones and John B. Garrett.

Elizabeth Bean, mother of Joel Bean, passed away at her home in San Jose, the thirty-first of last month, at the venerable age of 97. She was born in New Hampshire.

Edward C. and Amy D. Cook have withdrawn from their Indian Mission work and have moved into the limits of Stanwood Meeting, their addresses being McLouth, Kansas.

Rebecca Morgan, of Emporia, Kansas, has temporarily removed to Chicago. Her present address is 6020 Jefferson Avenue, Chicago, Ill.

In the death of Willet Dorland, of Whittier, California, a prominent and very useful Friend, and a genuine Christian man has departed from the ranks of service. He was a man of good ability and of good education. For more than twenty years he sat at the head of Chicago Meeting. When the Publishing Association of Friends was first organized, he was selected as business editor of the "Christian Worker," and he was the founder and first editor of the "Friends' Bible School Quarterly." He was one of the pioneers of Salem Quarterly Meeting, in Iowa, and he was the first clerk of Iowa Yearly Meeting. He went to Whittier, California, in 1887, and was the first clerk of Whittier Quarterly Meeting and during these last years of his full life, has been a valuable member of this youngest yearly meeting. He was twice married; to Abigail Bedell, and in 1895, to Margaret B. Cates, formerly of Vassalboro, Maine. He was a recorded minister of the Gospel.

Joseph S. Elkinton writes, Tenth month 31st, 1899, from Winnipeg, Manitoba, that the Commissioner of Immigration, Wm. T. McCreary, had been on a visit to the Doukhobor villages in Assiniboia before he and Wm. B. Harvey arrived. The general condition of the colonists was on the whole fairly good, but that food would need to be supplied them at once if they were to subsist at all during the winter, without suffering from insufficient nutrition.

He had bought up enough cabbages to make a car of sour-kraut, and potatoes, with onions, were being sent them in quantity.

The car of food and clothing started from Philada two weeks ago, had not arrived and may not for another fortnight, but one out of the three cars of corn-meal, bought in Iowa, was reported at Winnipeg.

It is very desirable that all the shipments made should be forwarded promptly, so that Jos. S. Elkinton may personally direct their distribution, as considerable care has been taken to make up assorted lots designed for each of the villages.

A second car load is thus being collected, with the hope of getting it off within two weeks.

Some 300 blankets have been bought for each shipment. Many more are wanted, and leather, with linseed oil, as a substitute for animal fats. If funds are placed at the disposal of the treas-

urer, Wm. Evans, 252 South Front Street, Philadelphia, these will be purchased and promptly forwarded.

The Sick Diet Fund is in charge of Dr. Anna P. Sharpless, 3926 Chestnut Street, Philadelphia, and was drawn upon for the groceries shipped by the last consignment from Philadelphia. Another \$1,000 will be required for the same use.

Clothing has and will be received, but as the time is short before the winter closes in, and the Doukhobors are so skilful in making up their own garments, the raw materials are much more desirable. A donation has been solicited with each purchase and generally obtained. Goods should be marked, "For Doukhobors," and in care Jos. S. and Thos. Elkinton, 817 Mifflin Street, Philadelphia.

It is estimated, at a conservative figure, that \$50,000 will be necessary to supply their needs during the coming eight months, and about half that amount has been raised.

If we had funds to buy as many more cows—now there is only one to each village—and several more yoke of oxen, with plows, their prospects for self-support would be brighter.

The Commissioner (W. T. McC.) accompanied J. S. E. and W. B. H., with 300 of the settlers, to their new home in Prince Albert.

Their garments looked the worse for the wear of the past several months, and the prospect of braving the winter in that latitude, with no more covering for their feet than some had, appealed strongly for more leather. Five hundred dollars invested in this way would be a veritable "God-send."

A most agreeable interpreter was also selected by the commissioner. He had come from Russia ten years since on a leave of six months' absence, and wisely concluded to commit his fortunes to America henceforth.

It is particularly gratifying to learn that Prince Hilkooff did not risk being sent to Siberia by returning to Russia, but is now with his family in Switzerland.

The expressions of gratitude on the part of these patient sufferers is truly touching—they have never asked for any favor or comfort save the return of their exiled brethren.

The utter absence of selfishness in their daily intercourse with each other is one of their most conspicuous traits, and their fidelity to conviction, in the least as well as greater testimony, a lesson to all christendom.

JOSEPH ELKINTON.

Philadelphia, Eleventh month, 10th, 1899.

IOWA YEARLY MEETING.

West Branch, Iowa.—Springdale Quarterly Meeting of Ministry and Oversight met at 2 p.m. on the 3d, with a good attendance. The Spirit of God was manifest in our midst and in our hearts. The ministry of the Word was in the demonstration of the spirit and of power. In the business session of the meeting we were introduced into a feeling of deep sympathy and travail of soul for our young ministers, whom we have set apart and sent to the needy fields. Letters of greeting were sent to them. A deep feeling of solicitation filled our hearts because of the introduction and fostering in our Christian Colleges of games which have a tendency to lead away from Christ and into the paths of sin as they are indulged in in this day of out-reaching for worldly honor. God save us from the works of the children of darkness and sin! The ministry in the quarterly meeting at large by Jesse Lloyd and Morris Lemmon was blessed by the Lord. Jesse Lloyd will remain with us for a few days.

J. Y. HOOVER.

INDIANA YEARLY MEETING.

On the 28th, Knightstown Monthly Meeting was favored with the company of Luke Woodard and wife; and on the 29th, he preached with great power to a large audience.

A. M. Kenworthy has granted liberty to labor for the Master in Western and Indiana Yearly Meetings, and was engaged the past week in Kokomo Quarterly Meeting.

Dr. Enoch Pritchard, of Georgetown, Ill., in the course of travel, had good service at Maple Grove, Fortville, and Raysville, the last week in Tenth month.

Samuel Province, of Cleveland, Ohio, spent the past week in Knightstown offering books in the interest of Malone Training School

NEW YORK YEARLY MEETING.

South Starksboro.—A Communication from Samuel Miles in *THE AMERICAN FRIEND*, Tenth month Twelfth, mentions Edwin J. Meader and wife as "ministers." It should read "Edwin J. Meader, minister, his wife an elder."

ELVIRA M. MEADER.

KANSAS YEARLY MEETING.

Grand River Quarterly Meeting was held the 3d, 4th and 5th of Eleventh month at Miami, Indian Territory. Every session was crowned with a blessing. On Sabbath, at 11 a.m., Elwood Haworth preached an excellent sermon that was full of Spirit and power, after which there were testimonies to the blessing of the Lord by English, German, French, Norwegian, Welsh, and Americans, besides Modoc and Ottawa Indians, and in the evening the house was crowded. We had present with us the chiefs of the Peoria and Wyandotte tribes of Indians. To the Lord be all the praise.

JEREMIAH HUBBARD.

NEW ENGLAND YEARLY MEETING.

The Friends' Bible School at Worcester, observed Rally Day on Tenth month, 29th, when a program of twenty-one numbers was rendered. The exercises began with the hymn "Faith is the Victory," sung by the school. This was followed by the roll-call, to which each member of the school responded by a Scripture text, responsive reading of the lesson and a five minute talk on the same, recitations and music. Near the close, Samuel A. Arnold gave the early history of the Sabbath school at Worcester, from which it was learned that the school was established about thirty-six years ago. Under the head of Missionary Work of the Sabbath school, Sarah J. Swift mentioned the benevolent objects toward which the school has contributed in the past. A recitation, entitled "Borrioboola Gha," given by Edith A. Roberts, told of the urgent need of missionary work close by our own doors, as well as in foreign fields. Each class gave a text in concert, or by some one member selected to give a text for the class. Several availed themselves of the opportunity afforded by the one-half minute speeches, and then came the closing hymn, "Blest be the Tie," by the school. The occasion proved an enjoyable, and we trust a profitable, one to the older people as well as to the children.

CALIFORNIA YEARLY MEETING.

Report of the delegates to Pasadena Quarterly Meeting.—The delegates to the quarterly meeting at Long Beach, report a good attendance. The meeting opened at the hour with song and prayer service, after which our aged friend, John Bond, one of the fraternal delegates from Whittier Quarterly Meeting, spoke in a very earnest and tender manner from Isaiah 35:8, "A highway shall be there, and a way which shall be called the way of Holiness." He aptly illustrated by his own religious experience and that of others the great importance of living in the way of holiness that we may be fitted and prepared to do the work faithfully and practically that our hands find to do, and thus fulfill our mission in the Lord's vineyard, and His church, while our day is going by. His earnest exhortation was pertinent and touching and was followed by others on the same line. The meeting then adjourned for lunch, which was amply provided by the resident Friends, and the social occasion was both enjoyable and profitable for all.

The meeting again assembled for business at 1 o'clock. Quite a number of fraternal delegates from Whittier Quarterly Meeting were very acceptably present and took part in the meeting. Thomas Armstrong then called the attention of Friends to the recent decease of our dear friend, Willet Dorland, and a short memorial service was held, in which, by Thomas Armstrong and many others, his traits of character as a well-founded Christian man, were brought out. His life-long services for the church and his Divine Master; as an efficient clerk in various capacities; as a minister of the Gospel of Christ; as a person of much ability and perseverance in the various departments of the Sabbath school work; as an editor of the "Christian Worker;" as a respected, worthy and conscientious member of the Iowa Legislature. In all these positions his good judgment, sound discretion

and uncompromising integrity of Christian character were his distinguishing traits.

In the review of this life a deep feeling of solemnity overspread the meeting and a desire to follow him as he followed Christ.

Rhoda M. Hare reported very favorably on the Missionary work done at Llewellyn, three miles from Long Beach. A series of meetings had recently been held, and also much pastoral and house to house visiting in their homes has been accomplished by our friend, Josiah Hall, with good results. These reports quickened the sympathy and unity of the meeting in the labors of these Friends, and a collection was taken for that work.

SHIPLEY LITERARY SOCIETY.

Cincinnati, Ohio.—The first semi-annual meeting of the Shipley Literary Society was held in Friends' meeting house, N. W. Cor. 8th and Mound street, Sixth-day evening, Eleventh month 3d, 1899. Notwithstanding the disagreeable weather, the meeting house was taxed to its capacity. The house was tastefully decorated with the colors of the society, which stood out in pleasant contrast with the palms and potted plants, which helped to make up the decoration. The program was as follows: Scripture reading from 8th chapter of Proverbs by John C. Naegle, followed with prayer by J. Lindley Spicer. President Frank R. Gusweiler delivered the address of the evening and was roundly applauded for his effort. Following was a most interesting and instructive address on "Self-Education," by Caleb W. Shipley. In conclusion Mr. Shipley, on behalf of Murray Shipley's family, presented the society with an exquisite portrait of the late Murray Shipley. This beautiful and greatly desired present was formally accepted by our president. A selection was then rendered by the Gusweiler Bros., which was followed with the debate of the evening, "Resolved, That Capital Punishment be Abolished." Jos. G. Gusweiler and Erwin J. Schmick defended the affirmative while A. W. McLaren and Leslie F. Kephart looked after the negative side. The judges were Robt. B. Henley, O. F. Dwyer and E. V. Hall. The debaters acquitted themselves with credit. Another selection was rendered, after which the judges reported. The concluding number was a well-rendered recitation from "Ben-Hur," by Walter P. Schmick.

H. W. JIMGINGER, Sec'y.

Married.

BOWERMAN—ROSS.—At the home of the bride's parents, Addison, Mich., on Tenth month 14th, 1899, Joseph S. Bowerman, son of Willard B. and Mary E. Bowerman, to Eliabeth S. Ross.

DILLINGHAM—BLOOD.—At the residence of the bride's parents, in Elba, Genesee County, New York, Ninth month 27th, 1899, Alfred S. Dillingham to Edythe M. Blood, both members of Elba Monthly Meeting.

ABANDONED IT.

For the Old-Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Some times it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Potsum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble, and attribute the cure to leaving off coffee and the use of Potsum Cereal Food Coffee.

"A number of my friends have abandoned the old-fashioned coffee and have taken up with Potsum, which they are using steadily. There are some people that make Potsum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house."

—Mrs. L. A. Smith, Blodgett Mills, Cortland County, N. Y.

Died.

BAILEY.—Elma Bailey, daughter of Moses E. and Melvina C. Bailey, died at Friendsville, Tenn., Tenth month 23d, 1899, aged 28 years and 10 months. Under careful Christian training, she was early brought to accept Christ as her Savior, and for many years, has evinced an interest in Christian work. She will be especially missed in her home, Sabbath school and Christian Endeavor.

CARY.—Elizabeth K. Cary, wife of Wm. Cary, and daughter of Samuel and Susannah Mendenhall, of Indiana, died at her home at Myrtal Creek, Oregon, on Tenth month 13th, 1899, aged 50 years and 2 months. She was a life-long Friend, but on account of her health and living in a new country she was deprived of active participation. During her long affliction she manifested a kind and Christian disposition.

DAVIS.—Jonah Mace Davis died at his home, Richmond, Ind., Ninth month 15th, 1899, aged 75 years. His life was full of service and usefulness. He was for some years a successful teacher, and always a helpful Bible school teacher. He was an efficient elder in the church and was often chosen clerk of monthly and quarterly meetings.

FELLOWS.—Price H., son of Price and Rachel Fellows, was born in Randolph county, Indiana, and died Eighth month 12th, in the 66th year of his age. He united with Friends early in life, and had for many years been an esteemed member of Kokomo Monthly Meeting. He was a loving husband and father, an affectionate brother, a loyal friend, a respected and useful citizen, and a concerned and efficient worker in the church.

FRENCH.—Ezra French, son of Barzilla and Mary French, died at his home at Damascus, Ohio, Ninth month 22d, 1899, aged 78 years and 10 months. He was a lifetime member of Damascus Meeting, a man of meek and quiet spirit, loved and honored by all who knew his trustful, cheerful life as he walked among us, esteeming others better than himself, and faithfully doing the seeming little things for the advancement of those about him, that sum up a great life in the end. His wife and three children survive him, the only daughter, Dr. M. Isabella French, having gone, almost two years ago, to Nanking, China, as medical missionary, sent out by Ohio Yearly Meeting's Board, and bearing the glad benediction of her father, then in feeble health.

GRIFFITH.—On the 9th of Ninth month, 1899, at his home in Springfield, Mo., James H. Griffith, a life-long and valued member of the religious Society of Friends. This dear Friend was a refugee from his home near Winchester, Va., during the Civil War, because of his loyal sentiments—perhaps too fully expressed. He was a man of genial, upright character, and was in his 88th year when he died.

HANSON.—E. Adelbert Hanson, son of Thomas and Emma Hanson, died Sixth month 21st, 1899, in the 19th year of his age. He was an industrious, energetic and self-sacrificing young man, who sought the best in life.

KNOWLES.—In Rollin, Michigan, Ninth month 10th, 1899, Francis Grant Knowles, son of Frank and Harriet Knowles, aged nearly 15 months.

LEWIS.—Laura, wife of Tennyson Lewis, died at their home in Anderson, Indiana, Ninth month 22d, 1899, in the 39th year of her age. She was a Friend by deep conviction, and a faithful and efficient laborer for the Master.

MEREDITH.—Jesse Meredith, son of James and Mary Meredith, died at his home in New Sharon, Iowa, Tenth month 18th, 1899, aged 74 years. He was a birthright member of Friends, and was converted when a child, and during his life, lived and worked for his Master.

PARKER.—Martha A. Parker, a member of Smyrna Monthly Meeting, Iowa, died at the home of her daughter, Eva Brower, Tenth month, 25th, aged 61 years, 10 months and 4 days. She had been unable to speak since about Christmas, 1898. We have good assurance she has gone home to be with the redeemed.

PEARSON.—Stanley A. Pearson died at Southland College, Helena, Ark., Ninth month 23d, 1899, aged 36 years. He was a faithful and devoted Christian, actively engaged in the Lord's work and in the elevation of humanity. He was president of Southland College.

PEMBERTON.—Robert Barclay Pemberton, Marshalltown, Iowa, died Tenth month, 8th, 1899, aged 28 years. He was a graduate of Penn College and had devoted himself to educational work.

RANDALL.—Minta E., wife of Irvin Randall, died Ninth month 30th, 1899, in her 27th year. She was a faithful member of Rose Hill Monthly Meeting, Kansas.

SHARPLESS.—Departed this life, at her home in West Grove, Chester county, Pa., on Tenth month 13th, 1899, Ruthanna E. Sharpless, wife of the late Nathan J. Sharpless, in her 82d year. Her gentle spirit seemed ready when the summons came to depart.

TURNER.—Eleanor C. Turner, youngest child of Archibald and Ann Edwards, died at the home of her daughter, in Harveysburg, Ohio, Second month 5th, 1899, in her 77th year. She became a widow in Sixth month of 1862. Amidst all the deep afflictions through which she was called to pass, her faith never wavered. She was a consistent member of Harveysburg Friends' Meeting, having a birthright membership.

VAIL.—Isaac M. Vail, son of William and Lydia Ann Vail, was born Ninth month 6th, 1831, and died at his home in Portland, Indiana, aged 68 years, one month and 21 days. Dr. Vail was converted in the spring of 1876; since that time he has lived a consistent Christian life, as a member with Friends.

WALES.—Thomas M. Wales, son of Isaac and Ruth Welch Wales, died at his home in Harveysburg, Ohio, Ninth month 15th, aged 86 years. He was a "Hicksite" Friend, but for several years had been a faithful attender of all services of Orthodox Friends, and was ever ready to assist the church in any way that would promote good.

WALES.—Eliza Nedry Wales, daughter of James and Lydia Nedry, and wife of Thomas Wales, died at her home in Harveysburg, Ohio, First month 12th, 1899. She gave herself unreservedly to her Saviour, and chose to make her church home with the Friends, to whose principles she was firmly attached.

WHEELER.—Ruth C. Wheeler, daughter of Joshua and Rachel Anderson, and wife of David Wheeler, died at her home, Westminster, Guilford County, N. C., Sixth month 26th, 1899, aged 77 years, 11 months and 11 days. She was a loved member of Deep River Monthly Meeting and for a third of a century an esteemed Elder.

WHITE.—William F. White died suddenly near Searsboro, Iowa, Tenth month 19th, 1899, aged 54 years. He was a consistent member with Friends.

WOODY.—Died at Paton, Iowa, Fourth month 20th, 1899, Enos S. Woody, aged 67 years, a member and elder of Paton Monthly Meeting, Iowa.

BOOK REVIEWS.

"Remember Jesus Christ." By Robert E. Speer. Cloth, 16mo, long. pp. 220. Price, 75 cents. A volume of addresses at the Northfield Summer Bible Conferences, here collected together and published under direction of the author. They are characterized throughout by the spiritual insight, accuracy and intensity of the author. No young man in America touches more deeply, carefully, and yet widely, the hearts of American students than does Mr. Speer.

"The Great Appeal." By James G. K. McClure, of Lake Forest University. 12mo, cloth. pp. 131. Price, 75 cents. A beautiful series of addresses rightly characterized by the word "appeal." It is the divine appeal to the intellect, heart, conscience, memory, imagination, self-interests and will. The argument is lucid, the illustrations well chosen, and the appeals tender and heart-searching. The book is suggestive for pastors and evangelists. The above books can be obtained of the Fleming H. Revell Co., New York and Chicago.

News and Events.

An agreement has been reached between England and Germany, subject to the approval of the United States, by which the Samoan Islands, with the exception of Tutuila and the adjacent islands, will become German territory. Germany cedes to Great Britain the Tongo Islands, Savage Island, and the two easterly islands in the Solomon group. Germany is thus given absolutely 639,720 acres of Samoa. Tutuila, which will fall to the share of the United States, is only 32,000 acres in area, and, as we have already possessed the only valuable part of the island, Pago Pago harbor, under formal treaty, for twenty years, it is difficult to see where any advantage lies in the division to the United States. It is reported that the Administration will offer no objection to the agreement arrived at by the two other powers.

Three transports have arrived in South Africa, carrying the vanguard of the army corps with which General Buller is to attempt the relief of General White's army, hemmed in at Ladysmith. By forcing the British to fight on his own terms, General Joubert has gained a considerable advantage. General Buller, it is admitted, will abandon his intention of marching north from the Cape through the Orange Free State to Pretoria and Johannesburg. His army corps was expected to proceed in such force that there was to be a triumphal procession to the Boer strongholds, which were to be razed to the ground. He is compelled to turn aside to attack the enemy on grounds of his own choosing, and in combatting Joubert's forces and gaining an entrance to White's beleaguered army, he has no light task. The country is rough and mountainous. The bridges, passes, heights and every strategic point have been seized, fortified and manned. The Boers, it is thought, are now preparing for a desperate onslaught upon Ladysmith before the reinforcements can come to White's relief. The British at Mafeking and Kimberley are still besieged by the Boers, and brief advices state that fierce attacks have recently been made by the enemy, but repulsed.

The elections of the past week passed off with the usual amount of interest displayed in years just preceding presidential elections. In Ohio, where a triangular fight for governor had been hotly waged between Nash, Republican; McLean, Democrat, and Jones, Independent, a decisive victory was scored for the Republican candidate. Coming from the Chief Executive's own state, this is looked upon by Mark Hanna and others as a vindication of President McKinley's Philippine policy. In Nebraska the result of the election was a strong endorsement of Wm. J. Bryan. Notwithstanding some losses in Greater New York, the New York Legislature has had its Republican majority increased. Croker has been vastly pleased by the defeat of Mazet, Republican, for Assemblyman, and is more firmly entrenched than before. Pennsylvania's verdict is a victory

The Saving of Money

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of Royal

Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes good flour; butter and eggs.

More important still is the saving in health. Royal Baking Powder adds anti-dyspeptic qualities to the food.

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Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

for the McKinley administration, and for the Quay machine; Iowa is Republican; Massachusetts remains Republican with a somewhat reduced majority. In Maryland the Democrats had a plurality of 11,000 for Smith, the candidate for governor, and will have nearly a unanimous vote in the House. In Kentucky the election was close, and the ballots have not been finally counted.

General Parades, a former commander in the army of ex-President Andrade, who had refused the demand made upon him by General Cipriano Castro and the de facto authorities to surrender the town,

even when this was reinforced by the request of the British, American, French, German and Dutch commanders, surrendered on the morning of the 12th, after a terrible battle. The city is ruined and devastated, and it is estimated that upwards of 650 persons were killed or wounded during the fighting.

The wedding of Admiral Dewey to Mildred Hazen took place in Washington on the 9th. The bride is a Catholic, and in order to consummate the marriage, it was necessary to secure a special dispensation. Admiral Dewey is a member of the Episcopal Church. They will live in Washington.

HE GOT FORTY CENTS.

The old circuit preachers did not preach for money. The "salaries" of pioneer evangelists a hundred years later—and even now—make a small figure in the history of their work. A veteran minister gives in the "Christian Oracle" a sample of his youthful experience in Kentucky, among the hills and woods of the "Dark and Bloody Ground."

While a student at the Lexington Bible College he met an old mountaineer preacher, known familiarly everywhere as "Uncle Jim," who proposed that they should spend a vacation together "crying in the wilderness."

"You lighten and I'll thunder," said the old man, "and we'll bring 'em in."

They went to the wildest country they could find, visited the scattered inhabitants, and called a "protracted meeting." Beginning in a small and rarely used "church," the services became so thronged that on the last day, which was Sunday, the assemblies were held out-of-doors, and the preachers talked to two thousand people, seated on stumps, logs and fence-rails. At the close "Uncle Jim" made an appeal in behalf of his young colleague.

"Brethren," said he, "we have had with us in this happy meeting our young brother from the Lexington Bible College, and we have all enjoyed his logical discourses. It is his desire, brethren, to return to school to complete his education, and you all know, beloved, that man cannot get an education without money. Our brother has labored for us faithfully; the laborer is worthy of his hire, and I am sure you will all be most happy to contribute something toward compensating him for his services. We cannot pass around the hat among these stumps and logs, so just come up, brethren, after the benediction, and hand the money to me."

The "young brother" waited at a respectful distance while the congregation melted away. At last Uncle Jim came to him with a thoughtful face, and something in his hand.

"Well, my son," he said, after a pause, "Brother Jones, candidate for the state senate, gave me forty cents. You take a quarter and I'll keep fifteen cents, and maybe it'll pay our toll."

"Poor preach, poor pay," laughed the student.

"No," said Uncle Jim, "the truth is, none of these mountain folks have any money. They live on sang, snakeroot and huckleberries, and not one in ten of 'em sees five dollars in a year."

The young man preached through his vacation, rode in all two hundred miles (reducing by fifty pounds the flesh of his borrowed horse), wore out a thirty-seven-dollar suit of clothes, and received in contri-

For Sleeplessness

Take Horsford's Acid Phosphate.

DR. PATRICK BOOTH, Oxford, N. C., says: "It act admirably in insomnia, especially of old people and convalescents."



FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF

LEA & PERRINS' SAUCE

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butions seven dollars and twenty-five cents. But he had gained a priceless experience, and robust health, and been instrumental in adding a hundred people to the church.

No genuine apostle of the Master was ever discontented with such wages.—"Youth's Companion."

WELL DONE, BUT NOT WORTH DOING.

A Norwegian named Bella Kutridg has just accomplished a difficult task to which he has dedicated four years of his life. Four years ago, when he was eighty-one, and in order to find an occupation, at once intelligent and useful for his leisure time, he set to work to write as many words on a postal card as it would hold. He made it a point not to use a magnifying glass or spectacles, but to use common pens, and to write plain. He wrote one thousand words easily, and by interlineations the number of words increased to three thousand, and afterward to six thousand. At the end of the third year,

GOOD REASONS FOR USING COMPOUND OXYGEN.

It has been in use for more than twenty five years. It is well tried. Thousands have testified to its wonderful curative powers. Hundreds of Physicians have used it in their practice, and recommend its use. It can be used at home and without interfering with business or employment. It can not harm the most delicate patient. Treatment also includes consultation. For the cure of chronic diseases. Send for book of 200 pages, free.

DRS. STARKEY & PALEN,
1112 Girard St., Phila., Pa.
San Francisco, Cal. Toronto, Canada

by writing smaller, he managed to get twenty thousand words on the postal card. Then he resolved even to surpass this feat. Having read a novel, he found that it contained forty-six thousand words. The indefatigable old gentleman thereupon determined to copy it on a postal card. He worked at this task three months, and attained his object. He is now eighty-five years of age, and he thanks Providence for having allowed him to finish his task. He can sleep in peace; his work in this world is finished.—"Independence Belge."

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Insurance in Force, - - - - \$122,735,550

This Company was organized in 1865 to promote LIFE INSURANCE AMONG FRIENDS in the United States.

In perfect security, moderate cost of Insurance, liberality to policy-holders, and in the adaptation of Life Insurance to the needs of insurers, the Company is unsurpassed.

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Pond's Extract

by pressing your demand gently but firmly. Pond's Extract cures Catarrh, Sore Throat, Bronchitis, Coughs, Colds and relieves all pain.

There is only one **POND'S EXTRACT**

SEND 4 cents in stamps for "Enterprising House-keeper." Enterprise Manufacturing Co. Third and Dauphin Streets, Philadelphia, Pa.

Please mention **THE AMERICAN FRIEND** when answering our advertisements.

THE DOGS OF A FRENCH PRISON.

We seem to hear the baying of deep-mouthed, great fierce dogs—shepherd's dogs, as one might say, since their office is to guard the sheep for slaughter. Several of these faithful canine animals were employed in the prison; but one of them, named Ravage, was distinguished for ferocity and sagacity. Jailers slept at night

near the courtyard, and Ravage kept watch there with his master. Some prisoners attempted to escape by boring a hole in the wall.

Their chief danger of detection consisted in the watchfulness of Ravage; but, strangely enough, he was silent. His silence was explained on the following morning by an assignat of one hundred

sous, which was tied to his tail, together with a little note, on which was written, "One may win over Ravage with a bill of one hundred cents and a stew of mutton feet." The depraved dog walked about publishing his own infamy, and was hailed with shouts of laughter. He was immured, as a punishment, for some hours in a dungeon, and emerged with an air of deep humiliation.—"The Quarterly Review."

THE QUIET.

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs sound,
And I'd have stillness all around.
Nor real stillness, but just the trees'
Low whisperings, or the hum of bees.
Or brooks' faint babbling over stones
In strangely, softly tangled tones.
Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.
If 'tweren't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest
I like the country lots the best.
Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue;
And say, now, how does it seem to you?

—Eugene Field.

REMOVAL.

Dr. WM. C. STOKES, Dentist,
TO 1510 CHESTNUT STREET.

The (London) Friend

Established in 1843

Edited by **HENRY STANLEY NEWMAN**

Friends who desire to keep abreast of the movements in the Society on both sides of the Atlantic should subscribe to "The Friend." It gives prompt information on all branches of Home and Foreign Service in the Society of Friends.

Subscription, - - \$2.11 per annum

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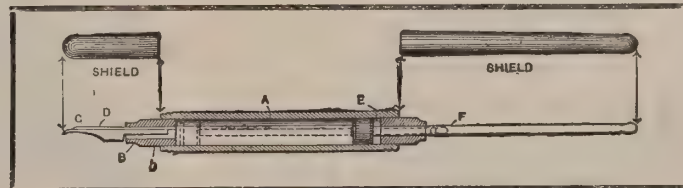
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THE POST FOUNTAIN PEN

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No Leaking



It is the greatest invention in fountain pen construction of the age

No Filler Required — A Fine Gold Pen that will Last a Lifetime — No Inky Fingers

The Price of this Pen is \$3 00

It will be sent
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\$2.50

Among many encomiums the following from the author of "Our Country" is especially noteworthy:

"A perfect fountain pen at last! I have been hunting for it upwards of twenty years. I have tried many and I assure you they have tried me. I have had little satisfaction even from the best, but the 'Post' leaves nothing to be desired. I am delighted with it."

"Yours very truly,
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Libby's Mince Meat

**Makes a Pie That
Melts in Your Mouth**

Those who know Libby's delicious Mince Meat never bother with the labor of making a winter's supply of home-made.

Libby's is so convenient, wholesome, pure.

Put up in packages enough for two large mince pies.

Ask your grocer or write

Libby, McNeill & Libby, Chicago.
Drop a postal for booklet, new edition,
"How to Make Good Things to Eat."

THE INFLUENCE OF IDEALS.

We grow like the thing toward which we strive. The vision in our heart fashions our character. Our longings make us. Lowell puts this truth well:

The thing we long for, that we are
For one transcendent moment,
Before the present poor and bare
Can make its sneering comment.

Still, through our paltry stir and strife,
Glow down the wished ideal,
And longing molds in clay what life
Carves in the marble real;

To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living.

YOU CAN CARRY

Them in your pocket.

Mason's Health Defenders.

At the very first pang of indigestion swallow one of **Mason's Yellow Tablets**—the relief is marvelous.

Prepared from a formula that made four physicians celebrated.

Thirty Tablets, 10c. All druggists, or sent for price by H. T. Mason Chemical Co., 515 Arch St., Philadelphia, Pa.

We are glad to be able to offer our readers a fountain pen of superior value, in connection with "The American Friend," for only \$1.00. Our special offer on page 1099 explains the character of this pen—the Post. The Post Fountain Pen is self-filling, self-cleaning, simple, durable and reliable. We use it constantly and know its merits.

CURE OF UNBELIEF.

My answer to the question how we are to meet the unbelief of our times is this: Preach Christ. * * * Let us preach Christ, and we shall find that He carries conviction where our logic fails. Let us dwell on the love which moved Him to descend from His eternal throne and to become incarnate; upon His eagerness to seek and to save that which was lost; upon the tears which He wept over Jerusalem; upon the free mercy that He showed to publicans and harlots. Let men see Him hanging on the cross, and let the glory He had forsaken blend with all the anguish and desolation and shame. Let them have the mystery interpreted by His own words, that His blood was "shed for the remission of sins." Let us constantly reiterate that "He is the propitiation for the sins of the world;" that He died, "the just for the unjust," to "bring us to God." And while men are filled with wonder and fear and gratitude and hope, be sure of it, all thought of associating their own penitence or their own well-doing with that one perfect sacrifice will vanish, and the heart, if not the intellect, will exclaim that, since Christ died to save us, His death must be the solitary and adequate ground of our salvation, and when



Vapo-Cresoline

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**Whooping Cough,
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Colds, Bronchitis.**

For twenty one years the most successful **GERMICIDE** in contagious disease. Send for descriptive booklet, containing physicians' testimonials and price list.

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the heart is relying on Him alone, and on Him absolutely, for the forgiveness of sin and eternal life, the doctrine of justification by works will perish in the fires of passionate love, gratitude and joy.—Dr. R. W. Dale.

Made on Honor.



Forty Years' Experience and Guarantee of Greatest Company in the
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Positively Guarantees an annual income to your beneficiary, either for a designated number of years or for life, as may be arranged when taking out the policy.

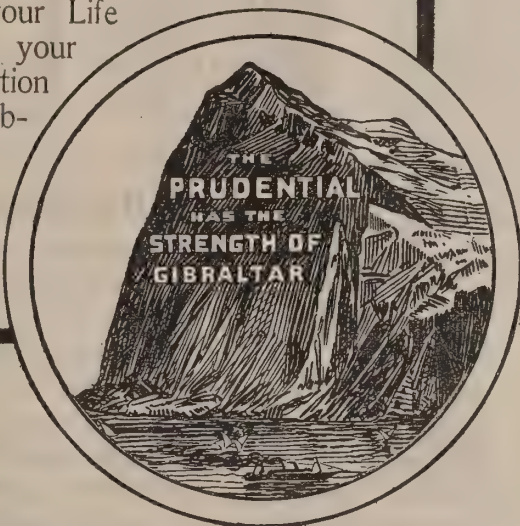
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you avoid the possible danger of unwise investment of the proceeds of your Life Insurance and assure your family of the protection which it was your object to furnish them.

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THE QUINTESSENCE OF POLITENESS.

Among the Japanese, as R. B. Peery says in "The Gist of Japan," forms of politeness are, in many instances, carried to a ridiculous extreme.

When you are invited to a dinner, the invitation will carefully state that no special preparation will be made for the occasion. At the beginning of the meal the hostess will apologize for presuming to set before you such mean, dirty food, and will declare that she has nothing whatever for you to eat, although she will doubtless have a feast fit for a king. Even if

it should not be good, you must praise it extravagantly.

The greetings between friends are sometimes very amusing. I have often overheard such conversations as the following. Two men meet in the street, bow very low, and begin as follows:—

A. "I have not had the pleasure of hanging myself in your honorable eyes for a long time."

B. "I was exceedingly rude last time I saw you."

A. "No; it was surely I who was rude. Please excuse me."

B. "How is your august health?"

A. "Very good, thanks to your kind assistance."

B. "Is the august lady, your honorable wife, well?"

A. "Yes, thank you; the lazy old woman is quite well."

B. "And how are your princely children?"

A. "A thousand thanks for your kind interest. The noisy, dirty little brats are well, too."

B. "I am now living on a small back street, and my house is awfully small and dirty; but if you can endure it, please honor me with a visit."

A. "I am overcome with thanks, and will surely ascend to your honorable residence, and impose my uninteresting self upon your hospitality."

B. "I will now be very impolite and leave you."

A. "If that is so, excuse me. Sayonara."

EDUCATIONAL.

GUILFORD COLLEGE.

Five large buildings. Total expenses for year \$133.; can be easily reduced to \$90.

L. L. HOBBS, President.

For catalogue address,

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GUILFORD COLLEGE, N. C.

Oakwood Seminary.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Autumn term begins September 19th, 1899. For catalogue address

HENRY A. WHITE, S. B., Supt.,
Union Springs, New York.

JENNY LIND AND GRISI.

We have recently read a beautiful incident. Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a Court concert before the Queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spell-bound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead a teardrop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience—"Zion's Watchman."

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ESTATES MANAGED, RENTS COLLECTED, Buildings improved and reconstructed to produce increased income. An established conservative business in management of real estate. Satisfactory references to New York, Philadelphia and New England people. **MOORE BROS. & SAWYER,** 311 Nicollet Avenue, Minneapolis, Minn.

CURE!

In every sense of the word, Immediate relief—speedy cure. **Mason's Health Defenders.** The **Yellow Tablets** for dyspepsia are prepared from the formula, that made four physicians famous. Their action is marvelous. **Cure—remember Cure or money refunded.** Thirty Tablets 10c., all druggists, or sent for Price by the H. T. Mason Chemical Co., 515 Arch Street, Philadelphia, Pa.

A pure, sweet, delicious luxury enjoyed by all.

ATMORE'S MINCE MEAT

Try Atmore's Genuine English Plum Pudding. Ask for it.

A Christian minister was on one occasion debating with the Duke of Wellington with regards to the claims of foreign missions.

The old warrior listened calmly without making any comment for a long while. At last he said, "I think, sir, you have forgotten your marching orders."

"What are they?" asked the clergyman.

"Did not your Master bid you go into all the world and preach the gospel to every creature?"

"Yes," said the minister, "He did."

Then, sir, the first duty of every good soldier is to obey."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.

ORGANIZED 1895.



CHARTERED 1894.

Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelists in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention.

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THE LAST OPPORTUNITY.

The late Col. Robert G. Ingersoll, the famous skeptic, told many stories of experiences which grew out of the common knowledge of his skepticism. One of these related to a visit which he once made to Phillips Brooks, before Doctor Brooks became a bishop.

Calling on Doctor Brooks, he was refused admission, because, as the servant said, it was "sermon day," and some of Doctor Brooks' own home people had already been denied admission. But Doctor Brooks learned that Ingersoll was at the door, and sent out word that he should come in.

After the interview and as Colonel Ingersoll was about to leave, he said:

"Doctor Brooks, your man told me that you had denied yourself to some of your home people this morning. Now how is it that you have admitted me, a stranger?"

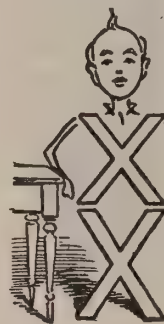
"Oh, that's quite easy," said Doctor Brooks, laughing. "They are my church-members, and I shall see them again, here or in heaven, but isn't it right for me to consider your belief, and that I shall probably never meet you again!"

\$1000.00 a Minute

The annual sales of Swift and Company for the year 1898 aggregated over one hundred and fifty millions of dollars. Figuring 313 working days to the year, 8 hours to the day, shows that the sales exceeded one thousand dollars per minute for every 1898 working day. *Why purchase unknown goods when the name of Swift guarantees purity and reliability in all food products?*

Swift and Company

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Let its twenty years

of constantly-growing success talk. That ought to convince you that there's "something in Pearline."

Twenty years ago Pearline was a new idea. And no new idea could have come into favor so rapidly and so largely, or would have been so copied and imitated, if it hadn't been a good idea. Pearline saves more, in washing, than anything else that's safe to use.

Millions NOW USE Pearline

"THE COMPANION'S" NEW CALENDAR.

"The Youth's Companion" Calendar for 1900 is unique in form and beautiful in design. The oval centerpiece, in high colors and enclosed in a border of flowers, represents "A Dream of Summer," and is supported on either side by an admirably-executed figure piece in delicate tints. The whole is delightful in sentiment and in general effect. Larger than any of "The Companion's" previous Calendars, it is equally acceptable as a work of art. As an ornament to the home it will take a pre-eminent place.

The Calendar is published exclusively by "The Companion." It cannot be obtained elsewhere. It will be given to all new subscribers for 1900, who will also receive, in addition to the fifty-two issues of the new volume, all the issues for the remaining weeks of 1899, free from the time of subscription. Illustrated Announcement Number, containing a full prospectus of the volume for 1900, will be sent free to any address.

"THE YOUTH'S COMPANION,

203 Columbia Avenue.

Boston, Mass.



100% a Year is Big Interest

but that is what many users of the
IMPROVED UNITED STATES SEPARATOR
are receiving on the money invested.

It is nothing unusual to receive letters from users of the U. S. stating that it has produced enough more cream in a year to pay for the machine, to say nothing of the improved quality of the product and the saving of time and labor. Our 1900 or "New Century" Separators, with increased capacities, are better than ever.

We also manufacture

A Complete Line of Dairy and Creamery Apparatus.

Write for our latest illustrated catalogues,—Free.

VERMONT FARM MACHINE CO., - Bellows Falls, Vt.

CALIFORNIA TRIPS.

Leaving Washington every Tuesday and Friday, at 11.15 a.m., the Southern Railway operates personally conducted tourist excursions to San Francisco, Cal., without change of cars, conductors or porters. The route is through Atlanta, Montgomery, New Orleans, Houston, San Antonio, New Mexico, Arizona and Southern California. The cars are the very latest pattern of Pullman tourist sleepers, rosewood finish, have high back seats, upholstered in rattan, are sixteen section, supplied with linen, etc., same as standard sleepers, lighted by Pintsch gas, have wide vestibules, double sash roller curtains, lavatory and smoking room for gentlemen, and two retiring rooms for ladies.

Three and one-half days to Mexico and Arizona, four days to Los Angeles and Southern California, and five days to San Francisco. Such service for Trans-Continental travel has never before been offered.

The tourist car fare is less than via any other route, effecting a saving of \$20.00 to \$30.00 for the trip.

All information, maps and rates furnished on application to Charles L. Hopkins, District Passenger Agent Southern Railway Co., 828 Chestnut Street, Philadelphia, Pa.

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

A YOUNG WOMAN of education and refinement desires a position as companion or attendant to an invalid. Has had hospital training. Address, Box 6, Dublin, Indiana.

WANTED.—A home, either temporary or permanent, for a colored boy between eleven and twelve years old; country preferred. Further particulars can be obtained, by applying to I. L. Penneck, 805 Franklin Street, Philadelphia.

BOARDING.—Persons visiting Washington can obtain good accommodations in private house. Convenient, by electric cars, to all parts of the city. Rates reasonable. Laura N. Wilson, 1456 Corcoran Street, Washington, D. C.

BAS-RELIEF OF FRANCES E. WILLARD. in plaster. Said to be a most excellent likeness, by those who knew her best. Size nine inches in diameter. For sale by the artist, Elizabeth L. Bailey, 206 E. Hanover Street, Trenton, N. J. Price, \$1.00.

IF YOU Want to buy or sell your Real Estate, write for circular to The Friends' Real Estate Exchange, Winchester, Indiana, Box 209.

FOR SALE.—Eleven room house, near Oakwood Seminary; terms reasonable. Apply to Caroline O'Harrow, 521 E. Jefferson St., Ann Arbor, Mich.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

A FEW Boarders can be accommodated at the quiet, pleasant home of G. N. and W. B. Jones, at College Park, near San Jose, California. Each season here has its fruits and flowers.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application.

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The Fireside Friend in Half a Million Homes.

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Those who subscribe now, sending \$1.75 with this slip, or the name of this publication, will receive all the issues of The Companion for the remaining weeks of 1899 FREE, and then the issues for 52 weeks, a full year, until January 1, 1901. This offer includes the gift of the New Companion Calendar—the most beautiful one ever given to friends of The Companion. G 154

Send us your address on a Postal and we will mail you our Illustrated Announcement Number, containing a full prospectus of the Contributors and Contributions engaged for the new volume.

THE YOUTH'S COMPANION, Boston, Mass.

It's wiser being good than bad;

It's safer being meek than fierce;

It's fitter being sane than mad.

My own hope is a sun will pierce

The thickest cloud earth ever stretched;

That after Last returns the First,

Though a wide compass round be fetched;

That what began best can't end worst,

Nor what God blessed once prove accurst.

No Fountain Pen has been more highly recommended—by persons fitted to judge than the Post. It retails everywhere for \$3.00. In connection with "The American Friend" it can be had for only \$1.00. See page 1099 for "Special Premium Offer."

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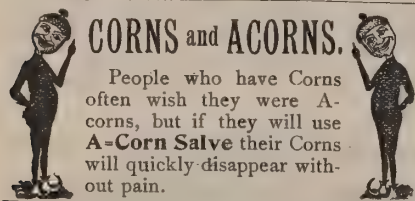
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The American Friend

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ELEVENTH MONTH 23, 1899

No. 47

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A SERENE PROVIDENCE.

The ancients believed in a serene and beautiful Genius which ruled in the affairs of nations, which, with a slow but stern justice, carried forward the fortunes of certain chosen houses, weeding out single offenders or offending families, and securing at last the firm prosperity of the favorites of heaven. It was too narrow a view. There is a serene Providence which rules the fate of nations, which makes little account of time, little of one generation or race, makes no account of disasters, conquers alike by what is called defeat or by what is called victory, thrusts aside enemy and obstruction, crushes everything immoral as inhuman, and obtains the ultimate triumph of the best race by the sacrifice of everything which resists the moral law of the world. It makes its own instruments, creates the man for the time, trains him in poverty, inspires his genius, and arms him for his task. It has given every race its own talent, and ordains that only that race which combines perfectly with the virtues of all shall endure.

—EMERSON.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. VI.

PHILADELPHIA, ELEVENTH MONTH 23, 1899.

No. 47.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - - \$1.50 per annum.
Single Copies, - - - - - Five Cents each.

THE SOUL'S REST.

I am glad that neither golden sky
Nor violet lights that linger on the hill,
Nor ocean's wistful blue shall satisfy,
But they shall fill
With wild unrest and endless longing still,
The soul whose hope beyond them all must lie.

And I rejoice that love shall never seem
So perfect as it ever was to be,
But endlessly that inner haunting dream
Each heart shall see
Hinted in every dawn's fresh purity,
Hopelessly shadowed in each sunset's gleam.

And though warm mouths will kiss and hands will cling,
And thought by silent thought be understood,
I do rejoice that the next hour will bring
That far-off mood
That drives one like a lonely child to God,
Who only sees and measures everything.

—"The Watchman."

HERESY OF THE HEART.

It has been customary to use the word "heresy" for wrong belief—i.e., belief which is in conflict or contrast with the generally accepted teaching of the church, though the word originally means a "choice" or "selection." We say now, of any teaching which runs counter to the ordinary thought of the Christian Church, that it is heresy, and in a loose way the word is used to characterize any teaching which seems new or dangerous. Everybody who studies history—the history of Christian doctrine—knows that the "orthodox faith" has never been a fixed and stable thing, an unchangeable foot-rule to measure individual belief by; it has instead been a constant growth and change, and frequently the heresy of one age has been the orthodoxy of another, though this is not the case with the great fundamental facts of the Christian religion. These central truths have stood like the pole-star amid the changes.

But what we shall call "the heresy of the heart" is always and everywhere a heresy, whether it appears

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

in the Greek, the Romanist, the Presbyterian or the Quaker, and no amount of orthodoxy of belief can make up for it. We mean by the term a spiritual deadness, a fatness of heart, a failure to recognize the light when it comes, a disobedience to the heavenly vision, a lack of appreciation of love when it is manifested. Bad as wrong belief may be, this condition is worse. It is of this that Christ speaks when He says, blasphemy against the Son shall be forgiven, but blasphemy against the Holy Ghost shall not be forgiven. A man may make a mistake in his conception of the nature of Christ as the Son of God; he may even deny Him as Peter did, or refuse to believe as Thomas did until more evidence is given, and still be forgiven. But the man who persistently sins against the light, who hardens his heart against love, who says no, no, to the call of the Spirit, who will not recognize God's love when he is surrounded by it, and who scales his own eyes against heavenly visions, how shall he be forgiven? In fact, no man *can* be forgiven until he can appreciate what love and forgiveness mean.

There is no course in this world so dangerous as that of closing the eyes to light and the heart to love. A man may easily be brought out of his heresy of belief by better teaching, by wise counsel, by further study. An honest, sincere man always changes his mind when he gets new light and when clearer ideas come to him. But it is quite a harder matter to rescue and save a man who has steadily refused to obey the light he has had or to appreciate the love he has received. You cannot help the blind fishes of Mammoth Cave by letting more light into their cavern since, by disuse, they have now lost their eyes.

We do not say that a man may ultimately lose his spiritual sense and become heart blind by failure to use light and to believe in love, but we do say that

there is no other danger so great, and there is no other heresy to compare with this. It is Judas and not Peter, or even the thief on the cross, whose case seems hopeless, since Judas lived in the very blaze of light and saw the mighty love of the Divine Son day after day, and yet in the presence of it all shrunk his heart until he preferred thirty pieces of silver to Christ's great love. This is the supreme heresy, and many who think they cannot *believe*, and who seem to be losing their faith, will find, if they examine closely, that their main difficulty is that they are living on a low plane, are not obeying the light they have, and are unresponsive to the love which reaches them. Faith "abideth" only when Love abideth.

THANKSGIVING DAY.

THE Jews had their "Feast of Tabernacles," which perhaps goes back to the days of the patriarchs, and which was a great harvest festival for joy and thanksgiving. It has been an ancient custom in New England, running back to the foundation of the colony, to have in the autumn a day of thanksgiving; and since the civil war the custom has become a national one.

It is by proclamation a national holiday, and our President, together with the governors of our forty-five States, urge us not only to rest from toil, but to give thanks for the blessings of the year, and to remember the poor and needy. It is not easy to make a man thankful by proclamation, and it is a well-known fact that this particular day in the year is not exclusively devoted to praise and thanksgiving to our good Father in heaven. Custom has made it a day for feasting and family reunions, a day for sports and jollity. It may fairly be said, however, that it is a *happy* day, and all who are not "heavy-laden" under toil or poverty or sorrow keep the festival with joy.

This is certainly good as far as it goes, for happiness and joy and the sunny spirit are the next door to praise, but it is to be feared that most of us are not conscious enough of our Father's goodness to us, and that too little incense of thanksgiving rises from our hearts either on this day or on any other days.

We get so accustomed to the prodigality of God's favors, His unstinted goodness and mercy, that we take it all as a matter of course. It is only when something extraordinary comes into our lives, something which we call "almost providential," that we stop to think of God in connection with it. The circling life, the ceaseless love, the tender care, like the stars and sunshine, are hardly noted, they are so common. When a cloud shuts them out we miss them, but when we have them we take them as "natural."

It would be well if we could use our Thanksgiving day, or at least some *minutes* of it, in genuine recognition of God and our relation to Him, if we could get a real sense of the source—not only of what we childishly call "providential things," but of all the *common* blessings of our lives, which fall like heavenly dew daily upon us all.

We need, too, to see more clearly than some of us now do that God's blessings are not confined to "basket and store," that our real riches are not in the things which we "get" and "possess," and that the supreme success consists in growing "rich in God," to use one of Christ's words.

Now, God's method of making us rich in Him, and of giving us the fruit of character and a holy life, is not always as plainly evident to us as are His rain and His sun which increases our crops. We ask for truer, richer lives, but when He sends the trial, the struggle, the baptism through which the richer life is possible, we think He has deserted us and failed to bless us. We need to school ourselves to see the uses and blessings of what we call "dispensations," to see through them to the Father who is training us, no less in the darkness than in the light, no less in the shadow than in the sun, no less in the rough than in the smooth. It is well to have a habit of finding God in all things, to see that He is "blessing," even though the fig-tree may not blossom, and to wear "the garment of praise."

GENERAL CHURCH NOTES.

While engaged in evangelistic work, in Kansas City, last week, Dwight L. Moody was taken seriously ill with heart trouble, and was forced to cut his engagement short. He is now at his home in East Northfield, Mass. His condition is reported to have greatly improved.

A performance of the famous "Passion Play" will be given at Ober-Ammergau, in Germany, in the summer of 1900, beginning May 23d. The artless simplicity of the Bavarian peasants, which has heretofore marked the performances of the play, is said to have given way to a spirit of commercial greed. Great preparations are being made to entertain guests, and a great number of foreigners are expected.

Dr. Henry Van Dyke has presented his formal resignation as pastor of the Brick Presbyterian church in New York city. He will occupy a chair of literature in Princeton University.

John Watson ("Ian Maclaren"), in a recent magazine article, finds the church of to-day in America too secular and given to the worship of material things. He condemns the prevalent practice of mixing religion with entertainment, stigmatizing it as an attempt to make the church a sort of social club.

A late citizen of Westfield, Mass., bequeathed his entire estate of \$12,000 to Dwight L. Moody, "for the promotion of Christian principles, for the up-building of the cause of Christ, trusting in his care, fidelity and good judgment to place the same where it will do the most good."

The recent prohibition by the Japanese government of religious teaching in the schools troubles the missionary boards of several Protestant denominations which started and have so long carried on the modern education of Japan. Representatives of the Congregational, Episcopal, Methodist, Reformed, Baptist and Presbyterian bodies, at a conference in New York city, have agreed to petition the government of Japan to allow the use of religious ceremonies in schools founded on private funds. In case this is refused, the missionary boards of Europe and America must abandon their teaching in that country.

AMONG THE DOUKHOBORS.

Dr. William Saunders, an intimate friend of James T. Shinn, of Philadelphia, is in charge of the Central Experimental Farm, at Ottawa, Canada, as head of the Agricultural Department of the Dominion.

"I went to this district partly to see the country, and partly to see how far I could make our own agricultural work beneficial to these people, and I can now see many ways in which I can help them, and shall be glad to do all that is in my power to further their interests, and I know that the Canadian people will be willing to sanction any reasonable expenditure sufficient to keep these worthy people from suffering. They do not, however, ask for help, and in the pleasure they feel in being free from persecution, they seem happy and contented with the most frugal diet.

"I feel sure that in a very few years they will become a prosperous community, and henceforth live happily in the enjoyment of freedom.

"On Sunday I made the necessary arrangements for a start northward, and on Monday morning we took provisions for ourselves and the horses for three days, a large fur robe and a pair of heavy blankets, so that we might be able to sleep out if necessary. I also got an order for an interpreter who lives fifteen miles out on the trail, and is employed by the Government, to go with us to the first two villages, and after that we were to be our own interpreters and get along as best we might without words with pantomime. The first village we (that is, my driver Jack and myself, with the interpreter) stopped at was about thirty miles



[By courtesy of "The Missionary Review."]

DOUKHOBORS AT HOME IN ASSINIBOIA, CANADA.

This colony is situated on the White Sand River, 300 miles N. W. from Winnipeg.

He has recently visited the Doukhobors, in new settlements, and as his testimony is impartial and reliable, we quote at some length from a letter to James T. Shinn, dated Tenth month 8th, 1899*:

"I wanted you also to know how greatly these long-suffering people appreciate the kindness shown them by not only the Canadian Government and people, but also by the generous aid sent by the good Friends in Philadelphia and in England.

* Some of the facts contained in this article have already been given in a former article by Dr. Saunders, but the graphic description of the situation presented in these personal letters will be of interest to everybody.—ED.

from Yorkton, and the second about forty. As it was now getting dusk when we reached the second village, I thought at first we would spend the night with the Doukhobors; but after seeing the conditions of this village, I reconsidered the matter.

"This camp has as yet but few houses, and each house is a single room used for all purposes—eating, cooking and sleeping. In the first house visited we found about forty people in all, mostly women and children. In the next house they were less numerous, about twenty-five in all. In the third there were five horses at one end, and about a dozen, more or less, of children at the other. The larger building would be,

I think, about 25x35 feet, the smaller ones about 20x30 feet.

"The furniture in all the Doukhobor houses is home-made, and consists of a few stools and one or two benches. The beds are made with a continuous row of poplar poles arranged along both sides of the room, about two feet from the floor. On these some hay is laid, and on the hay a thick piece of coarse felt, and on this felt such bed clothes as are available. In the buildings densely populated a second tier of beds is built. The people lie with their heads to the wall and their feet out. I thought the prospects very poor of either a quiet or comfortable night at either of these places, so I talked the matter over with Jack, the driver, and we finally concluded to push on to Fort Pelley, which was eleven miles distant, leaving our interpreter with the Doukhobors. It was cloudy and very dark, so that we were often unable to see the horses' heads; but we kept the trail without any mishap, and about 11 p.m. we approached the Assiniboine

Doukhobor boy who could speak some English, Fred Ivans by name. His father, Ivan Ivans, left Russia some months before the general exodus took place, and resided at Perley, near London, where he learned some English and in part adopted their ways of living. I found Fred to be a very bright boy about, I should think, fourteen or fifteen years of age. He was two months in Winnipeg last winter and learnt what English he knows while there. His sister, some two or three years younger, also spoke some English. The father and mother are very nice people, and very hospitable as far as it is possible for them to show hospitality. Before I had quite exhausted Fred Ivans's stock of English, a Russian young lady appeared on the scene—Miss Welaetchkina, who is a physician, a graduate of the University at Berne, in Switzerland. She spoke English fairly well, and from her I learned much of the condition of the people. They are all vegetarians, and as far as I could learn none of them will eat meat.



[By courtesy of "The Missionary Review."]
INTERIOR OF A DOUKHOBOR CABIN IN ASSINIBOIA.

River. I never liked fording a river in the dark, but Jack had been over this trail a number of times, and so we started, and in a few minutes we were over, and in ten or fifteen minutes more we were at the Fort. The factor, Mr. McBeth, had gone to bed, but we roused him up and got him to take us in. We had driven sixty miles that day, much of it over a rough trail, and being tired I was soon asleep. At 8.30 the next morning we were ready for a fresh start. About 11 a.m. we passed through one or two other Doukhobor camps, but did not find any one with whom we could communicate, so we pushed further on and forded the Swan River, over the roughest ford I ever saw, the bottom being made up of a succession of big boulders, which threatened every moment to upset our rig and tumble us into the very rapid stream. We got safely over, after which a drive of two or three miles brought us to another village, where we knew there lived a

"Their fare at present is very meagre—dry bread made from the cheapest grade of flour; soup made with flour and water, with cabbage, beets and onions, was, as far as I could find out, the fare of most of the people; but in some instances they had potatoes. I did not find butter, cheese or eggs in any of the settlements; but I did not hear a word of complaint. I think Ivan Ivans's settlement is perhaps about as well off as most of the villages, and there I got fuller particulars from the nice little lady, the Russian doctor, than I could get elsewhere. In that community there were ninety souls; seventeen of the men were away working on the railways and among farmers, earning from \$1.25 to \$1.50 per day. These men have remitted to their several villages from \$20 to \$25 a month each, and from the money thus earned a stock of flour is being laid in for winter. They also buy such supplies as they need in building their houses,

such as windows, hinges for doors and more or less lumber. In Ivan Ivans's village there are four horses and a colt and one cow; I think horses enough to furnish one for each family there. I inquired from Mrs. Ivan Ivans as to the share of their family of the milk of this cow, and was told it was a small cow, not giving much milk, and for their family of seven—five children and themselves—they had a teacupful night and morning. Of fowls, they had one hen and one cock, so I did not inquire further as to the supply of fresh eggs. They seemed very careful of such animals as they have, but they must have more before long.

"They have got a good deal of land broken—about one hundred acres at Ivan Ivans's village. As the men were most of them absent, and the horses were engaged in bringing in supplies most of the time, and about one journey to Yorkton, ninety miles and return ninety miles, is all they can do in a week, the women undertook to do most of the plowing. It took—to use the language in which it was given me—seven pairs of women to each plough. I inquired how much of the one hundred acres I saw had been ploughed by the women, and was told that they had done the larger part of it. The land is good, but it will not be in very

without delay. It seems much more difficult to help a community of vegetarians in this country than a community of meat eaters; but I think they would prefer to starve than eat meat. They are just the sort of stuff of which martyrs are made.

"It would take too long to tell the story of our adventures after leaving Ivan Ivans, but early Wednesday afternoon we reached a little frontier town in the Dauphin district, tired and hungry, as we had left everything we could leave behind us with the Doukhobors. The latter part of the journey was very rough—over new trails, through a wooded country where the trees were not cut very close to the ground, the stumps being left a foot or more high, and so thick that it was not possible in driving to avoid more than a part of them. Although pitched about in every direction, I escaped without injury, except to one of my fingers, which, in driving over an extra high stump, got jammed between the wheel and the vehicle. Fortunately, I had a handkerchief convenient, which I tore up and bound the protruding flesh and staunched the blood. It was very painful for about an hour, but afterwards the pain subsided and it has given me very little trouble since.



[By courtesy of "The Missionary Review."]

DOUKHOBOR WOMEN PLOWING IN CANADA.

The Doukhobors being very poor and unable to buy horses or oxen for all their plows, and many men being obliged to leave home to earn money, the women draw the plows as the easiest and quickest way to break up the soil.

good shape for seeding next spring; still I have no doubt they will get a fair crop from it.

"The houses they are building are warm and comfortable, and they have plenty of wood for fuel on their lands. They will also, I think, get in a fair supply of potatoes. The women are going out to work to help settlers wherever there are settlers within twenty miles of their villages; and while it will take a good deal of food to supply five thousand people, which is about the number of Doukhobors in that part of the country, they seemed very contented and I did not hear a word of complaint, and they all seemed busy doing something.

"I left that settlement on Tuesday afternoon and went north and east, which led us near some of the other villages; but having no interpreter, I did not think I could gain much further information; besides, Miss Welaetchkina had promised to write me and give me particulars regarding all the other villages. I learnt from her that she was much in need of medical supplies, and, on reaching Winnipeg yesterday, I reported this need to the proper authorities and made arrangements to have the necessary supplies sent on

I had something over fifty miles of driving in the Dauphin country, then took train at the town of Dauphin, on Friday morning, and reached Winnipeg on Friday night. On Saturday morning I reported to the Government officers the condition in which I found these people, and Mr. McCreary, the chief officer, promised to have the medical supplies sent on at once. He also told me that ten or twelve more cows were on their way to the settlements, and he had that morning received a telegram from some of the Friends in Philadelphia to buy a carload of potatoes and a car of onions and forward them to the settlements. I did not know until I visited the district that the Friends in Philadelphia and in England had done so much to help these worthy and persecuted people. But there I learnt of the kind visits of Joseph S. Elkinton, William Evans and Mrs. Varney, and of the very substantial help which had been received, for all of which these poor people feel truly grateful. The Canadian Government has, I learn, much exceeded the sum which was placed in the estimates and which was then thought to be sufficient, but considerably more must be done before these people are quite independent."

FOR THE AMERICAN FRIEND.

THE ORIGIN AND GROWTH OF EDUCATION
AMONG FRIENDS IN WESTERN INDIANA.

BY HARLOW LINDLEY.

(Continued from last week.)

FRIENDS' MONTHLY MEETING SCHOOLS.

Parke County.

BLOOMFIELD.—In the fall of 1831 the first Friends' school in Parke County was begun in a new log house at Bloomfield (now Bloomingdale), on the ground which is now occupied by the Friends' meeting. The first teacher here was Enoch Morrison, who taught the school for twelve months. Among those who followed him were Jeremiah H. Siler, James Siler, Alfred Hadley, William Rees, Hannah Draper, Matilda Lindley, Ann H. Kersey and Eleazar Kersey. Subscriptions were kept up by the supporters of the school to pay the teachers who were selected by the Educational Committee of the church and approved by the monthly meeting. For several years after the school started there was only one session each year, and that lasted for twelve months. There was only one room, and nothing beyond the common branches was taught. This school passed entirely out of the control of the church about 1880.

The settlement of Friends gradually spread into Reserve and Liberty townships, centering about Rocky Run (Coloma) in the former, and Rush Creek (Sylvania) in the latter township.

ROCKY RUN.—A Friends' school was organized at Rocky Run in 1832. At Blomfield Monthly Meeting, held Third month 5th, 1834, a proposition was made and united with that a school like the one already established at Bloomfield be established at Rocky Run, and a committee was appointed to open free subscriptions and superintend the building of said school. One month later the committee reported the building completed for a summer school, the school thus established becoming a monthly meeting school. This school remained under the entire control of the Friends up to about 1864. While the school has been a township public school since that time, yet the trustee has always allowed the Friends to have a voice in the selection of teachers; and the meeting has always maintained a committee which has visited the school regularly. This school has, no doubt, had a great influence over the neighborhood for good, and has remained, to a certain extent, after the Friends' original model, longer than any other common school within the scope of our territory. Among some of its teachers while a Friends' school were John Overman, James Siler, Silas Stout, William Reese, Jesse Lawrence, Jackson Allen, Mahala Morris, William E. Morris, Ann Kersey, S. B. Woodard, William N. Trueblood, Alida (Hadley) Cox, Emma J. Woodard, Eunice (Newlin) Mendenhall, Martha (Newlin) Lindley and Thomas Armstrong.

RUSH CREEK.—In the fall of 1835 the Educational Committee proposed that a suitable school house be erected at Rush Creek. A committee was appointed to take charge of the work, and in Eleventh

month, 1837, they reported that Rush Creek school house had been completed, at a cost of \$8,650. Among the first teachers were Synthia Ann Hollingsworth, David Newlin and Green Mote. Some of the subsequent ones who taught two or more terms were Hiram Lindley, Ann H. Kersey, Newton Hadley, William Pickett, Jesse Lawrence, Eunice (Newlin) Mendenhall, Dinah (Towell) Henderson, Isaac Lindley, William A. Moore, Levi Woody, Mahlon Lindley and Martha (Newlin) Lindley, the latter teaching nine terms. The teachers were all selected by a committee of the church and the moral interests of the school were carefully guarded. In the latter years of the school, in addition to the common branches, Algebra, Natural Philosophy, Chemistry, Astronomy, Geology, Botany, Meteorology, Physical Geography, Mental Philosophy and Latin were taught. At this time the school was in charge of two teachers. This school was one of the best in the county. It passed out of the hands of the church about 1875, and its standard at once declined until it became only an ordinary public school. The first house was built of logs. Later a frame structure was built, to which was added a large addition to accommodate two teachers. This building is now used as the parsonage of the Rush Creek Friends' Meeting.

POPLAR GROVE.—The Friends maintained another monthly meeting school in Parke County, located at Poplar Grove (near Marshall). This was a very small school, and very little history can be given with regard to it.

Vermilion County.

HOPEWELL.—In Vermilion County there was one monthly meeting school known as Hopewell. Among the earliest teachers at this place were Cynthia Ann and Jane Hollingsworth; also William Holiday. This school continued as a monthly meeting school until about 1842. Again, about 1853 or 1854, the school was re-established near the meeting house, and was under the control of the committee part of the time. The school continued until about 1856, when the work passed out of the hands of the church.

Montgomery County.

Three monthly meeting schools, under the control of Friends, have existed in Montgomery County. Sugar River school was first taught, about 1836, by Joseph Roberts, and he was followed by William Rees.

In 1838, the first school at Center (Darlington) was taught by John Cox. Among the other early teachers were Harvey Thomas, Peter Elliott, James G. Small, Mary Ann Trueblood and Hezekiah Clark. Harvey Thomas taught here the year before he opened the work at Bloomingdale Academy. This school passed out from under the care of Friends in 1872.

The Friends' school, at Gravelly Run, was established about 1840. It was taught by Mahlon Butler, and later by Louise Cox, Nathan T. Pickett, Sarah Jane Moffit and others.

These schools were all within the limits of Sugar River Monthly Meeting.

Boone County.

Three Friends' schools have existed in Boone County. A Friends' school was established at Sugar Plain (near Thorntown) in the early thirties. Sugar Plain Monthly Meeting was opened Twelfth month 5th, 1840, and from this time forth the school was under its immediate care. Among the teachers in the thirties were Ruth and Elizabeth Moffit, Samuel Wells and Rachel Milner. About 1845, Harvey Thomas was connected with the school for a year, and from that time on, as long as the school remained under the control of Friends to any extent, studies in advance of the common school branches were taught, and one or two assistant teachers were employed. As early as the sixties teachers had to pass examinations, and were paid with public money; yet the church continued to have general oversight of the school, the employment of teachers, etc. About 1881 a regular high school course of study was established; but on account of the school's close proximity to Thorntown the church gave up what control it did have, about 1893 or 1894, and high school work was abandoned. Among the teachers, after Harvey Thomas, were Emily Clark, Aseneth Clark, Mary R. Miller, Peter Elliott, John T. Lindley, Ira Mendenhall and Calvin Cook, and later Absalom Rosenberger and Absalom Knight. In the early sixties, after a Friends' meeting was first established in Thorntown, a Friends' school was established here for a short time. Among the teachers of this school were Mary Hadley Hill, Joseph John Mills and Lizzie Roberts Townsend.

Another Friends' school was established within the limits of Sugar Plain Monthly Meeting, at Walnut Grove Meeting. Among the teachers of this school were Bettie Maxwell, Sarah J. Moffit, Peter Elliott and Enos Kendall.

SCHOOLS FOR HIGHER EDUCATION.

While some of these schools, previously mentioned, extended their work beyond the common branches, yet in our territory there were two schools whose primary object was to give the advantages of advanced subjects in the line of higher education.

These schools were "Farmers' Institute" and "Friends' Bloomingdale Academy."

Farmers' Institute.—Farmers' Institute was organized in 1852 at Farmers' Institute, Tippecanoe County, and was a school of academic grade. It was organized during the palmy days of Friends' schools, and continued in a very flourishing condition, with the exception of one interval, until 1872. Students from all of the neighboring States attended this school, and for many years the attendance ranged from seventy-five to one hundred. The school was very well supplied with apparatus, possessed a large library, and maintained a very lively literary society. Among its superintendents were Jeremiah A. Grinnell and Allen Jay; also Prof. Moses C. Stevens, Cyrus Mendenhall, Thomas Clark, Cyrus Lindley, Henry Hoxie and J. Addison Clark served the institution as principals at various times.

About 1872 the school went down; but after two years an effort was made to re-establish it. This movement failed, and the school, as a Friends' school, was abandoned in 1876.

There were no other Friends' schools in Tippecanoe County.

Friends' Bloomingdale Academy.—Among the Friends' institutions of higher educations in Western Indiana, none have stood out as prominently as Friends' Bloomingdale Academy. The influence of this school has not only been of a local nature, but has been widespread, extending into many States, and not confined to Friends alone. It thus seems appropriate to give a full account of its origin and growth.

Western Quarterly Meeting of Friends was opened at Bloomfield, Second month 13th, 1836, including the Friends occupying the western part of the State of Indiana and the eastern part of Illinois, including the communities now constituting Bloomingdale, Thorntown and Vermilion Quarterly Meetings. With the establishment of the new quarterly meeting an Educational Committee was appointed to have general oversight of the educational work within the limits of the quarterly meeting. The committee held regular quarterly meetings devoted to this work alone, yet the immediate direction of the monthly meeting schools was left to these committees, which made regular reports to the superior committee.

(To be Continued.)

FOR THE AMERICAN FRIEND.

HAWORTH REUNION.

BY CHARLES O. NEWLIN.

Following the close of Western Yearly Meeting, on Ninth month 21st and 22d, there was a very pleasant two-days' reunion of the Haworth family of America on the yearly meeting grounds at Plainfield, Ind., with representatives from five States and the Indian Territory.

The reunion was largely the result of the thought of William P. Haworth, of Ottawa, Indian Territory, who, several years since, found reminiscences of the family, written and verbal, tracing the history of different branches of the family back to one common emigrant (George Haworth), who came over with William Penn on his second voyage to America, in 1699.

William P. Haworth conceived the idea of a "bi-centennial" of this emigration in a national reunion of the whole family. By private correspondence and through THE AMERICAN FRIEND a call was made, to which about two hundred members of the family responded. William P. Haworth gave a very interesting account of the way he became interested in the subject, and exhibited a chart he had in preparation already containing about seven hundred names, mostly of the earlier generations of the family. There was also a genealogical tree exhibited, as prepared by the Iowa branch of the family, and a genealogical

record of the North Carolina branch prepared by Mary Petty, of Greensboro, N. C. Older records of the Ohio and Tennessee branches were read, and incidents and reminiscences were given verbally. The family had made a good showing in trades and professions, and a goodly number were ministers of the gospel, nine of whom were present in the meeting, and the religious feeling of those present was indicated by the readiness with which the meetings became so largely interspersed with devotion.

A permanent organization was effected, with Wm. P. Haworth, of Ottawa, Indian Territory, as president; Mary Petty, of Greensboro, N. C., as secretary; Chas. F. Haworth, of Ridge Farm, Ill., as treasurer, and vice-presidents for their respective States as follows: For North Carolina, T. B. F. Haworth, High Point; for Tennessee, Mahlon Haworth, Maryville; for Ohio, Hattie E. Hadley, Ogden; for Indiana, John D. Haworth, West Newton; for Illinois, Charles F. Haworth, Ridge Farm; for Iowa, J. D. Haworth, Milo; for Oregon, J. L. Haworth, Spring Brook; for Kansas, Wm. Q. Elliott, Sterling; for Missouri, A. Lindley Haworth, Albia.

This being a day of specialists, it seemed in place to concentrate special interest in those who are connected to us by family ties and blood relationship, so State vice-presidents were encouraged to organize their States and hold annual reunions, and the National Executive Committee were authorized to organize States where no vice-presidents were named. It was concluded to hold another national reunion in three years from this at such time and place as the Executive Committee may fix.

So far as it was expressed, it was the unanimous opinion of those present that the two days had been profitably and pleasantly spent.

Plainfield, Ind.

WHAT CANNOT BE ACCOUNTED FOR.

Before we set ourselves to inquire into the reason for an assumed state of facts, it would be well for us to ascertain whether or not the thing assumed is really so. A great deal of valuable time is lost because of not doing this. Long arguments are framed in favor of this cause or that, as accounting for what does not exist. It was two or three thousand years ago that a wise man gave a caution in this line, when he said, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." There is no use trying to find out the reason for what has no existence. The man who is seeking to learn why the politics or morals of to-day are worse than those of former days is on the wrong track to start with. He is like a man who attempts to settle the question why the ox-teams of our fathers were a more rapid mode of conveyance than a modern express train. An American humorist has said, "It's better not to know so much than to know so many things that ain't so." Only the truth is worth accounting for.—"Sunday School Times."

The International Lesson.

FOURTH QUARTER.

Lesson X.

Twelfth month 3, 1899.

KEEPING THE SABBATH.

Nehemiah 13: 15-22.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy. Ex. 20: 8.

DAILY READINGS.

Second-day, Eleventh mo. 27.—Keeping the Sabbath. Neh. 13: 15-22.
Third-day, Eleventh mo. 28.—The Sabbath appointed. Gen. 1: 26-2: 3.
Fourth-day, Eleventh mo. 29.—Sabbath to be hallowed. Jer. 17: 19-27.
Fifth-day, Eleventh mo. 30.—Sabbath breaking denounced. Ezek. 20: 10-20.
Sixth-day, Twelfth mo. 1.—Blessings in keeping. Isa. 56: 1-7.
Seventh-day, Twelfth mo. 2.—Sabbath joy. Isa. 58: 8-14.
First-day, Twelfth mo. 3.—Christ's teaching. Luke 6: 1-10.

Lesson 8 left the people rejoicing over the knowledge of the Law, which was unfolded to them, for the first time, through Ezra. With hearts full they set about to carry out the injunctions they had received. On the 24th day of the month following the reading of the Law, the Jews were assembled for a day of national humiliation, and of covenant making (9: 1, 2). After the dealings of the Lord with Israel were rehearsed, and the sins of Israel related and confessed, a "sure covenant" was written and sealed on behalf of the people, and united with by all who were old enough to understand that the Law should be carried out. (10:29).

Various methods of government and ritual and living were arranged. Everything promised well. All this was done in the absence of Nehemiah, who appears to have left Jerusalem and returned to Susa. How long he was at Jerusalem, we do not know. From Chapter 5:14 we learn that he was governor twelve years, but that he was at Jerusalem all the time is not stated.

Apparently some information came to him that affairs were not going on satisfactorily at Jerusalem. With some difficulty he obtained leave to visit the city (13:6). On reaching his destination, he found four evils which troubled him greatly: (1) Tobiah, the Ammonite (2:10,6:1-2) had been allowed to come into the city and a room had been assigned him within the Temple itself; (2) The payments which had been promised to the Levites had not been kept up (10:36-38); (3) Sabbath breaking; (4) intermarriage with the people of the land. Among the chief sinners in this matter were the priests. It is with the third of these that the lesson is concerned, but the whole of the chapter should be read.

15. "Winepresses." The press is where the grapes are trodden, the wine vat (fat, in Authorized Version) is where the juice is collected. "On the Sabbath." The observance of the Sabbath day was always one of the great distinctions between the Jew and the Gentile. The temptation to lessen the restrictions of the Law regarding it was great, especially in the case of those Jews who traded with the Gentiles. This explains the strictness of such passages as Isa. 56:2, 58:13; Jer. 17:21-22; Ezek. 20:16; 22:26. In this verse Nehemiah seems to refer to the bringing in goods on the Sabbath day.

16. "Therein." In Jerusalem. "Sold on the Sabbath." This is the statement of the fact. The

wrong was in the Jews buying, as is shown in the next verse. Nehemiah does not criticize the Tyrians for selling them salted fish on the Sabbath. "In Jerusalem." It would have been bad enough in the country, but in the holy city it was hardly to be believed.

17. "What evil thing is this that ye do?" etc. It was a sin to the Jews, because it was a direct violation of a divine command. Nehemiah saw in it something in addition to this; it was a breaking down of one of the most important barriers between the Jew and the Gentile. To yield on this point would be the beginning of a return to the former apostasy. It must be noted that what was right for the Jew in Nehemiah's day, need necessarily not be required now. By degrees the Jew had come to regard the Sabbath in such a light of formalism that in our Lord's time the day was one of burdens instead of rest, and its mere formal observance called forth some of his severest rebukes. He laid down the true law of Sabbath observance—a law of universal application: "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) The tendency of our age is to emphasize the latter clause of Christ's saying. Let us not forget the true meaning of the first clause.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;"

A day of rest and spiritual refreshment is more and more needed in this restless, nervous, atmosphere in which so many of us live.

It should never be forgotten that our day of rest is the first day of the week—the Lord's day. It is not the Jewish Sabbath with its narrow restrictions. The obligation antedates the law and is confirmed and explained by Christ in the spirit of true liberty, which forbids license. The action of the Christian church, in changing her day of rest from the seventh to the first day of the week, was one of the most important steps taken in her history; it forever placed the matter on the solid foundation of a universal need which can be universally met.

18. "Did not your fathers" etc. He refers to the history of their nation. Compare Jer. 17: 22, 23, 27.

19. Nehemiah now puts into action some regulations, which he hopes will remedy the evil, or at last remove some of the temptation.

20. The dealers appear to have carried on trade outside the gates of the city.

21. Nehemiah, finding his first measures insufficient, threatens the dealers, and as he was the governor, the delinquents knew he could use force, and so they gave up.

22. "I commanded the Levites." It would seem a proper office for the Levites to fill. They should be specially interested in the right observance of the day. "Cleanse." The duty was a sacred one, and so it was fitting that they should purify themselves. "Remember me." Nehemiah felt that he was doing a great work, and doubtless he had been severely criticized. It was an unpopular measure. He needed the divine favor and blessing and encouragement.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR TWELFTH MONTH THIRD, 1899.

"UNTIL HE COME." THE LORD'S SUPPER.

1 Cor. 11: 23-28.

Second-day, Eleventh mo. 27.—Remembrance. Luke 22: 14-20.

Third-day, Eleventh mo. 28.—Thanksgiving. Mark 14: 22-25.

Fourth-day, Eleventh mo. 29.—Communion with Christ.

John 14: 18-21; 1 Cor. 10: 16.

Fifth-day, Eleventh mo. 30.—Communion of saints.

Psalms 133: 1-3; 1 John 1: 3-7.

Sixth-day, Twelfth mo. 1.—Restoration of soul. Psalms 23: 1-6.

Seventh-day, Twelfth mo. 2.—Renewal of life. John 6: 53-58.

The obvious intention of this topic is to call the attention of Endeavorers to the significance of a rite observed in all churches, both Protestant and Catholic, except among Friends. We may freely concede that such an observance is a means of blessing to many who partake in the faith that is commanded of the Lord. How, then, shall we justify our own unique position in regard to this matter? Because we stand alone is no evidence that we are wrong. We have stood alone in a score of things until the Christian world has been forced to come to our position. That we stand alone in our position as to the disuse of the so-called ordinance is, however, no evidence that other churches stand together. What a medley of opinions are held. The Roman Catholic church says, "In the sacrament of the most holy Eucharist is contained, truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and accordingly the entire Christ." The Lutheran church says, "We defend the opinion received in the entire church that in the Lord's Supper the body and blood of Christ are truly and substantially present, and are truly offered with those things that appear, viz., the bread and wine." Calvin asserted the supernatural and life-giving presence of Christ in the Lord's Supper, making the ordinance to be a special channel of spiritual blessing, but denied the "local presence of Christ" as taught by Luther. Zwingli said, "I believe—indeed I know—that the sacraments are so far from conferring grace that they do not even distribute it. . . . The Lord's Supper is nothing but a mode of recalling Christ's death and of confessing faith in Him." A prominent Methodist commentator, J. A. Beet, declares this view falls far below the great and solemn significance of the rite. If we should add to this confusion of opinions any statement of the confusion of methods of administration as to priestly or other administrators, participants, time, attitudes, etc., it would all be a hopeless medley.

We, as Friends, believe this confusion all grows out of a misunderstanding of the words and purpose of our Lord at the Paschal Supper, when the rite is supposed to have been established, and out of a misunderstanding of the trend of divine revelation as seen in the Scriptures. We do not base our view upon a mere textual criticism, or the seeming significance of a single phase, but upon what is revealed in the Bible as to the Spiritual nature of a true worship and service of God. Much of the argument in favor of the so-called ordinance is based upon their analogy to the ritual of the Old Testament, and it is inferred from thence that the human mind ever needs some such symbols to rightly conserve its conception of a relation to God, or to be the vehicle for the transmission of His grace. But even the prophets of the Old Testament saw the failure of ritualism, and the tendency of men to substitute it for the spiritual verities it was supposed to represent. Amos and Isaiah bitterly denounced the growing ritualism of their time, and their words are heard to reconcile with those of the Levitical code.

The personal life of our Lord gives no hint of an emphasis on ritualism. The trend of His teaching was steadily away from it. He was baptised of John, not because He needed to wash away sin, not because He needed to profess faith in God or begin a new life, but because He saw it was right to recognize John's mission as a prophet and to place Himself in right relation to him. For a few months He seems to have worked in conjunction with John and not far from him, adopting similar methods, though only His disciples baptized; but after John's imprisonment He entered at once upon His own ministry of the kingdom and then of His Messiahship, and we never hear another word of baptism in all His ministry. It is strange the Christian church has never been able to see the significance of this early abandonment by Jesus of any symbolism of spiritual things, and to apply the same principle in its own development. An early, incidental stage of baptism with water had probably a right place in the Apostolic church but its larger ministry to the world should have left baptism behind as Jesus did. The same is true as regards the Supper. Jesus indicates as much at the last Passover. He declares that He will never participate in the material elements again. He will henceforth drink only the wine of the new kingdom of God. How easily the church might have seen long ago that true communion with the Lord could then only be a spiritual eating and drinking. "This do, in remembrance of me" can only be rightly construed to connect the observance of the Passover with Christ instead of with the Exodus, and when the observance of Passover ceased and the words had no further significance, except as we attach a certain spiritual lesson to all eating and drinking as a perpetual symbol of the feeding of the soul upon Christ, and of the brotherhood of those who break bread together.

Many will find most difficulty in reconciling the phrase "Till he come," with the views of Friends. But it is well to remember that the writer had apparently

no conception of the use to which those words have since been applied; that is to prove the permanence of the right itself. He thought of a speedy return of the Lord to establish His kingdom on earth, and then the "new wine of the kingdom" would supersede the material elements. He did not foresee how that kingdom was first coming by long, slow processes, asserting its sway over the hearts of men, then over their institutions, spiritualizing gradually the whole man and all that pertains to him. Hence his phrase "Till he come" really means observance for only a brief period of time, and not observance for centuries. Those have the true Lord's Supper who have entered into the kingdom of the Lord and whose lives are ruled by its fundamental principles. The last word of the New Testament on the true nature of communion is from John, and was written long after the rest. He says nothing of the outward bread and wine, but much about the spiritual eating and drinking. The sixth chapter of John is the climax of divine revelation concerning the true Lord's Supper.

MISSIONARY READING COURSE.

We publish this week the third article on the lessons of the new missionary reading course. For further information concerning the lessons, address Gilbert Bowles, of Oskaloosa, Iowa. It is a splendid course, and you cannot do better than to undertake it. Let missionary committees take up the matter and begin the study of missions.

STUDY III.—"FRIENDS' WORK IN CHINA."

"A NEEDY WORLD."

Third Bible Lesson on Motives.

1 John 5: 19; Acts 16: 9; Luke 5: 31.

Of course these texts are applicable, only present conditions correspond to New Testament times.—Truly the world needs a Savior no less than then.

References to Literature on this lesson: "Foreign Missionary Work of Friends in America." Report of F. F. M. A. (of England) for 1899. Ohio Yearly Meeting Minutes, especially for 1899. Missionary Advocate, May, 1899, and August, 1895, and THE AMERICAN FRIEND for September 29th, 1898, also, Darlington Conference Reports.

OUTLINE.

- (1) Entering the Walled Kingdom.
- (2) The Stations.
- (3) Methods of Work.
- (4) The Native Church.
- (5) The Outlook.

George Fox desired to enter the walled kingdom, and some of his co-laborers tried to go, but never reached the empire. English Friends began work in China in 1894, when Henrietta Green went to Hankow and took up her home in the family of Arnold Foster, of the L. M. S. The first permanent mission was established in 1889, at the treaty port of Chungking, by Robert J. and Mary J. Davidson. This city of 320,000 people, in far western China, is reached by a journey of nearly six weeks in a house-boat up the Yang-tse River. The work of American Friends

began in 1891, with the opening of the mission at Nankin, by Ohio Yearly Meeting. Previous to this Esther H. Butler had spent two and a half years in the Methodist Hospital in that city, which prepared her for taking charge of the mission.

The Stations.—Headquarters for English Friends is still at Chungking. A monthly meeting was lately established at Sae Hung Hsien, two hundred miles northwest, where Isaac and Esther Mason and A. W. Davidson have been laboring. But on account of recent riots, in which A. W. Davidson was wounded, the missionaries have taken refuge at Chungking. Work is also done in the surrounding villages, but no permanent mission established. The center of the American Friends' work is Nankin, with a station maintained the past year at Luh Hok. With Wilbur Estes and wife as reinforcements to the corps of lady workers, it is hoped that more may be done in the surrounding districts. Within that one province (nearly 150x400 miles) are twenty million souls. A careful study of the map of China, with attention to distances, areas and population, will show how the mission planted must be thrust into this great world of heathendom.

Methods of Work.—The English friends have been diligent in pushing evangelistic and educational work. Since the streets are too narrow for gospel meetings, halls and old shops adjoining the street are used by missionaries and native helpers for daily preaching and conversation. When the shops are closed at the Chinese New Year, the work is carried on in all available places. The four schools for boys and girls—one of which is a high school—have been attended during the past year by 216 pupils. In connection with the schools, some industrial work is done in order to help students pay expenses. Meetings for women are held weekly and many are visited in their homes. During the year 1898, the two dispensaries—one at Chungking and one at Sae Hung—have been visited by 7,750 patients. They are open for men every day in the week; for women three days in the week. For some time a professional nurse, Hannah Rosher, was of great value and was appreciated by the foreigners. Leaving the field last spring on account of illness, she died at Nankin, March 21st, 1899, on her way to England. The circulation of literature is carried on extensively. At a recent civil service examination, 800 students received a gospel and a tract. The Bible School at Chungking has a membership of 142. The preaching of the gospel by the American Friends is largely done in the Nankin Street Chapel twice a week, and at two other stations, one of which is twelve miles outside the city. Here as in other localities in the empire, the Chinese are more readily reached through medical work than in any other way. Within nine months of last year there were 780 patients at the hospital and 4,500 dispensary patients. Medical calls are made to the natives and foreigners. In the "Woman's Training School," "Girl's Boarding Schools," and "Day Schools," with a total attendance of about sixty-six, much good seed is sown and some led to Christ. The orphanage guards a few little ones from surrounding evils. Bible teaching and distribu-

tion of literature are scattering the truth to many lives. The Christian Endeavor at Nankin paid \$50 into the Lord's treasury last year. The workers in all these stations seek in every possible way to win souls—in the hospital, chapel, Bible class, and home. They seek to teach by life, conversation and sermon; by object lessons, pictures, and Scripture truth.

The Native Church in connection with English Friends includes two ministers, seven teachers, five other helpers, ten members and fifty-five adherents. One of the ministers, Mei Chi Hsin, has proven a valiant servant of the cross, who, during one riot last September, was left in charge of the mission at Sae Hung. The native church at Nankin numbers seventy members and probationers. The members have been supporting a station for preaching and dispensary work in one of the outposts, and also helping support another evangelist. The missionaries use much caution in admitting members and in assigning work, especially where it needs any financial support. The results cannot be tabulated but must be measured by Him who judges natives and knows the inmost heart.

The Outlook.—The reaction of the governmental powers against the radical reforms of the late emperor mark the present era as one of the crises of modern missions. But it is generally agreed by those best acquainted with the situation that the reaction is not really against the true progress of Christian civilization, but only against its being pushed too rapidly upon a nation just now arousing itself from the slumber of centuries. In this great "world" of human kind Friends have two centers of supreme importance. Chungking, in the large province of Sz-Chuan, with a population of 35,000,000, is the "Liverpool" of West China. Nankin, twice the capital of the celestial empire, a manufacturing and literary center, is located on one of the great waterways which, with engineering skill, might be navigable for 2,000 miles. The outlook is hopeful, but the workers need the prayers and support of the entire home church. We cannot pray for them intelligently unless we know their surroundings and pray for them personally. At Chungking, are Robert J. and Mary J. Davidson, Leonard and Caroline N. Wigham in charge of the Boys' School; Mira L. Cumber, principal of the Girls' School, and Elsie M. Hunt, also A. W. Davidson, Isaac and Esther Mason, who have lately been driven from Sae Hung. Edward B. and Margaret Vardon are in England on furlough. Lucy E. Harris and Henrietta Simmonds who have just gone to China, are beginning the language study. In Nankin, Esther Butler is superintendent of the work; Lucy A. Gaynor, M.D., in charge of the hospital; Mary Isabella French, M.D., treasurer, also assistant in hospital and dispensary; Lenna M. Stanley the Orphanage and Day School for women; Margaret A. Holme, chapel and visiting work; Effie Murray is busy with the Master's work, and Wilbur A. and Julia B. Estes, who this fall joined the company of workers. Let Friends everywhere feel a personal interest in all these workers and a measure of responsibility for their success.

FOR THE AMERICAN FRIEND.

EVERY LIFE A PLAN OF GOD.

BY MARY LOWE DICKINSON.

Some of our readers will remember among the sermons of the late Rev. Dr. Bushnell one whose keynote was, "Every man's life a plan of God." It was full of inspiration, but its strongest encouragement lay in the suggestion that God never abandoned His plan or His purpose to make the best of every human soul. We make no attempt to quote. The sermon is at present beyond our reach, its words have died out of memory; but its impression remains after a lapse of more than a quarter of a century. It was a strength to many disheartened souls that had made a seeming failure of their lives at that time. Its prominent idea may be a strength to-day.

There is nothing incongruous in the thought that the great Father, looking down the years, taking into account the endowment and inheritance received by the child nature, and knowing all its circumstances, should plan its life. It is reasonable to think that He means it to be and to enjoy all the best, noblest and sweetest experiences which, with its nature and its environment, would be possible. It is easy to believe in a loving, restraining Spirit following the life with tender touch upon the conscience and the tendency to stray; yet leaving the child nature unforced and dominated, after all, by its own free choice.

It is easy to believe that, as life moves on and the nature in its development falls far below its best, He, whose plan if carried out, would have made a useful and happy life, mourns over the wreck caused by indifference and sin. The noblest plan of God for that life has failed. The ebbing waters may rise again, but never to the high tide that might have been possible to that individual soul. What might have been was not and will not be. Yet we could make no more serious mistake than to suppose that God abandons His plan. What seems utter failure to us may not mean utter wreck to Him. He sees, not only with purer eyes than can bear to behold iniquity, but with far-seeing eyes that make no mistakes, and He judges with compassionate heart that knoweth our frame, that remembereth that we are dust.

We are safe in believing, then, that the same love that planned to give us His own highest and best, seeing to what low estate we had fallen, plans again to get our feet out of the miry clay and set them upon a rock. It is not His ultimate best this time, perhaps; not the ideal He had for us in the beginning. That ideal was shattered, remember, by our own hand; and we are forced, to our shame, to remember that nothing from outside the soul has any power to mar or to thwart God's plan. In our own hands only lay the weapons by which our life might have been carved to immortal beauty or dwarfed and broken and destroyed.

Yet even when destruction in whole or in part has been the result of our errors, here again is a plan of God by which the best we may still be, if not the best we might have been, can be wrought out. And no matter how many times we fail to measure up to "the

full stature of the perfect man" this wonderful fact holds true—that God is always drawing near, and always holding before our wayward sight a plan, new, inspiring, encouraging, by which the highest possibilities of the creature that we now are may be developed, and the highest results in nobility of character be obtained.

Are we among the souls that have fallen out of the ranks and are sitting dazed and blind by the wayside? Has God's victorious army gone marching on toward the Kingdom and are we left behind? Yet in the beat of their receding footsteps there is a throb to which our pulses are keeping time. In their shouts and songs is a voice that, floating backward, bids us rise and follow on. "Come—slowly," it says—"feebly, if you must; but come this way. You may not go as fast or as far as if you had wasted no strength in useless wandering, but, wherever your final halt may come, this is the line of march, this way the Leader passed." And nearer still, and soft, and low, speaks the voice of the Spirit, so often unheeded or despised.

"All is not lost," it murmurs, in tones that have been pleading with us since we were little children at our mother's knee. "Still is it possible to build on the ruins of God's thwarted plans for the body a temple that shall be a fit dwelling for the living God? Still is it possible to train the stunted and neglected intellectual powers until they shall grasp the purport of God's present plan. Still is it possible for the soul to come into such accord with God's latest purpose that all our powers, bodily, mental and spiritual, may be bent in trustful obedience toward helping Him to carry that plan forward."

How many times before, we hindered and thwarted Him by ignorance, by carelessness and worse! Now, may we bend every energy toward becoming co-workers with Him for the redemption of lost years, for the restoration of lost powers, for becoming the very best that He can make of us—now that we are done, once for all, with the poor, pitiful business of making ourselves. The clay in the potter's hand, that was found so poor that it would not take and keep the shape He meant, may yet be fashioned into some shape that can be made to serve. He may be forced to put it to more common uses, to make a vessel less shapely and fair than the one His love had planned, but He will never throw away one lump of clay nor cease to strive to overcome its unfitness, so long as it lies passive in His hands, however unworthy of His touch the life may be.

Unworthy enough seemed the clay with which He anointed the eyes of the blind, but His hand upon it was all that was needed to set it athrob with life and power. The result of that contact, so long ago, was that the blinded eyes were opened and another soul crept up out of darkness into His marvelous light.

That the clay may come to know and to answer the divine touch with a pulsing, radiant life is everywhere a part of the plan of God. And so long as there is clay, and so long as there is God, he who sits "blind by the wayside" may be comforted as the child is comforted who is not left alone in the dark.

New York City.

News from the Field.

A prominent Iowa Friend writes: I am glad that THE AMERICAN FRIEND finds its way into so many homes here. I am sure it is helping to bring in a new era.

A leading Friend in Kansas Yearly Meeting writes to express appreciation and thankfulness "for our excellent AMERICAN FRIENDS."

A Friend in Philadelphia sends her copy of THE AMERICAN FRIEND to Joseph Taylor, missionary in India. He and his fellow missionaries read it, and then it is sent to Friends in Australia.

The booklet on the schools and school books of Jacob and Deborah Willetts will be mailed on receipt of ten cents; sent by the Enterprise Publishing Co., Poughkeepsie, N. Y.

Nellie E. Wood, who has for two years past been studying as a graduate student in Bryn Mawr College, is this year principal of Earlham Academy, at Earlham, Iowa. The academy is in a flourishing condition, and the Friends' meeting in that place is strong and prosperous.

George A. Barton gave an address, at Twelfth Street Meeting House, Philadelphia, on the afternoon of the 17th, to an interested company of Friends. His subject was the "Religious Uses of the Bible."

A telegram received from Joseph Elkinton on the 12th states that he and his companion are in good health, and that their work among the settlements of Doukhobors, in Assiniboia, is progressing satisfactorily.

Louise Painter Round, who is well known both in the East and in the West, has recently changed her residence from Monroe, Oregon, to Mehama, Oregon. She is living in a section of country where there are no other Friends.

Joseph Neave, who is on a religious visit in this country, with a minute for service from his monthly meeting in England, attended Baltimore Yearly Meeting. His attendance was much appreciated, and his ministry was helpful.

Caleb Jenkins and Edward L. Requa both attended Baltimore Yearly Meeting, and had good service there.

John B. Wood writes from Lakewood, N. J.: The "Echo," one of the best afternoon papers in London, writes, asking our opinion upon the proposition for a peace membership card or pledge, in which all agree to vote only for those candidates who are pledged,

First, to support the employment of The Hague Arbitration Court in all disputes arising between their governments.

Second, to oppose increase of armaments.

Third (for Quakers and Tolstoyans), to vote always and only for candidates who oppose war under any circumstances.

In our reply we must add one other item—namely, that the members shall not under any circumstances war themselves, but we fear the whole thing is not feasible. At the present time the people of the nations seem almost a unit whenever a fashionable war turns up. Look at America with Spain and England with the Boers.

Francisco G. Cala writes me from Cuba, that he was brought up in the Roman Church, became a licentiate there, then found out about the Episcopal Church, joined it, but from reading the Bible felt it was not right; left it, and upon reading Murray's "Life of George Fox" was so impressed with his ideas of truth that he and his three hundred followers have become Friends. He has supported himself by selling sewing machines. In a letter he has asked me to purchase him some books, for which he has offered to pay; the only other unsatisfied want he appears to have is two dozen chairs for the dining-room at the children's home. I hope soon to join him, and report to Friends generally through the columns of THE AMERICAN FRIEND regarding this most unique Friends' meeting. They have changed their name from the Cuban Evangelical Church to the Society of Friends there.

IOWA YEARLY MEETING.

Denver, Col.—At this little meeting of Friends there has been in attendance for three weeks, Albert B. Bayes, who is on a visit to the United States and Canada to see some of the sights, and as way may open to get some knowledge of Friends. He has held the appointment for some while as elder in the monthly meeting of Brighthelm, Yorkshire, wherein are included, besides the town which gave its name, the city of Leeds, the towns of Brad-

ford, Huddersfield, Halifax, and several others. 'On First-day evening (12th inst.), by arrangement, he gave an address on "The Distinctive Doctrines of the Society of Friends." There followed some further remarks, in answer to some questions and observations by Friends present. Albert B. Bayes is looking to go West to spend the next few months, returning to the East (Pennsylvania and New York, probably) in the spring.

INDIANA YEARLY MEETING.

The ministers and workers of Spiceland and Walnut Ridge Quarterly Meetings held a joint conference, at Knightstown, Eleventh month, 7th, 1899.

There was a good attendance and much interest manifest. The subjects brought up and discussed were, "How Can We Best Hold a Congregation?" "Present Duty of the Elder to the Church," "Work of the Evangelist, Work of the Pastor, and Their Relation to Each Other," and "Scriptural Giving." The devotional exercises were given to Scripture reading, sentence prayers and songs. Everybody seemed to enjoy themselves, and went home believing it was a day well spent.

Tenth month 15th, J. L. Spicer, of the Children's Home, Cincinnati, Ohio, gave a stereopticon lecture on "The Care of Homeless Children," at Youngstown, O., under the auspices of the Mahoning County Humane Society.

Catherine M. Shipley, wife of the late Murray Shipley, has been unanimously elected an honorary member of the Shipley Literary Society in Cincinnati. Caleb Shipley recently presented the society with an excellent portrait of his father.

Elwood Scott, of Carthage, Ind., lectured in Friends' Meeting House, Cincinnati, on "The Land of the Midnight Sun." It was much appreciated. His not securing the superintendency of "The Bethel" was a disappointment to his many friends.

WILMINGTON YEARLY MEETING.

The college at Wilmington was never before in such a prosperous condition. In place of the stoves formerly used for heating, they now have six furnaces of the most improved pattern. One hundred and twenty students are enrolled, and an excellent spirit prevails.

Fairfield Quarterly Meeting was held for the first time at Walnut Creek. Despite a cold rainstorm on Sabbath the house was filled three times. In the morning John Kittrell, of Tennessee, preached a powerful sermon. At 2 p.m. Levi Mills, of Wilmington, addressed the C. E. Union, and at 7 p.m. J. L. Spicer, of Cincinnati, gave his lecture on "Home Mission Work in Mountains, Metropolis and Middle West." His recital of experiences in the Adirondacks of New York and in the slums of New York city were listened to with much interest.

Center Quarterly Meeting, held in Wilmington, was largely attended, John Kittrell preaching clear, helpful sermons, which left deep impressions upon the hearts of his hearers. On Sabbath afternoon there was the largest attendance of Christian Endeavorers at their conference ever assembled. The exercises were intensely interesting, and the work of the C. E. seems destined to become a greater power in the future years than ever in the past.

Miami Quarterly Meeting, held at New Burlington, O., was a time of special blessing. Levi Mills preached a heart-searching sermon, speaking in no uncertain way against the hurtful tendencies of the present times, viz., Intemperance, political corruption, gambling, unwise emotional wildfire in testimony, Christian science and professing above what one possesses. On Seventh-day evening J. L. Spicer lectured on "Home Missions," and also preached First-day evening. The C. E. Conference was conducted by Mrs. Ella Barrett and a fine programme was rendered.

KANSAS YEARLY MEETING.

Friends' School, at Hillside, Indian Territory, has a large attendance this year. There are thirty pupils boarding in the home, and forty-five day pupils who attend the school.

Eva Watson is principal. John M. Watson, formerly pastor of Skiatook Monthly Meeting and superintendent of the school, is absent this year, and Albert L. Copeland, of Bridgeport, Ind., has taken his place. Mrs. J. W. Baudel has charge of the primary school, and Rebecca P. Lyon, of Bellefonte, Pa., of the music.

Anna J. Winslow, whose former home has been at Rock Creek, Kansas, expects to labor in evangelistic work in the limits of Mount Ayr Quarterly Meeting during the winter. Her address will be Alton, Kansas.

David Gidley has moved from Clafin to La Crosse, Kansas, to engage in pastoral work in La Crosse Monthly Meeting.

Wm. P. and Abbie C. Haworth, after attending their own yearly meeting, at Wichita, Kan., in Tenth month, entered upon

the general gospel work, for which they had been liberated by their home monthly and quarterly meetings. Three weeks were spent in Kansas visiting some of the meetings in which they had formerly resided and labored, and mingling socially with their many former acquaintances.

One week was spent in Northern Iowa, visiting with their old son, who was just recovering from an attack of fever.

They were in attendance at all the sessions of Vermilion Quarterly Meeting, held at Vermilion Grove, Ill., Eleventh month 10th, 11th and 12th.

This was the early home of Wm. P. Haworth, and the quarterly meeting by which his gift in the ministry was recognized in the spring of 1870.

They anticipate attending the sessions of Bloomingdale and Thorntown Quarterly Meetings, and will then hold a series of meetings at Georgetown, Ill., beginning the evening of the 29th of the Eleventh month.

J. Howard Brown and wife are to begin a series of meetings at Emporia about Eleventh month 12th.

Martilla Cox and her sister held meetings at the University, at Wichita, for a week following the close of yearly meeting, and went from there to Garden City, at which place they were to close their meetings about the 7th.

Ira S. Bundy, of Sterling, has a minute from his home meeting liberating him for work in several quarterly meetings. He attended Rose Hill Quarter, held at Argonia, Eleventh month 3d to 5th, and was greatly blessed in the ministry.

Nathan W. Ridgway is spending the winter holding meetings and visiting families in the limits of Iowa Monthly Meeting, Oklahoma.

Springdale Quarterly Meeting is to be held at Leavenworth City, Eleventh month 23d to 26th.

Elizabeth Butler, of Barclay, is to spend most of the winter in evangelistic work in the limits of Stella Quarterly Meeting, Oklahoma Territory.

Henry and Melissa Fellow are recognized as pastors at East Wichita Meeting. The work seems to be reviving under their care.

President Edmund Stanley and wife gave a very pleasant reception in honor of the return home of their son Fred with his bride. A most congenial company of friends and neighbors enjoyed to the utmost their hospitality.

Parker Moon is located at Lowell, Kansas, as pastor. The academy at that place is in a prosperous condition.

ALASKA.

George W. Harvey writes from Douglas City, Alaska: I send you the glad tidings that we have organized a Y. P. S. C. E. here. It was organized on Tenth month, 27th, 1899, with sixteen active members, who are true, zealous Christians, and eight associate members.

The following is a list of the officers: Charles Replogle, pastor; Augusta Johnson, president; S. Annett, vice-president; Lottie Caromney, recording secretary; Geo. W. Harvey, corresponding secretary; H. Day, treasurer; Ellen Harvey, librarian.

The society will be known as the Christian Endeavor of Friends, and will meet every Sixth-day evening, at the new Friends' Meeting House.

Since the revival meetings last month we have many young converts, who will make this society a power for God. Our meetings are well attended and a lively spirit manifested, so we have a bright future for our society.

We have been occupying our new meeting house for about three months. The attendance is good. We had 201 in our Sunday school last Sunday.

The house is not seated as yet, only temporarily, but we hope to be able to soon accomplish that.

This is a town of about 2,500 inhabitants, and we have two churches, besides the Friends'. The only occupation is mining, in which this place excels any place in the world of its size.

Our pastor, Charles Replogle, is well liked, and doing much good for God's cause. Jennie Lawrence is also a true worker for Christ, and she has done wonders among the Indian people.

We should like sample literature for C. E. work; also price-list of same. We shall be pleased to correspond with other societies.

We remain your brothers and sisters in Christ Jesus,

GEO. W. HARVEY, Corresponding Secretary.

WESTERN YEARLY MEETING.

Kokomo, Ind.—Amos M. Kenworthy commenced meetings at Kokomo on Second-day night after Quarterly Meeting, Tenth month 30th, and continued up to Seventh-day morning, Eleventh month 11th, holding two meetings a day, except the first two days and the last one—twenty-three meetings in all. His teaching was

very clear, and directly applicable to the needs of the church. Besides some conversions and renewals and some sanctified, a number of the leading members took advance ground in their Christian experience, thereby bringing great good to the church, and we are praying and expecting still greater results yet to follow. One sister came over from Hazel Dell and received a clear evidence of her sanctification, and reported the good work going on at that meeting. As a result of the clear teaching given during the quarterly meeting persons are still coming out into the full light and liberty of the gospel as it is in Christ Jesus, and are enabled from full hearts still to "Praise God from whom all blessings flow."

JESSE T. TURNER.

Russiaville, Ind.—Revival services were begun at this place on Tenth month 22d, and continued for three weeks, conducted by our pastor, Nathan D. Knight. He was ably assisted in the meetings by Ellis A. Wells, of Horton, Ind. The Lord graciously blessed these anointed servants in the ministration of His word, and their preaching was in the demonstration and power of the Spirit, bringing conviction to many hearts, resulting in the conversion of a few and the renewal of a great many. Our pastor was wonderfully favored of the Lord in his clear exposition of the scripture concerning sanctification, and some were led to comprehend it as they never had before, and were enabled to take definite steps in faith and consecration to God. The church has been greatly strengthened and revived, for which we can truly say, "Praise the Lord." Four requests for membership were received, and the prospects are favorable for more. We have, indeed, had times of refreshing from the presence of the Lord, and in this increased zeal and activity, for the cause of Christ our hearts are full of thanksgiving and praise to our Heavenly Father, as we recognize it a special blessing from His divine hand.

E. J. CARTER.

OHIO YEARLY MEETING.

THE CLEVELAND BIBLE TRAINING SCHOOL.

It was my privilege recently to stop in Cleveland, Ohio, and to find that I could attend the Second-day prayer meeting, which convenes at 3 p.m. and closes when it seems best. There were about forty assembled in the attractive rooms. The singing was inspiring, but what impressed me most was the profound sense of the presence of the Holy Spirit. Every student had a Bible, and used it quickly in turning to passages cited.

Then the holy hush as we bowed in prayer. The utter prostration of heart, and earnest seeking to know the will of God. The contrition and self abasement all united to impress the mind of a visitor with the excellent and favorable conditions for spiritual growth surrounding the students. There was a fervor, consecration, and alertness of mind to grasp the truth and improve their opportunities which was most encouraging. The rooms are comfortable, and have a delightful atmosphere of home-likeness. Wm. P. Pinkham and his wife have pleasant apartments in the institute, and are the persons eminently fitted by graces of person, mind, and heart for the work. Every person should read Professor Pinkham's new book, "The Lamb of God." For conciseness of statement, regarding the fundamental truths of the gospel, it commends itself to earnest Bible students.

I consider the entire Society of Friends owes a debt to the indefatigable zeal of Walter and Emma B. Malone in opening such a school, and the way to repay it is to encourage young people, clearly called to Christian service, to spend a year there.

Cincinnati, Ohio

J. L. SPICER.

Died.

BEAN.—Died, on Tenth month 31st, 1899, at College Park, San Jose, Cal., Elizabeth Bean, aged 97 years. With an unusual retention of bodily and mental vigor, she continued her daily round of duty and of loving service to those around her, and her constant attendance of meetings for worship until her last illness in Sixth month last. Her convictions had long been strongly grounded in the spiritual verities of the gospel of Christ, and her faith and hope wavered not in the last conflicts.

CADWALLADER.—Died, in Kansas City, Mo., Ninth month 4th, 1899, Phebe F. Cadwallader, in the 76th year of her age. She was an active, energetic Christian worker, and an elder in Kansas City Monthly Meeting.

GIFFORD.—Died, suddenly at Central Village, Mass., Eleventh month 3d, 1899, James A. Gifford, in the 58th year of his age. He was a lifelong member of Westport Monthly Meeting.

News and Events.

News from South Africa is meagre. Ladysmith, Mafeking and Kimberley are still under siege by the Boers, but are reported as holding their own, anxiously awaiting reinforcements. An attack upon a British armored train, at Estcourt, last week, resulted in the capture of fifty-six British officers and soldiers, including Lieutenant Winston Churchill, son of Lady Randolph Churchill. Large detachments of British troops are arriving at Cape Town and Durban with complete equipments and ample supplies for aggressive movements against the Boers. About 40,000 British troops are expected to reach the scene by December 5th. This the Boers are aware of, and will undoubtedly make desperate efforts to reduce the beleaguered cities before the reinforcements now on the way arrive. The Boer invasion of Cape Colony has resulted in the seizure by them of the towns of Aliwal North, Colesburg and Burgersdorp, over which the flag of the Republic was floated.

Though the roads in Luzon are still difficult to travel upon, the campaign has again begun most actively, and despatches indicate that Aguinaldo and his army is now actually hard pressed. Reports from General Lawton state that a series of skirmishes between San Fabian and San Nicholas have taken place, in which the Filipinos were driven northwest, with a loss of men and stores. Aguinaldo's Sec-

SURE TO ASK.

The Kind of Coffee When Postum Is Well Made.

"Three great coffee drinkers were my old school friend and her two daughters.

"They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water, and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

"I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tuller, 1023 Troost Avenue, Kansas City, Mo.

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

retary of the Interior has been captured, and is held by the American force at San Isidro. General MacArthur entered Gerona, on the Manila-Dagupan Railway, north of Tarlac, on the 18th, and was welcomed by the inhabitants.

A widespread revolutionary movement is reported to exist in the United States of Colombia. The outlook is grave. The Government is recruiting an army by impressment under martial law, and is levying forced loans in various cities of the republic, the Colombians having been taxed \$25 each at twelve per cent. interest, with the alternative of \$100 fine or enlistment. Foreigners are regarded with suspicion, the Government claiming that the strength and popularity of the revolution are due to foreign support.

There is some uneasiness in New York city over the belief that there are cases of bubonic plague on board a vessel which arrived at that port on the 18th from Brazil. Quarantine officers are taking rigorous measures to prevent any spread of the disease, and the Advisory Board of Physicians has been called in for consultation regarding the cases. New York's system of quarantine is excellent, and it is not likely that the disease, if such it actually is, will get beyond the quarantine station.

The Secretary of the Treasury made the announcement, on the 15th, that the Government would buy \$25,000,000 of 5 per cent. United States bonds of 1904, and fours of 1907.

Philadelphia's incubus, the Public Buildings Commission, still rests heavily upon the city. Architect Powell has submitted

to the Commission an "approximate estimate" of the cost of completing the buildings within two years from January 1st, 1900, if the money should be available. He makes the total \$2,883,365. To this sum is added \$729,500 for salaries, wages of employes for maintenance of buildings during the two years, fuel, stationery, unpaid bills, etc., making the grand total, \$3,612,865.

The annual report of Third Assistant Postmaster General E. C. Madden, for the fiscal year just closed, shows a decrease in the postal deficiency from last year's report of almost 27 per cent. The total receipts from all sources were over \$95,000,000. Over 4,700,000 stamps in all have been supplied to the Philippines, 14,080,000 to Porto Rico, 18,420,000 to Cuba, and 45,000 to Guam, during the fiscal year. New York and Chicago mail 35 per cent. of the entire second class mail matter.

It is not often that a dog gets a meal worth twenty dollars, but such a thing happened in Narbonne, France, recently. A man eating in a restaurant took a one-hundred-franc note (equal to a twenty-dollar bill) from his pocket to pay for his dinner. As it lay on the table a gust of wind puffed it into the soup. Fishing it out, he placed it on the edge of the table to dry, whence it slipped to the floor. Just then along came a hungry little poodle, and, sniffing at the note, he got a good whiff of the soup, snatched up the note and swallowed it. The owner of the note then sued the owner of the poodle for the one hundred francs, and the courts have decided that the latter must pay.

LOCATION OF FRIENDS' MEETING HOUSES IN OUR LARGE CITIES AND TIMES OF HOLDING RELIGIOUS SERVICES.

Baltimore, Md., Friends' Meeting House, corner of Eutaw and Monument Streets.
First-day 11 a.m. and 8 p.m.
Fifth-day 11 a.m.

Boston, Mass., Townsend Street near Warren (Roxbury District). Meetings for Worship:

First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:

Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting, ... 7.45
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:

First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:

First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.

There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st. Avenue and Arlington St., take 17th. Avenue Car on 16th. St., north. Meeting for Worship:

First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.

First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m
Fourth-day, Prayer Meeting, ... 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.

First-day
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:

First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:

First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:

First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.

Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.30 p.m.
Mid-week meeting 5th day, 7.30 p.m.

TIME TABLES ADJUSTED.

Managers of Pennsylvania Railroad and Connections Arrange Fall Schedules.

A schedule meeting of the Pennsylvania Railroad, Southern Railway, Florida East Coast Railway, Plant System, Atlantic Coast Line, Norfolk & Western, and Chesapeake & Ohio Railways was held at the Pennsylvania Railroad Station, in this city, Thursday, and remained in session until a late hour in the evening, important changes of schedules being determined upon.

The annual announcement of the operation of the New York and Florida limited, leaving New York, Twenty-third Street, over the Pennsylvania Railroad, at 12.40 p. m., and Washington, over the Southern Railway, at 6.35 p. m., arriving at Savannah 10.35 a. m., Jacksonville 2.35 p. m., St. Augustine 3.45 p. m., and Port Tampa 10.05 p. m. the following day, was made. It is thought that the hours of departure from eastern cities and arrival at the palatial Florida hotels, as arranged by this schedule, are the most satisfactory to the large tourist travel that have yet been operated. Other trains over the Pennsylvania Railroad and Southern Railway will leave New York at 12.05 a. m. and 2.55 p. m., the former carrying the United States fast mail, and having through Pullman cars to Miami, Florida, and connecting with steamer for Havana. The fast mail for Atlanta, Montgomery, Birmingham, Mobile and New Orleans will leave New York at 12.05 a. m., as at present. The Washington and Chattanooga limited, leaving New York at 2.25 p. m., and the Southwestern limited, leaving New York at 4.25 P. M. for New Orleans, Memphis, and other points, remain upon their present fast schedule. New train service from

Cincinnati, Ohio, and Louisville, Ky., for Florida points via the Southern Railway, was also announced, the Cincinnati, Florida and Havana limited, leaving Cincinnati at 8.30 a. m., Louisville 7.45 p. m., and arrives at Jacksonville 8.30 a. m., the following day. Another train leaves Cincinnati at 8.00 p. m., Louisville 7.45 p. m., and arrives at Jacksonville 10.00 the following night, and Tampa the following morning. The Pullman and dining car service was announced as more extensive and complete than heretofore, the New York and Florida limited and the Southwestern limited being equipped with library, observation, drawing room and compartment cars.—"Washington Post," Saturday, November 4th, 1899.

Chas. L. Hopkins, District Passenger Agent Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will be pleased to furnish rates, time tables, and any further information.

PERSONALLY-CONDUCTED TOURS VIA PENNSYLVANIA RAILROAD.

Season of 1899-1900.

The Pennsylvania Railroad Company announces the following personally-conducted tours for the season of 1899 and 1900:

Mexico and California.—A forty-five-day tour will leave New York, Philadelphia and Harrisburg February 13. Fourteen days will be spent in Mexico and eighteen in California. The party will travel over the entire route by the "Mexico and California Special," the finest train that crosses the continent.

Florida.—Four tours to Jacksonville will leave New York and Philadelphia January 23, February 6 and 20, and March 6. The first three admit of a stay of two weeks in the "Flowery State." Tickets for the fourth tour will be good to return by regular trains until May 31, 1900.

Old Point Comfort, Richmond and Washington.—Five tours will leave New York and Philadelphia February 3, March 3 and 31, April 14 and 28.

Old Point Comfort.—Six tours will leave New York and Philadelphia December 28, February 3, March 3 and 31, April 14 and 28.

Washington.—Six tours will leave New York and Philadelphia December 28, January 18, February 15, March 15, April 10, and May 3.

For detailed information apply to Tourist Agent, 1196 Broadway, New York; 800 Fulton Street, 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

A Scotch visitor to the Carlyles, in Cheyne Row, was much struck with the sound-proof room which the sage had contrived for himself in the attic, lighted from the top, and where no light or sound from outside could penetrate. "My certes, this is fine," cried the old friend with unconscious sarcasm; "here ye may write and study all the rest of your life, and no human being be one bit the wiser."

WHAT WE OWE OTHERS.

The world is very full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they were intended.—J. R. Miller.

WHY STAND YE IDLE?

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker he calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls the busy man. Scripture and history attest this truth.

Moses was busy with the flock at Horeb. Gideon was busy threshing wheat by the wine press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was

busy bearing the king's wine cup. Amos was busy following the herds. Peter and Andrew were busy casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting custom. Saul was busy persecuting the friends of Jesus. William Carey was busy making shoes. John Milton was busy mastering classics. Martin Luther was busy performing penance. John Bunyan was busy tinkering pots and pans. Roger Williams was busy as a stenographer. Adoniram Judson was busy investigating religious truth. Charles Spurgeon was busy as a teacher.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men God wants.—"The Evangelist."

REMOVAL OF THE NEGRO IMPOSSIBLE.

All attempts to settle the question of the negro in the South by his removal from this country have so far failed, and I think they are likely to fail, says Booker T. Washington in the November "Atlantic." The next census will most likely show that we have about ten millions of black people in the United States. About eight millions of these are in the Southern States. We have almost a nation within a nation. The negro population in the United States lacks but two millions of being as large as the whole population of Mexico. It is nearly twice as large as the population of the Dominion of Canada. Our black population is equal to the combined populations of Switzerland, Greece, Honduras, Nicaragua, Cuba, Uruguay, Santo Domingo, Paraguay and Costa Rica. When we consider, in connection with these facts, that the race has doubled itself since its freedom, and is still increasing, it hardly seems possible for any one to consider seriously any scheme of emigration from America as the method of solution. At most, even if the government were to provide the means, but a few hundred thousand could be transported each year. The yearly increase in population would more than likely overbalance the number transported. Even if it did not, the time required to get rid of the negro by this method would perhaps be fifty or seventy-five years.

Some have advised that the negro leave the South, and take up his residence in the Northern States. I question whether this would leave him any better off than he is in the South, when all things are considered. It has been my privilege to study the condition of our people in nearly every part of America; and I say without hesitation that, with some exceptional cases, the negro is at his best in the Southern States. While he enjoys certain privileges in the North that he does not have in the South, when it comes to the matter of securing property, enjoying business opportunities and employment, the South presents a far better opportunity than the North. Few colored men from the South are as yet able to stand up against the severe and increasing competition that exists in the North,

GOOD NATURED BABIES
ARE THOSE RAISED ON

GAIL BORDEN



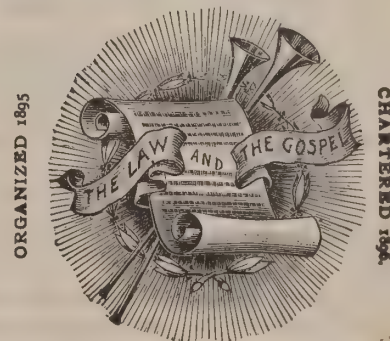
EAGLE BRAND

CONDENSED MILK.

SEND "BABIES" A BOOK FOR MOTHERS.
Borden's Condensed Milk Co., N. Y.

to say nothing of the unfriendly influence of labor organizations, which in some way prevents black men in the North from securing employment in the line of skilled labor.—Booker T. Washington, in the November "Atlantic."

THE CHRISTIAN LEAGUE OF PHILADELPHIA.



Co-operates with the CIVIL AUTHORITIES in enforcing the laws, and with the evangelical CHURCHES in extending the influences of the GOSPEL.

The Chinese Mission at No. 929 Race Street, near a heathen temple, is under the auspices of The Christian League, and seeks to promote the social, moral and spiritual welfare of these strangers in our midst, and invites the co-operation of Christian men and women in this hitherto neglected work.

The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

For information and literature apply at office, northeast corner Chestnut and Seventh Streets, where all complaints will have prompt attention.

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Of Circumstance
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NATURAL FOOD.

For Highly Organized People.

How to select food that will make a sick body well is a problem. There are food experts that make that question the study of their lives; to know what the human body is built of, and just where to look for the nerve elements in the grains, fruits and other forms of food furnished by Mother Nature.

The food Grape-Nuts was originated for a reason, and with the above facts in view. It is perhaps the most popular food on the American table to-day, for while it has been in use but a little over a year, many of the best people have discovered its unquestioned value.

It is predigested and ready for immediate assimilation. It is also thoroughly cooked at the factory, and therefore ready for instant service. Grape-Nuts can be digested by a child in arms, and is appreciated by the athlete because of its flavor and strength. Sold by all first-class grocers, and made by Postum Cereal Co., Ltd., at their factories in Battle Creek.

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Makes a Pie That Melts in Your Mouth

Those who know Libby's delicious Mince Meat never bother with the labor of making a winter's supply of home-made.

Libby's is so convenient, wholesome, pure.

Put up in packages enough for two large mince pies.

Ask your grocer or write

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Drop a postal for booklet, new edition,
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By Rev. A. M. Hills. Beautifully illustrated. Enriched by over thirty choice songs. Replete with apt incidents. So far as we know, it is the best new book for the young on earth. Over 200 pages. Price, 80 cts.; 4 copies, \$2.40.

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How people perish in it. How they may be rescued. By Martin Wells Knapp. This is a choice book for the young. It is written in a style attractive and easily understood. It is illustrated by the striking Chart, "WRECKED OR RESCUED—WHICH?" It is worthy of a place in every home and Sunday-school. Price, 50 cents.

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THE BANK OF HOPE.

It is well to draw upon the bank of hope, as well as upon the bank of experience. When thy cup is full of sorrow, and thy face is covered with shame, and not a ray of light fall on thy dreary pall, remember that there is a history full of grace behind us; and it is all wrapped up in the name of Him who is the hope of every contrite heart. But take good heed that your hope is not a vague hope. See that you believe in God firmly, and that you lay hold upon an actual promise of His Word, on some statute of His kingdom, very tightly; for then you may hope to your heart's content. Though you cannot see the way of deliverance, you can feel that the Lord holds you by the hand. Now plead with him: "Lord, Thou art my only hope. Thou knowest I have no hope anywhere else. I am clean driven to despair, except Thou look upon me in grace." This is good pleading. Every one has a hope somewhere. To the miserable there remains no other medicine. Deprived of this, the sufferer would grow desperate, and his melancholy would drive him to the verge of madness; but there is a hope of some kind in every man's bosom.—C. H. Spurgeon.

A SUGGESTION ABOUT WILLS

The time to make a Will is when one is in good health, and in the possession of his or her faculties, then there can be no contest from dissatisfied heirs as to mental condition, ability, etc.

If you want to consult about making a will, or wish to leave one in safe-keeping, the services of

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Mason's Health Defenders.

At the very first pang of indigestion swallow one of **Mason's Yellow Tablets**—the relief is marvelous.

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**Cleanses and
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Sore Throat,
Coughs, Colds,
Bronchitis,
Asthma,
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**Relieves
Pain**

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Take Horsford's Acid Phosphate.

DR. PATRICK BOOTH, Oxford, N. C., says:
"It acts admirably in insomnia, especially of old people and convalescents."

OUR POPULATION IS 75,000,000.

Fifty Thousand Enumerators Must Gather the Census in a Month.

In June of next year the people of the United States will be counted for the twelfth time since the establishment of our government. "It will require about 50,000 enumerators," writes Clifford Howard, in the November "Ladies' Home Journal," "To take the census, and their work must be finished in one month's time, or by the first week of July, 1900. That means that about 75,000,000 people must be recorded in thirty days, or at the rate of two and a half million a day. The rate will be even greater than this, however, for in towns and cities of 8,000 inhabitants the enumeration must be completed within two weeks. The enumerators will not be permitted to have any assistance in the work; it must be done by them in person, except in such sections of the country as contain a great many foreigners, where the employment of interpreters will be allowed, as otherwise it would be next to impossible to secure the necessary data. The enumerators will be paid for their services in accordance with the amount of work they are called upon to do."—"Ladies' Home Journal."

A stated meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society will be held at the residence of Mrs. Matthew Baird, Merion, Pa., on Sixth day, Eleventh mo. 24th, at 3.30 P.M. Address by Charles R. Erdman, of Germantown.

Elizabeth C. Winn, Secretary.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade-mark. Cylinder tops are etched in the glass—"MACBETH PEARL GLASS"—another trade-mark.

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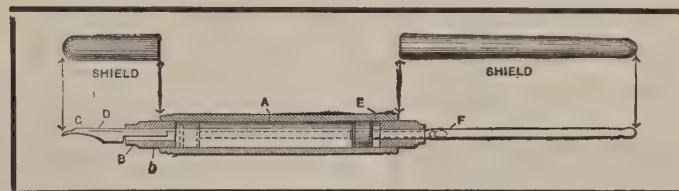
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No Leaking



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The Price of this Pen is \$3 00

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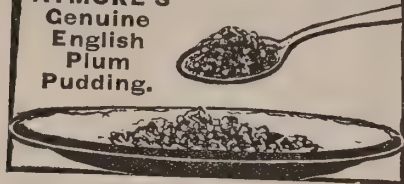
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This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

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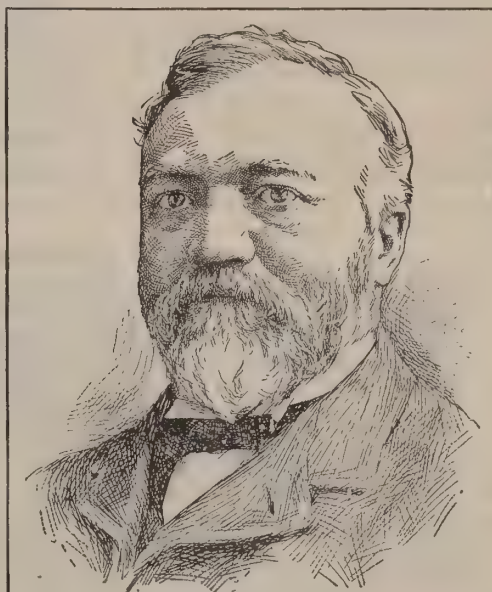
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By DR. CYRUS EDSON.

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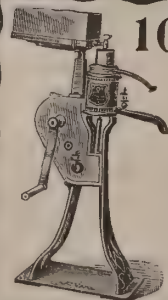
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The American Friend

Vol. VI

ELEVENTH MONTH 30, 1899

No. 48

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William Penn and George Fox in a meeting in Rotterdam. See page 1133

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The American Friend

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"That they all may be one."*

VOL. VI.

PHILADELPHIA, ELEVENTH MONTH 30, 1899.

No. 48.

PUBLISHED WEEKLY BY
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RUFUS M. JONES, EDITOR.

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A HOPE AND A PEACE.

"There is a hope that cometh after sorrow,"
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon to-morrow,
But calmly on a tempest that is stilled.

A peace which lives not now in joy's excesses
Nor in the happy life of love secure;
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.

A peace there is, in sacrifice secluded;
A life subdued, from will and passion free;
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane.

—Author not known.

HOW A QUAKER SHOULD MEET THE PROBLEMS OF OUR TIME.

EVERYBODY who lives with his eyes open, and who studies at all the tendencies of the times, knows that we are passing through a crucial epoch in the history of religious life and thought. No single period in human history has been marked by such momentous discoveries in the realm of nature, or by such transforming advances in knowledge as this last half century has seen. But while the scholars have been solving the riddles of our visible universe, they have at the same time brought before us new and more difficult questions concerning eternal and spiritual things. Christians have been compelled to face stubborn facts, and some have suffered shipwreck of their faith because they saw no way to adjust the old to the new, or to keep the new wine in the old bottles.

There have been various ways of meeting what is often called "modern thought." One course has been to defy it or ignore it; to call it bad names, and to refuse it any place or influence in religious matters. It is the same position which the Catholic Church took at the time of the "reawaking" in the fifteenth cen-

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Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

tury—a position which proved in the end disastrous and almost destructive to the church, as it always must. It never does to defy or ignore the tendencies of thought. Whether right or wrong they must be reckoned with clearly and intelligently, and not blindly.

Another course has been to go back to an excessive ritualism and reliance on church traditions. This appears in what is called the "high church movement." It is a revival of mediævalism and priestly authority. Seeing faith threatened by the tendencies of thought, its leaders fall back on the "sacred traditions of the church," and bring in again a religion which is dangerously near superstition, and which, to say the least, is more dangerous to spiritual Christianity than modern thought could possibly be.

The trouble is that neither of these two classes of Christians meet "modern thought" with any constructive principle. It is an irrepressible conflict, and with either of these two methods religion is bound to suffer, ultimately, in the shock.

Now there is a fundamental, constructive principle in Quakerism which enables us to meet the problems of our time safely, and to be the prophets of the era IF WE ONLY WOULD.

We have always taught that religion should be a personal, immediate relation between God and man; that salvation begins with a new creation in the man, wrought directly by the living Christ, and that the whole spiritual work is witnessed in the consciousness of the believer and in his changed life. It is a "demonstration" which can no more be doubted or shaken than the surest law of science can. We test every fact of religion in our own souls, and prove its truth in experience. Does any person doubt the Divinity of Christ? We say, "See the divine work He has

wrought in us through the power of His resurrection." Does any man question whether there be any Holy Spirit? We say, "We know by personal experience that He reveals Himself in us and gives us strength to overcome in the midst of temptation and struggle." Does any one attack the inspiration of the Bible? We say, "We test its inspiration by the way it inspires us and by the effect its message has upon our lives. We know God speaks through it, for we find Him in it."

The Quaker again realizes that the whole end and purpose of Christianity is to bring men to God and to make them consciously sons of God. It is God's method of making "new creatures." It makes no difference what the conclusions of science may be about any fact whatsoever—whether it deals with the origin of the world, the beginning of the human race, the authorship of the Biblical books, or the law of gravitation—we have one single question to ask, viz., Is there any way for men to come to God and to become sons? And we answer—no matter what science or modern thought may say in its field—"Yes, Jesus Christ is the Door. Through Him God has come to us, and through Him we have come to God, and now 'He has sent forth His Spirit into our hearts, whereby we cry, Abba, Father.'" It is a beautiful, a glorious experience of fact, and the soul that realizes its meaning will see that it lies beyond the touch of any scientific discovery. Let us become apostles and prophets of this constructive truth that God is still revealing Himself to human hearts, and demonstrating His transforming power in every life which opens itself to Him. This kind of FAITH IS THE VICTORY. We do not speak for modern thought, but we do speak for a kind of Christianity which lies beyond the reach of the thought which now is or that which is to come. The gates of Hades cannot prevail against a religion which builds on this CONSCIOUS FAITH in the Son of God.

UNIFORM DISCIPLINE.

AN editorial in the Philadelphia "Friend" for Eleventh month 18th, under the caption, "A Liberty for Bondage," opposes the adoption of a uniform discipline for all the yearly meetings, no matter what the provisions of such discipline may be. The ground taken is that they who are united to Christ are united to each other, and He becomes constitution enough, and the conclusion is drawn that the preparation of a uniform discipline "is a confession of the weakness both of a disintegrating liberty and a disintegrating bondage." Whatever force there may be in this argument certainly applies equally well, and, we believe, with more force, to the adoption of a discipline by a single yearly meeting. If the position taken in the ar-

ticle is a true and safe one, there should be no bond but that of the Spirit, and no written constitution or visible authority which could ever come between the individual and the Spirit. We do not care to comment upon this position. But we have been much interested to find this week from meeting records that Philadelphia Yearly Meeting made a proposition in 1805 to New England and New York Yearly Meetings that their three disciplines should be made uniform. The following extract is taken from the records of the Meeting for Sufferings (now called Representative Meeting) of New England Yearly Meeting:

"The Committee on General Services made the following report, which was adopted for a minute of this meeting:

"The Yearly Meeting of Philadelphia, having expressed a concern, that our disciplines should be as uniform as may be, and it being a desirable object to this Meeting, we commit the subject to the attention of the Meeting for Sufferings, to correspond with the Committee of that Meeting, and the Meeting for Sufferings in New York, on the subject to ripen the same for the consideration of our next Yearly Meeting.

"Extracted from the Minutes of our Yearly Meeting held on Rhode Island by adjournments from the 16th. to the 19th. of 6th. mo. 1805.

By Obadiah Davis, Clerk this year.

"Which being considered, Moses Brown, Thomas Arnold, William Rotch Jun. and Samuel Rodman are appointed in conformity thereto, to transmit our Discipline to the Committee in Philadelphia, and the Meeting of Sufferings in New York, and communicate our unity with the proposition so far as local circumstances may admit, and in an especial manner, that our Discipline, as respects personal rights may exhibit a strict uniformity, and report their proceedings at our next meeting.

"Smithfield R. I. the 12th. of the 2d. mo. 1806."

New England was evidently ready to fall in line with the plan, while New York Meeting for Sufferings reports to New England, 9th of 12th mo., 1806, that they feel a hesitation about accepting the idea. There seems to have been no thought in 1805 in Philadelphia that a uniform discipline which brought the practices and methods of our branch of the church into harmony and unity was "a confession of the weakness both of a disintegrating liberty and a disintegrating bondage!"

EDITORIAL NOTES.

OUR friend, Daniel Hill, passed away on the 15th of this month. His death removes from among us one of the interesting figures of the present generation, and an untiring worker. He early espoused the cause of peace, and his faith and zeal were almost unbounded. He was never too old to throw himself into any movement which might possibly help bring the new era of peace on earth. He was always interested in a practical way in the production and dissemination of Friends' periodical literature, and he has probably for half a century been a messenger of the gospel of Christ. He was, in a most genuine sense, a good man. We shall hope to have an adequate account of his life in due time.

THE picture on our cover this week is a section of a picture representing a Quaker meeting in Rotterdam. The original picture was painted by the Dutch artist, Egbert Hemskirk. The figure on the right is supposed to be George Fox, and the one in front, with one foot on the step, is William Penn. The artist dresses them both in Dutch garb, and the picture is somewhat of a caricature, though the artist was a contemporary of these two Quaker apostles, and for that reason the picture is worth consideration.

We have taken the picture, by permission, from Sidney George Fisher's interesting book, "The True William Penn," recently published by J. B. Lippincott Company, Philadelphia.

GENERAL CHURCH NOTES.

It has been reported that the Mormons will build a temple in Louisville, Ky.

Brazil, which is usually thought of as a wholly Catholic country, has a large body of Protestants of different denominations. The number is estimated at about 200,000.

The Presbyterian Church raised \$140,000 for missions last year, and has representatives at work in the New Hebrides, Trinidad, Demarara, India, China, Korea, Formosa, and among the Indians of the Northwest.

The Sultan of Turkey has issued an irade granting clemency to the Armenians. The cause which has prompted this, and its meaning, do not appear to be entirely clear, though it probably has a political significance.

Dr. R. S. Storrs, pastor of the Church of the Pilgrims, in Brooklyn, has recently resigned, after a pastorate of fifty-three years. He, with one other minister, was the oldest settled pastor in the Congregational denomination in the East.

In Egypt, with a total population of 9,734,000, the British and Foreign Bible Society last year circulated 23,705 copies of the Bible, or portions of it. Besides these, 60,000 copies of religious books and tracts were distributed in different parts of Egypt.

The Protestant awakening in France is so pronounced that the Reformed Churches of that country are unable to supply pastors for all the demands made. A year ago an evangelist was sent to a village called Le Monteil, where for a long time there has not been a single Protestant Christian. In the vicinity are a hundred monasteries and convents, and the place has been a veritable Catholic stronghold. In the short space of twelve months this minister had gathered together a Protestant congregation of one hundred and fifty persons, and had firmly entrenched himself in the affection of his people. He has also been besought by the people of twenty-two neighboring villages to come and preach to them the Gospel.

FOR THE AMERICAN FRIEND.

WESTWARD THE COURSE OF QUAKER EMPIRE TAKES ITS WAY.

BY JOSHUA L. BAILY.

Kansas Yearly Meeting was held in the Tenth month of this year, at Wichita, Kansas—a busy city of about 20,000 population, where not many years ago there were only the Indian and buffalo. About midway between the eastern and western boundaries of Kansas, and ten railroads diverging therefrom to as many different points of the compass, Wichita is easily accessible from all parts. Many of the Friends, however, came to the yearly meeting in their own conveyances. This was especially the case with the Friends from Oklahoma—about forty in number—who came in their great white canvass-covered farm wagons—men and women, parents and grandparents, little children and babes in the arms of their mothers. They came from 100 to 120 miles, or three days' journey, bringing with them provisions, cooking utensils, etc., in their wagons, and with two small tents they found sufficient shelter near where the yearly meeting was held, and their horses were tethered beside them. There were also a number of Friends from the Indian Territory, and among them several Indian Quakers of the Modoc and Sac and Fox tribes—altogether a very interesting group.

IN JOINT SESSION.

The yearly meeting was held in the assembly hall of the Friends' University—an institution about which I will have something to write hereafter. This hall comfortably seated about nine hundred persons, and this was about the number of persons usually in attendance. The men and women met in "joint session." For the most part they were the representatives of an agricultural community. Not so many as a half a dozen either of men or women wore the distinctive garb known as "the plain dress," so nearly universal among Friends of less than half a century ago. The men usually dressed in grey. There was very little "broadcloth" in evidence, while the women wore every variety of fabric and color, regard for utility and economy evidently having had chief consideration.

The sessions of the meeting usually commenced by the singing of a hymn started by some one in the audience and it was noticeable that before the singing had quite concluded those standing about the doors had taken seats and the meeting had settled into quietness. Then, after a brief devotional silence, some one offered prayer. A further period of silence ensued, and the clerk proceeded with the business of the meeting. Both the singing and the prayers seemed to me without pre-arrangement.

YEARLY MEETING CLERKS.

The clerkships of the meeting differ from what is usual in the East. There are four clerks, having the following special functions: Presiding, recording, reading and announcing. The two positions first named are filled by men and the others by women.

For the most responsible of these positions the present incumbent, Edmund Stanley, has eminent fitness. Late State Superintendent of Public Instruction, he is now president of Friends' University, and an acknowledged minister. His conduct of the business of the meeting was marked with quick intelligence, becoming dignity and Christian courtesy.

It is made the duty of the presiding clerk to introduce the business of each session, to direct to a large extent the course of procedure, and to sum up and announce what he believes to be the sense or judgment of the meeting as to any subject which has been under consideration; and having so announced, if the meeting is satisfied therewith, the recording clerk makes a minute accordingly. Occasionally on matters of minor importance the clerk would ascertain the judgment of the meeting by requesting a show of hands; thus little time was wasted, but on matters of more serious import conclusions were reached, after full consideration and discussion, in the manner which has always obtained in business meetings of the Society of Friends. It was gratifying to notice that there did not appear to be any parties in the meeting; none appeared to have private or selfish ends to gratify. The expression was not confined to a few. None seemed to wait for the leadership or dictation of another. Men and women, old and young, participated with an equality of right, and yet with the utmost deference to age and experience, and in brotherly love and condescension.

WELCOME TO VISITORS.

It should not be omitted to mention that at the opening session, immediately after calling the names of the delegates from the quarterly meetings, the credentials of the visiting ministers and others were read, each being requested to rise in his seat as his name was announced, and thus were they individually presented to the meeting. The presiding clerk, on behalf of the meeting, extended a cordial welcome to the visitors from other yearly meetings, including some who were present without credentials, and invited them to participate in the business and exercises of the meeting. On the spacious platform, and immediately in the rear of the clerks' tables, there were a dozen chairs or more which were occupied, not by the ministers and elders of Kansas, but by the visitors from other yearly meetings, for whom these seats were always courteously reserved.

EPISTOLARY CORRESPONDENCE.

The epistles from other yearly meetings, which were read two or more at a session, brought to view the condition of the Society in its widely scattered fields of service in this country and beyond the sea, and awakened a lively interest in the meeting. The presiding clerk commented in a very appropriate and impressive manner upon the evidence afforded, that although living in countries far separated, under different forms of government, and under very varying circumstances, we were one Society—one in faith, one in doctrine, and united in upholding before the world the great principles and testimonies which had dis-

tinguished our portion of the church from the beginning. The number of epistles read was fifteen, embracing the whole sisterhood of yearly meetings in this country and abroad, with but a single exception. I heard no allusion made in the meeting to this missing link, but in the interim between the sessions several Friends spoke to me of the deep regret which they knew was generally felt among their members that there was not closer church relationship between the Friends of Philadelphia and Kansas. They believed the absence of it was a loss to both. They spoke with grateful appreciation of the generous kindness shown by Friends of Philadelphia to many of them in years of drought and famine, but still more helpful did they believe it would be to them to have the brotherly counsel and Christian fellowship of those of so much larger experience in the church.

THE STATE OF SOCIETY.

In considering the State of Society it was noticeable that although report was made that the queries were read and answered in subordinate meetings, as directed, no formal or detailed answers were sent up to the yearly meeting, but they were for the most part in general terms. One of the quarters, however, reported that a meeting within its limits had been several times omitted "on account of the absence of the pastor." The occasion was availed of to administer timely admonition, and to set forth the views which the Society of Friends has always maintained in regard to the conduct of meetings for divine worship; that the presence of any one in the station of a minister was not necessary for the proper holding of a meeting of Friends; that meetings should be primarily for worship, and not to hear words, and that acceptable worship could be performed in the silence of all flesh. This timely counsel was well received by the meeting, as was manifested by many expressions of unity. Notwithstanding this and other exceptions which were causes of regret, the reports showed a generally healthful and satisfactory condition, and there were many expressions of thankfulness for the goodness and mercy which had crowned the year, and for the blessings, both spiritual and temporal, which had been showered upon this portion of the church. Some one started the anthem, "Praise God from whom all blessings flow," and the audience rose and joined therein with fervent heartiness. I think this was the only occasion when there was singing, excepting at the opening or closing of a session.

FRIENDS' UNIVERSITY.

One of the most interesting, as well as important, matters claiming the attention of the yearly meeting, was the report of the Board of Directors of "Friends' University, which showed an enrollment of one hundred and forty-four students, an increase of forty-two over last year." A lively interest pervaded the meeting, participated in by many of the members, as well as by several of the visitors from other yearly meetings. The directors recommended that a Twentieth Century Thank Offering for the benefit of the

University should now be commenced, to close with the end of the year 1901. The recommendation was adopted, and a subscription being immediately entered upon, about \$2,000 was secured. There are very few wealthy Friends in Kansas. It was most interesting and instructive to witness the earnest readiness of almost every one in the meeting to contribute according to his means, and I felt sure that many a contribution of \$5 or \$10 made on that occasion represented not the increment of invested funds, but the earnings of daily toil. Some may be disposed to think the title of "University" quite too pretentious. Kansas Friends, however, are not responsible for it. How they became connected with this educational enterprise may not be generally known to the readers of *THE AMERICAN FRIEND*. The facts, as I learned them, are well worth narration. The University building was erected a dozen or more years ago by the Christian denomination, of which the late President Garfield was a member, and to commemorate his memory the founder gave to it the name of "Garfield University." It is a very substantial edifice, five stories high, the first story of stone and the upper portions of pressed brick, 245 feet front by 175 feet in depth, and said to have cost over \$200,000. The founders borrowed one-half the cost (\$100,000) on mortgage, but failing to realize their expectations as to getting the enterprise on its feet, and being unable to pay the interest on the mortgage, the building, with its surrounding campus of 15 acres, was sold under foreclosure for \$50,000 only.

MUNIFICENT PROPOSITION.

The purchaser, a benevolent member of the yearly meeting, made to Kansas Yearly Meeting the munificent proposition that if they would assume the responsibility of establishing and maintaining the University he would convey to them the building and adjacent land, and in addition 300 city lots, all clear of incumbrance, with, however, the added conditions, viz., that no debt should be created; that none of the city lots should be sold until the expiration of five years, and that meantime the yearly meeting should raise an endowment fund of not less than \$50,000.

BEAUTIFUL FOR SITUATION.

The building and campus occupy an elevated plateau about two miles from the center of Wichita, and having connection by trolley road. The location is in every way convenient and desirable. Although now known as "Friends' University," the name "Garfield University," cut in stone on the face of the building, is likely to remain there, at least until after the conditions have been fully complied with. That these generous conditions will be complied with, there should be no doubt. Indeed, I felt satisfied, from the earnest interest and enthusiasm manifested on the occasion already referred to, that there would be no failure on the part of Kansas Friends to secure this magnificent educational foundation. They will, however, have to look to their fellow members in other yearly meetings for aid to secure the endowment fund, and surely their

own praiseworthy and self-denying efforts to do according to the extent of their own ability should command for them the generous recognition of those blessed with larger means.

RESPONSIBILITY INVOLVED.

Perhaps every one has not duly considered the great responsibility now devolved upon Kansas Friends, and the still greater responsibilities which, by reason of geographical and other conditions, are likely to devolve upon them in the very near future. Within the lifetime of some who are now living, the center of Quaker population of this country was in Philadelphia. In the second quarter of the century it passed rapidly westward, and reached Indiana, and the tide is still westward bound. More than half the membership of the Society of Friends in this country—indeed, if the most recent statistics are reliable, more than half the membership of the Society of Friends in the world—is to be found within the limits of the four yearly meetings—Indiana, Western, Iowa and Kansas. Indeed, the membership of the last named (Kansas) alone nearly equals in number the membership of the three ancient yearly meetings of New England, New York and Philadelphia. If any one will take his map and observe the geographical position of Kansas, and take note of the steady increase in the Quaker population of that State, as well as of Oklahoma, and even the Indian Territory, and notice especially the location of the city of Wichita, he cannot fail to be impressed with the fact that this late "garden of wilderness," if not already, is soon to become a most important center of Quaker education and influence.

THE GOLDEN GRAIN.

I was told, and have reason to think the statement correct, that the eight counties immediately surrounding Wichita produce more wheat and oats and corn than any other eight contiguous counties in the United States. The farmers of these favored counties may justly felicitate themselves upon the magnificent yield of their fertile fields. But in the same region there are fields of quite another class—some of them much neglected, but which, under proper culture, would yield even more magnificently. The moral and religious training and education of their youth to fit them for Christian citizenship would be of inestimably greater value to the State than all this wealth of golden grain.

Ardmore, Pa.

For *THE AMERICAN FRIEND*.

IMMORTALITY.

What mystery is this that I behold?
Such silence and such stillness do enwrap thee
That men say death, at last, does thee enfold.
Ah, no! 'tis life, the life of vast eternity.

Now stretch thy gauzy wings and fly away,
And teach me thus the tears to brush aside
For loved ones that once walked this toilsome way,
Forevermore with Him will safe abide.

AMY E. JOHNSON.

For THE AMERICAN FRIEND.

"NARRAGANSETT FRIENDS' MEETING IN THE EIGHTEENTH CENTURY." *

BY AMELIA MOTT GUMMERE.

Any story of Quakerism that is told with true appreciation of Quaker aims and ideals must be penned by one who approaches his task from within the pale. There are subtleties of the spirit too vague for the outsider to grasp, which yet must be present, or the tale is told in vain. The Quaker has his picturesque as well as his utilitarian side. Fiction has failed to represent him. So far, the best pictures of the early Quaker have been historical sketches in which he has described his own environment in the quaint, terse phraseology of an earlier day.

In the very interesting volume under notice, the Narragansett Quaker has received his due at the hands of a sympathetic descendant, whose heart responds to his stern convictions of duty, and whose eye sees the picturesque. The opening chapter on "Quaker Beginnings" is a good description of the early New England to which the Quakers came; and the Boston martyrs, notably Mary Dyer, receive a just tribute. President Hazard points out in a few words the feeling that all the English settlers possessed in greater or less degree—that the world was not God's, but the devil's, and that in coming to a new country inhabited by heathen, they came to the territory of Satan. They therefore made ready to combat all the powers of evil. When the Quakers arrived, not long after them, with their message of the "Light," declaring that conduct, not doctrine, was to save men's souls, such vital differences rebuked their cruel creed, and history tells the tale of woe.

Rhode Island welcomed the Friends more naturally than Massachusetts. The disaffected from all the colonies flocked to that atmosphere of religious toleration surrounding Roger Williams. It was indeed a strange community—

"A motley host, the Lord's debris,
Faith's odds and ends together."

This author regrets that George Fox and Roger Williams did not meet. They must have recognized the nobility of each other's nature had Providence thrown them together. Convincingly, but in language that leaves something to be desired, she says: "There must always be the two orders of men—the intuitive seer and the logical reasoner. Both these men have their noble share of the world's work, and in the case of Fox and Williams, both made a distinct contribution to the spiritual life of mankind—Fox with his devout and keen perception of divine immanence in the indwelling spirit, and Williams with his new doctrine of the freedom of man's conscience from "inforcements." These two should certainly have found points of contact in an age which is the fruit of both their teachings."

How welcome to Fox must have been his apprecia-

* "Narragansett Friends' Meeting in the Eighteenth Century," by Caroline Hazard, president of Wellesley College, Houghton, Mifflin & Co., Boston.

tion in the new colony, after his stripes and bonds in the mother country! His visit, which extended to the south, settled and established meetings in Rhode Island, and occurred in the spring and summer of 1672. The colony was but three years old when the first Quakers came to it, in 1658, from Burlington, in Yorkshire, in the "Woodhouse," Robert Fowler, Master. In passing, it may be noted that the same town sent the first shipload of Quakers that settled on the shores of the Upper Delaware, five years later. It was not, however, until 1699 that Rhode Island Quarterly Meeting was established, including the Monthly Meetings of Rhode Island, Dartmouth and Narragansett; and there are no records of Friends' meetings on the west side of the Bay until 1702, when Greenwich was established, which included Narragansett. This delay was caused by the rival claims of both Connecticut and Rhode Island to the land, and the controversies of two opposing companies of purchasers, both of which contained men active in Quaker persecution. Narragansett was at first called Kingstown, soon changed to Greenwich; it included all Friends from Narragansett to Providence.

The picture of the homely, everyday life among these conscientious people; their care over the bodies as well as the souls of their members; their hard life in the bleak New England winter, when going to meeting became almost an act of heroism; their travels even to distant London with the gospel message, and the welcome given the stranger from that headquarters of Quakerism—all this is pictured in the quaint records which are so graphically set forth. Friends had to struggle with "fanatics, ranters, deists and infidels," comprehensively described as "Newlites" in the early minutes. Several members were dealt with for pulling off the hat in time of prayer in the congregation of these "Newlites." The censure was probably for their recognition of the discountenanced sect, and not, as Caroline Hazard evidently thinks, for the removal of the hat itself; an act of worship in time of prayer recommended by Fox, and practiced by all early Friends. The hat was at once replaced when the prayer ended, and its removal was a tribute to the orthodoxy of the suppliant. Its removal, therefore, in a "Newlight" meeting was a grave offence.

Attention is drawn to the respect given women in the meetings of these Friends, although it is an error to say that George Fox set up separate business meetings for women. In point of fact, they did not exist until established in London in 1753. The women's meeting receives an unique tribute to its efficiency in the minute which Thomas Hazard drew up in 1771, in reply to certain "lines" received from Nine Partners' Monthly Meeting, intimating that it was not their practice to receive women Friends unless their certificate was signed by the clerk of the men's meeting as well. The South Kingstown men gallantly reply:

"Therefore in Condesention to our friends of the Monthly meeting at Nine partners we do hereby direct the Clerk of this meeting to signifie to sd monthly

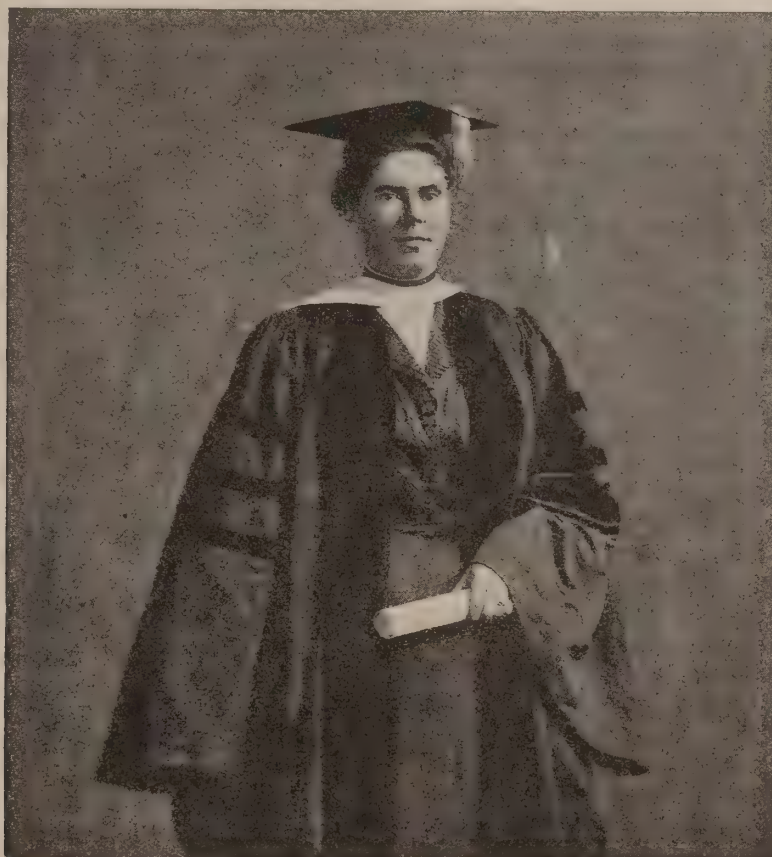
meeting that we have neither precedent nor Discipline amongst us for such a practice, neither do we think it Convnant (convenient) So far to Degrade our women's meeting. But to Let them have the use and exercise of our Discipline as occasion may call for it in Conducting the affairs of their meeting not Desiring the Preheminance when Truth admits of none But believing that both male and female are all one in Christ Jesus. (Signed) Thomas Hazard Clerk this time.

"1st day of ye 4 mo: 1771."

Many of the prosperous Friends of Rhode Island

cupied as a hospital. The "the good order of Friends" was, however, strictly observed, and by the end of the eighteenth century the meeting was settled;" "they had the tradition of piety and right living behind them; they knew the truth, which had made them free. Here was an organized representative government, equipped for work, and with the vital spark of life."

Every book which sets forth a vivid picture of the noble work accomplished in the world by Friends should be warmly welcomed. The day is rapidly approaching when lines are to be less clearly drawn between the sects, and the work of George Fox and his



CAROLINE HAZARD.

were slaveholders, and the chapter on slavery is an interesting summary of the views held by most Friends on the subject. The visits of John Woolman, in 1740, and again in 1760, were fruitful in results. The first recorded testimony against slavery was that of Richard Smith, who presented a paper (given in full in the appendix), dated 28th 11th mo., 1757, stating his reasons for the manumission of a slave girl. The year 1786 saw the last slave freed, two years after the Emancipation Act passed by the Rhode Island legislature, although the meeting had long before declared itself as a body clear from "the detestable practice of enslaving mankind."

The final chapter on the Revolution shows similar experiences to those of other meetings in such trying times. The meeting house at South Kingston was oc-

cupied as a hospital. The "the good order of Friends" was, however, strictly observed, and by the end of the eighteenth century the meeting was settled;" "they had the tradition of piety and right living behind them; they knew the truth, which had made them free. Here was an organized representative government, equipped for work, and with the vital spark of life."

One thorn of experience is worth a whole wilderness of warning.—Louree.

When I consider what some books have done for the world, and what they are doing; how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven, I give eternal blessings for this gift, and thank God for books.—J. F. Clarke.

THE QUAKERS IN PENNSYLVANIA.*

THERE has been in recent years an increasing interest in the contribution which the Quaker made to the development of our history and our system of constitutional government. The real William Penn has been re-discovered, and we are beginning to get back, by the historical method, into the life and atmosphere of the times of the holy experiment. Isaac Sharpless's two volumes on Quaker Government have been valuable contributions to the study of this subject, and nobody who cares for the facts can afford to leave these two books unread.

The second volume, which has been recently issued, deals with the position and work and sufferings of Friends during the critical years of the Revolution. No people could well have been put in a harder strait than were these Pennsylvania Friends, with their conservative attitude toward existing government and their conscientious opposition to war. The inner history of these years, built out of contemporary records and first-hand matter, is not only valuable for all future historical work, but it is intensely interesting as a piece of history and human struggle under difficult situations. Some of the chapters appeared originally in *THE AMERICAN FRIEND*, and we heartily commend the whole of the book to our readers.

John Fiske needs no introduction as a writer of American colonial history; his successive volumes on the life and history of the colonies have been eagerly welcomed, and stand among the best historical works in our rich American literature in this department. His study of Quakerism and the Quaker movement in these present volumes is sympathetic and appreciative, and one could hardly wish for a more interesting story of the practical working out of the Quaker idea of society and government than is here given.

"Quakerism," he says, "was the most extreme form which Protestantism had assumed. In so far as Protestantism claimed to be working a reformation in Christianity by retaining the spiritual core and dropping off the non-essential integuments, the Quakers carried this process about as far as it could go."

Speaking of George Fox's principle, he says, "The basis of his teaching was the belief that each soul is in religious matters answerable not to its fellows, but to God alone, without priestly meditation, because the Holy Spirit is immediately present in every soul, and is thus a direct source of illumination." Then he proceeds to show what practical consequences flowed from this central belief. He concludes rightly that the Quakers "believed it their business to reform the whole of Christendom, not to gather themselves into some quiet corner where they might worship unmolested. They were inspired by an aggressive missionary zeal which was apt to lead them where their company was not wanted." They came not to minis-

ter unto sound Rhode Island, but unto sick Massachusetts. The Puritan theocracy was their man of sin."

He is again undoubtedly right when he says that it was largely due to the preaching of William Penn—a man of high social position and gallant bearing—that public opinion gradually ceased to confound the disciples of Fox with the rabble of fanatics which abounded at the time. The story of Penn's early life is admirably told. After a delightful account of Penn's memorable visit on the continent in company with Fox, Barclay and Keith, he says, "It was a renewal of Christ's teaching that religion is an affair of the inner soul, and not of externals; and there can be little doubt that the Christian ideal has been, on the whole, more perfectly realized among the Quakers than with any other sect of Christians."

The story of the colonization of New Jersey and Pennsylvania, and the attempt to realize the Quaker ideal in a practical society and state, are capitally told.

PROPOSED UNION OF FRIENDS' ACADEMIES OF KANSAS YEARLY MEETING WITH FRIENDS' UNIVERSITY.

While the late yearly meeting was in session at Wichita, a meeting was called of the members of the several boards of trustees or managers of academies to consider their relation to the University.

A committee was appointed to draft plans for bringing about the establishment of a proper system of education in the yearly meeting, and for co-ordinating the schools of different grades.

This committee presented such plans to an adjourned meeting of the academy boards, which, after considering them, agreed to invite the board of directors and the faculty of the University to meet with them in joint session to consider this important subject.

At this meeting the plans thus far considered were read, and to some extent discussed. While nearly all vocal expression was in approval of the suggestions offered, it was thought best to have the whole subject referred to a committee selected from the academy boards, the board of directors and the faculty of the University, to consider and formulate plans for accomplishing the desired purpose, and bring them forward for consideration at next yearly meeting.

The following constitute the committee: William B. Morgan, chairman, Lowell, Kansas; Prof. J. Edwin Jay, secretary, Wichita; President Edmund Stanley, Wichita; John G. Kirby, Wichita; John Howard, yearly meeting superintendent of education, Wichita; Margaret H. Miles, Lawrence, Kansas; Dillon H. Dillon, North Branch; Charles C. Brown, Tonganoxie; Josiah Binford, Haviland; David L. Davis, Hesper; David A. Curl, Washington; Frank Veach, Kiowa, Kansas (Stella); James M. Davis, 21 Washington Place, New York City, N. Y.

The names of the members of this committee are published that all persons interested in this important subject may be free to communicate with them.

The suggestions of the first committee mentioned,

*"A History of Quaker Government in Pennsylvania." Vol. II., "The Quakers in the Revolution," by Isaac Sharpless. T. S. Leach & Co., Philadelphia.

"The Dutch and Quaker Colonies in America," by John Fiske. Two volumes. Houghton, Mifflin & Co., Boston.

detailing plans for a basis of union, are herewith appended for the consideration of the members of Kansas Yearly Meeting. It will be observed that they have been formulated on the assumption that the academies should become component parts of the University as much as the present preparatory department of the university is a part.

1. Each of the academies must first be freed from debt.

2. The titles to their real estate shall then be turned over to Kansas Yearly Meeting when the yearly meeting shall have acquired title to the University property at Wichita.

3. Each local academy board shall nominate one of its members, who, with the approval of the yearly meeting, shall become a member of the Board of Directors of the University.

4. These, with the other members appointed by the yearly meeting, shall constitute the Board of Directors of the University.

5. This Board of Directors shall have under their charge not only the appointment of the teaching force at the University, but also the principals of the academies entering into this compact, and the academies shall become component parts of the University, and the principals, consequently, members of the University faculty. We suggest that names like the following be adopted: Friends' University Preparatory, at _____, etc.

6. To make this bond of union vital the \$50,000 necessary to be raised, in order to secure the titles of the property at Wichita, with as much more as can be secured for this fund, shall be used for an endowment fund, whose income shall be applied towards paying the salaries of the University professors of faculty, thus enabling all these institutions to lower the prices of tuition.

7. The students of the academies shall be enrolled in the University catalogue as students of the University.

8. The University faculty shall arrange the courses of study for this educational system, and the examination and gradation of the pupils shall be uniform throughout the system.

WILLIAM B. MORGAN, Chairman.
J. EDWIN JAY, Secretary.

CORRESPONDENCE.

[A copy of THE AMERICAN FRIEND, containing the article on George Adam Smith at Northfield, by J. Walter Malone, was sent by one of our readers to George Adam Smith. He has sent a letter in reply, requesting that it be printed.—ED.]

Free Church College,
Lynedoch Street, Glasgow.
October 26th, 1899.

The article is a tissue of misstatement, both with regard to my own opinions and the facts of my invitation to Northfield.

To take the latter point—the invitation to me to Northfield was not given long ago, as the writer says, before my opinions were known, but by Mr. Moody himself while I was delivering the Yale lectures last April. I pointed out to him that my views did not coincide with his own on inspiration. But he pressed his invitation, and I went to Northfield, preached at his request, gave the commencement address at Mount Hermon School, and addressed the prayer meeting at the Northfield School. Mr. Moody was most kind to me. All my intercourse with that great and good man was a powerful inspiration.

As to my opinions, the writer of the article has given a totally false account. I take his statements one by one and deny them. They are all false. I do not deny inspiration to the prophets. I do not deny direct revelation from God through Israel to the world. My Yale lectures were delivered mainly for the purpose of proving that there was such a revelation.

Again, I have always pointed out how Jesus Christ fulfilled prophecy. I have never said, nor do I believe, that he "bore false testimony to the origin and infallibility of the scriptures." Again, the statement of the writer that according to my teaching "there was no supernatural Christ to be our Saviour" is absolutely false. He cannot have read anything I have written, or he would know that my belief in a real revelation of God in the Old Testament, and in Jesus Christ as the Son of God and Saviour of men is firm and clear.

Further, the "sample" of my lectures which the writer professes to give in my words is not by me. I never wrote or spoke those words, and they entirely misrepresent my teaching.

The article is so glaringly false that it will not mislead anyone who has heard even only a little of my opinions. But there are others who have had no occasion to hear me or read what I have written, and who may be misled by the article. Will you, therefore, do me the favor to have this letter inserted in answer to this attack of which I have been made the object?

Let me repeat—my whole interest in the Old Testament springs from the belief that we have in it a real revelation from God to men through Israel, and all the recent labors I have been busy with have had the proof of this as their end.

Of my faith in the incarnation and atoning death of our Lord Jesus Christ, I require, I hope, to make no assertion.

Yours, sincerely,

(Signed) GEORGE ADAM SMITH.

Every brave heart must treat society as a child, and never allow it to dictate.—Emerson.

Resignation,—not to a whirlwind of inexorable forces, not to a brutal fate or destiny, not to powers who cannot see or hear or feel, but to One who lives forever, and who loves us well, and who has given us all that we have—aye, life itself, that we may at His bidding give it back to Him.—Liddon.

The International Lesson.

FOURTH QUARTER.

Lesson XI.

Twelfth Month 10, 1899.

LESSONS IN GIVING.

Malachi 1: 6-11; 3: 8-12.

GOLDEN TEXT.—God loveth a cheerful giver, 1 Cor. 9: 7.

DAILY READINGS.

Second-day, Twelfth mo. 4.—Lessons in Giving. Mal. 1: 6-11; 3: 8-12.

Third-day, Twelfth mo. 5.—“As He is able.” Deut. 16: 9-17.

Fourth-day, Twelfth mo. 6.—The reward. Luke 6: 30-38.

Fifth-day, Twelfth mo. 7.—Christ's example. 2 Cor. 8: 1-9.

Sixth-day, Twelfth mo. 8.—A willing mind. 2 Cor. 8: 10-21.

Seventh-day, Twelfth mo. 9.—A cheerful giver. 2 Cor. 9.

First-day, Twelfth mo. 10.—Ready to distribute. 1 Tim. 6: 6-19.

Nothing is known in regard to the author of the short book known as Malachi. From the earliest times of which there is record, it has been thought by some to be an anonymous work. From the time of John Calvin the great majority of students have adopted this view. The word Malachi is nowhere else used as a proper name. It is thought to have been borrowed from chapter 3: 1, “Behold, I send my messenger before my face,” as the Hebrew word there translated “my messenger” is “Malachi.”

The exact date of the book is uncertain, though from the allusions and references in it, it can be placed without doubt after the return from exile, and after the rebuilding of the temple (1: 10). The reference to the “governor” (1: 8) indicates Persian rule, but not that of Nehemiah, because he tells us he would not accept gifts (Neh. 5: 14-18). The practice of marrying the heathen women is strongly spoken against (2: 10-16), and he complains that the tithes have not been paid (3: 7-12). It is exactly against these things that Ezra and Nehemiah speak, the former in 458 B.C., and the latter 445 and 433 B.C. It is therefore altogether probable that the prophecy was spoken just before 458, just before 445, or soon after Nehemiah's last visit. It is not possible to decide which of these periods best fits in with the conditions, but possibly it is the period just before 445.

Though Malachi is placed at the end of the Old Testament, it is probable that Joel was of a later date, and possibly the last six chapters of Zechariah and the book of Jonah.

The style of the book is prosaic, and quite different from that of Isaiah, Jeremiah and other earlier prophets. It is more argumentative, and partakes more of the nature of teaching. While there is a genuine prophetic spirit in the words, there is but little of “the poetic and rhetorical passion which throbs through the pages of the great prophets.”

The prophet calls his people to religious and moral earnestness, and lays great stress on the right observance of the rites and ceremonies, though he is careful to point out that these are “helpful only as they secure spiritual service.”

The prophecy opens with the statement of the great fact of the love of God for his people. This the prophet enforces by comparing the condition of the two nations, Edom and Israel—the one the descendants of Esau, the other of Jacob. The terrible overthrow

which had recently come upon Edom made the comparison telling, and one which the Jews long remembered. Compare 1: 3, 4 with Romans 9: 13. The lesson is now brought home to his people.

6. The argument is, if God is their father, why do they not treat him as such? “Priests.” The very ones who should set a good example are the chief offenders. A question is asked only for the purpose of being answered by the prophet himself.

7. “Polluted.” The bread they could not use themselves, they offer to the Lord; thus taking from the offering all the essence of sacrifice.

8. “Blind . . . lame . . . sick.” Animals which could not be used, they offer upon the altar, when the law said that offerings should be “without blemish,”—the best of the flock. “Governor.” They offer to the Lord what they would not dare to offer to the Persian governor.

9. As you would take a perfect offering to the governor, so you take to God the polluted bread, the lame and sick animals. Can you expect that He will regard your prayers?

10. “Oh, that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain.” Revised Version. It were better to have the temple closed and no worship than to have a false and hypocritical one.

11. “For from the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith the Lord of Hosts.” Revised Version. This translation, undoubtedly correct, differs from the Authorized Version in one particular; the verbs are singular, and represent the state of affairs when the prophet spoke, not what they were to be in the future. The whole context shows this to be what the prophet meant. It is well known that upon this passage, as wrongly translated, the Roman Catholics and the Ritualists rest their so-called Biblical authority for the use of incense; but as the simple statement of a fact it carries with it no authority for the practice. This passage also contains one of the most remarkable passages in the Old Testament, for it is an “emphatic acknowledgment that the one true God had those who served Him in spirit and in truth all over the world.” Compare Acts 10: 35; 17: 23, 26-29.

3: 8. “Rob God.” The prophet again, by question and answer, makes his point clear. “Tithes.” The tenth part of the increase of their property. “Offerings.” A general term including all the offerings which they were, by the law, required to make.

9. “Cursed with a curse.” This was because of their robbing God, as already described. Compare verse 11 and Deuteronomy 28. They were suffering from drought and from locusts. The neglect to pay tithes really sprung from unbelief in God; the paying the tithes would be the outward sign of a change of belief.

10. “Bring ye the whole tithe.” Revised Version. “Storehouse.” The rooms near the temple,

built for the purpose. "Prove me." Try me, put me to the test. "Open the windows." A poetical expression to show the fulness of the blessing which would follow a genuine return to the Lord."

11. A promise that the locust will be driven away, and that the fruit will ripen in season.

12. "Blessed." Better, "happy."

PRACTICAL THOUGHTS.

1. The "tithe" is an Old Testament institution. While many find it helpful to give at least a tenth of their income to the Lord's work, it should not be thought that the New Testament either requires a tithe or any fixed proportion of one's income or increase. What the New Testament does teach is that all the property of each individual should be held as belonging to the Lord, and that such part of it should be freely given as He seems to require.

2. 2 Corinthians 9: 7.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR TWELFTH MONTH TENTH.

THE INDWELLING PRESENCE.

Col. 1: 21-29; Gal. 2: 20.

Second-day, Twelfth mo. 4.—My Spirit within you. Ezek. 36: 25-31.
Third-day, Twelfth mo. 5.—I will dwell in them. 2 Cor. 6: 14-18.
Fourth-day, Twelfth mo. 6.—Shall be in you. John 14: 15-17.
Fifth-day, Twelfth mo. 7.—And I in you. John 15: 1-5.
Sixth-day, Twelfth mo. 8.—I in them, thou in me. John 17: 20-26.
Seventh-day, Twelfth mo. 9.—If Christ be in you. Rom. 8: 1-11.

A "mystery" in the New Testament sense is a thing which can only be known by revelation. Hence the gospel and the new basis of fellowship between Jew and Gentile provided by the gospel were mysteries. But the richest of all the revealed mysteries was that concerning the indwelling of Christ—"Christ in you the hope of glory."

"I live, yet not I, but Christ liveth in me," may be taken as the highest form of personal testimony ever written. The "I" life does not surrender easily to the supremacy of Jesus Christ. We are often more willing to receive his blessings than we are to receive Him. A blessing is something tangible, recognizable by our senses; we can measure it with our little measures, stretch out tape line out over it, and give its dimensions. But the spiritual senses are too dull to appreciate the presence of the Giver himself. It is still true that "there standeth one among you whom ye know not." We are like Philip, who wanted Jesus to show him the Father; who wanted some spectacular

demonstration that his outward senses could take in, and yet all the time the revelation of the Father was to be seen in Jesus Christ, and he knew it not.

Our spiritual senses can never become acute until we can say, "Yet not I." The "I" life of the natural man is carnal and deadens spiritual faculties, hardens out the Christ life, and asserts full sway in the inner life. So we can never know the reality of "Christ liveth in me" until the "I" life is crucified. It is not difficult in these days of enlightened thought to accept the truth of the Divine immanence as a Christian philosophy of life, which explains the mystery of the universe, but the statement, "Christ liveth in me," goes deeper than that. It is not mere intellectual apprehension of a satisfactory philosophy of life; it is profoundest heart harmony with that Presence. It is the accord of the moral and spiritual nature of man with Christ. It is the creation and development of a spiritual consciousness that is always sensitive to that Presence; it is a life that "draws its breath" in the fear of the Lord." (See margin of Isaiah 11: 2; also Hebrew text.)

Christ lives in us as the keeper of our lives. "Greater is he that is in you than he that is in the world." Then the realization of His presence brings to us the sense of rest, and the casting out of fear that is the torment of many lives. The shepherd psalmist cries out, "I will fear no evil, for thou art with me." How restful is this sense of the Divine indwelling.

Christ lives in us in the constant spiritual communion of our lives. "He that eateth me shall live by me." No outward bread and wine partaken once a week or once a month can be substituted for this blessed, constant impartation of the Christ life to us. Christ lives in us as the power of constant renewal and inspiration. Human nature, like a watch, runs down. Our bodies waste away daily, and are only renewed by food. Our spiritual life is not self-existent. Our energies flag; our inspirations evaporate; Christ within sustains courage, faith, love and hope. Christ's life in us is a perpetual power of transformation. Though the elimination of sin be ever so instantaneous, the transformation of character into the image of Jesus Christ is a gradual process. It is "from glory to glory." The glory of yesterday soon fades unless with open face we still behold the glory of our Lord. The making over of our selfish, impulsive, wilful, self-centered lives into the likeness of Jesus Christ transcends all creations of planets, suns and systems of worlds. They are the work of God's fingers; this is the passion of His heart. In the heavens He set a tabernacle for the sun, but in us He builds a tabernacle for himself.

Do not cheat thy heart and tell her,
"Grief will pass away;
Hope for fairer things to-morrow,
And forget to-day."
Tell her, if you will, that sorrow
Need not come in vain;
Tell her that the lesson taught her
Far outweighs the pain.

BALTIMORE YEARLY MEETING.

The Meeting on Ministry and Oversight met at 10 a.m., Eleventh month 10th. The spirit of prayer at once pervaded the meeting, and as one after another knelt in supplication, our hearts went out in unison with the petitions. "Let our meetings be begun, continued and concluded in the presence and power of God." "Bless us and make us a blessing." "Give us ready and attentive minds." "Prepare, humble, search and cleanse us."

Throughout the deep and spirited exercise of this meeting our attention was directed not to ourselves, our work, our responsibility or our consecration, but to God Himself—His presence, His power, His watchful care, His co-operation, His gifts, His calls and His service. A few of the salient points made by Friends who spoke to the business of the meeting were: "We must allow each other freedom." "Our responsibility is mutual, and extends not only to members of our own meeting, but to the neighborhood in which the meeting is located." "Congregations are largely responsible for the character of the ministry." "It is a tremendous responsibility to hold the truths committed to our society. Too many of us are like fruit jars, used for the preservation of truth, when we should have been promulgating truth."

We were admonished to be careful not to attempt to define too closely the fundamental doctrines. "If we uphold Christ we are upholding truth—truth springeth from the ground—truth is alive." "Our younger people need to be taught why we hold truths that seem to be out of harmony with other denominations. Our attitude should be aggressive and enthusiastic, not apologetic."

"Friends have accomplished the development of the strongest type of Christian character. A people taught to depend solely upon God is a people made able to withstand the strongest attacks, no matter from whom nor from whence they may come." A cordial welcome was extended to the visiting ministers.

The regular business session of the yearly meeting began at 3 p.m. with prayer by David E. Sampson. Anna B. Thomas and Abram Fisher spoke briefly, and Elizabeth Tatum and Anna D. Stabler offered prayer.

Minutes were read for James R. Jones, N. C.; David E. Sampson, N. C.; John M. Watson, Kansas; Edgar L. Requa, N. Y.; Caleb Jenkins, N. Y.; J. Robert Parker, N. C.; Sarah W. Newlin, N. E., and Abram Fisher, an elder from N. C.

The report of the Miles White Beneficial Society was read. About \$5,000 have been expended in aiding worthy individuals, assisting charitable institutions and for educational purposes.

An interesting statistical report was read. Our total membership is 1,212, nearly half of whom are males. Special interest attends this statement, as other denominations report their membership to be about 33 per cent. males.

Epistles were read from London, Dublin and Canada.

SEVENTH DAY.

The meeting gathered, as had been previously decided, in joint session. Prayer was offered by John M. Watson and David E. Sampson spoke of the importance of church business, our dependence upon the leading of the Spirit, and the need of spirit-filled men and women in all the official positions of the church.

The first three queries were read, with their answers, and an interesting discussion followed, in which our members and our visiting Friends took an active part. Much stress was laid upon attendance at our mid-week meetings. "We should train our children to believe that the prime object of life is to glorify God." "What we most desire for our children is what we get." Let us be careful that we desire the best things for them. "Our love towards one another represents our Christian life." "Women in their homes and men in their business have an opportunity to manifest a religious concern for those under their care which may be a telling example for the Lord."

Minutes read for Willis R. Hotchkiss and Arthur B. Chilson, Ohio.

At night a largely attended meeting listened to "The Story of the Canteen," told by Dr. Dunn, of New York.

FIRST DAY.

Bible schools were conducted at Eutaw Street and at Light Street. Largely attended meetings were held at both places. Also an overflow meeting at Eutaw Street.

Our visiting Friends and others were engaged in the ministry, but space forbids a report of inspiring sermons, to which we listened.

Meetings were held at the same places at 8 p.m.

At 3.30 p.m. a Christian Endeavor meeting was held at Eutaw Street. Officers were elected for the ensuing year. A number spoke on the topic of the day, and Micajah M. Binford spoke for fifteen minutes on "I am debtor—obligation; I am ready—consecration; I am not ashamed—courage."

SECOND DAY MORNING.

Prayer was offered by David E. Sampson and Rufus King. Anna D. Stabler, Micajah M. Binford and Rufus King spoke.

Minutes were read for Joseph James Neave, of England; Rufus P. King, N. C., and Micajah M. Binford, N. Y.

Many who were present testified to the blessing attending a former visit of J. J. Neave thirty-five years ago.

The fourth, fifth and sixth queries and their answers were read. The meeting was brought into deep and searching exercise.

"There is more at stake in maintaining a testimony to a free gospel ministry than we are accustomed to suppose. That we have had such ministry as that of Joseph John Gurney, Stephen Grellet and others of their stamp, is due to the fact that they belonged to a church in which the door was kept open. Their power was largely due to the fact that they were men—cultured men, men of business, men among men."

"The principles of the society of Friends are necessary to the nineteenth century. We have a message for this century for which we are individually responsible, and if we do not speak it, it will be given to someone else." "We must draw people to us on our own lines, mere methods will fail."

The subject of the use of intoxicants, tobacco, and the growing of tobacco gave rise to a serious concern, and at a later session a minute was adopted directing an inquiry into the use of liquor by our members, and advising monthly meetings to caution their members on the use of tobacco.

SECOND DAY AFTERNOON.

A minute was read for Benjamin F. Trueblood, Boston.

Epistles were read from New England, New York, North Carolina and the London general epistle.

The report of the Home Mission Committee showed activity in boys' clubs, girls' clubs, mothers' meetings, sewing schools, union Bible classes, visits to jails and penitentiaries, work among colored people, mission services, distribution of literature and visiting and relieving the sick and poor.

David E. Sampson presented the needs of the Blue Ridge Mission and Augusta Academy, in Davie County, N. C.

The Pastoral and Evangelistic Committee reported eighteen series of meetings.

Eli G. Parker and wife visited a number of country meetings and families.

Its members have been actively engaged in visiting the various meetings, but owing to the severity of the winter, the number of visits is not quite as large as in previous years. One meeting reported a series of pleasant Sabbath evenings, and another meeting a number of visits paid to colored missions.

At night Benjamin F. Trueblood gave a most interesting address on the recent conference at The Hague.

THIRD DAY.

Micajah M. Binford, Catherine Shipley and David E. Sampson were engaged in the ministry. Benjamin Trueblood offered prayer. This session was largely devoted to the subject of foreign missions. The Foreign Mission Committee reported that they had collected and distributed the sum of \$1,210.60, chiefly in mission work in Mexico, Japan and Palestine.

After the reading of the report opportunity was given to M. M. Binford to present the subject of the Ecumenical Conference, to be held in New York; to Benjamin F. Trueblood to explain the open door for service in Cuba, and to Willis R. Hotchkiss to present the needs of the African Industrial Mission. Our hearts burned within us as we listened to the thrilling words of these Friends.

The yearly meeting encouraged the committee to co-operate with other yearly meetings in the work in Cuba, so far as the

funds received by them shall permit. They were requested to take the matter of the proposed East African mission into serious consideration and report upon it next year.

The subject of judicial oaths engaged the serious attention of the meeting. We feel that we have an important testimony to bear, not only to the speaking of truth in judicial presence, but at all times. We are always in the presence of God, and while we rejoice that the form of the judicial oath has been so improved in Maryland, we trust that Friends will have upon their minds the coming of a time when a man shall be asked to testify truthfully because he is a man—God's man.

We have referred the question as to whether Friends may use the present improved form of oath to a committee, to report next year.

A greeting was read from our aged friend, Joseph Stanley.

Epistles were read from Western, Iowa and Kansas.

At night a devotional meeting was held, and the Pastoral Committee met.

FOURTH DAY.

Prayer by John M. Watson.

The Bible School Committee reported twenty-two Bible schools, with an enrollment of 564 children and 468 adults.

The Educational Committee reported that in addition to aiding individuals desiring college training and various monthly meeting schools, they have continued their practice of extending the length of the public school term in localities where there are no schools under our care.

Mary Mendenhall Hobbs presented the need of an additional cottage for girls attending Guilford College. The yearly meeting commended the cause to the liberality of our members.

The Committee on Temperance and Suppression of Liquor Traffic reported its members and others actively engaged in this work. At their request our representative meeting was asked to send a protest to President McKinley against the nullification of the Canteen Law.

The treasurer's report was read and approved.

FOURTH DAY AFTERNOON.

Epistles were read from Indiana, California, Wilmington and Ohio.

The minutes of the representative meeting were read. An interesting item was the mention of a bequest of \$3,000 from a person not a Friend for educational purposes.

Our Indian Committee, in their report, mention their appreciation of the continued active co-operation of Baltimore Monthly Meeting's Committee on Indian Missions, in support of their mission for Iowa Indians.

The Committee on Peace reported more general interest in the subject. A large and enthusiastic mass meeting was held in Baltimore last winter, to which this committee extended valued aid.

The needs of the Dukhobors were presented, and the cause commended to the liberality of our members.

FIFTH DAY.

A public meeting for worship was held at 10 a.m. Joseph J. Neave, Edgar L. Requa, Willis R. Hotchkiss, Mills E. Raiford, Clarissa F. Davis, Richard H. Thomas, Anna D. Stabler, Caleb Jenkins, J. Robert Parker, Abram Fisher and M. M. Hobbs were engaged in the ministry. Prayer was offered by David E. Sampson and by several in the body of the meeting.

We praise God for answer to our prayers, for His messengers and for His message—a message of enlargement, development and enrichment.

The Committee on Correspondence presented drafts of epistles to be sent to the various yearly meetings, also one to our absent members, and one to the children.

BIRTH.

MOSEFIELD.—To C. E. and Rosa A. Mosefield, of Alva, Oklahoma, a son, Eleventh month 12th, 1899.

MARRIED.

REES—STROMBERG.—At the home of the bride, Providence, R. I., Eleventh month, 9th, 1899, Seth C. Rees to Frida Marie Stromberg.

News from the Field.

Nathan and Esther Frame have been holding a series of meetings in the State of Maine, and have just finished a successful meeting in the city of Portland.

Amelia M. Gummere has a very valuable and interesting historical article on "Oxford and the Quakers" in the "Pennsylvania Magazine of History and Biography" for Tenth month. The article has been reprinted and published in an attractive pamphlet form.

Benjamin F. Trueblood, of Boston, has a strong and able contribution in the November "Coming Age" on the "Outlook for Peace." In it he says: "The hopefulness of the situation is so great, the goal, though far away, is so plainly in sight, as to inspire every friend of peace with the utmost faith and courage to pursue his task in season and out of season."

John W. Graham, of Manchester, read an address at the Birmingham Summer School on "Isaac Pennington." It has since been published in pamphlet form. It is an admirable address, and we have read it with unusual interest and profit.

Our Friend, Caroline Stephen, author of "Quaker Strongholds," has a helpful article in the current number of the "Friends' Quarterly Examiner" on "Meeting or Church?" It is a thoughtful consideration of the spiritual advantages of being a member of the Society of Friends.

Richard Westlake, who has for many years been editor of the "Friends' Quarterly Examiner," has closed his valuable editorial service with the present issue.

We print this week in another column an interesting plan which Kansas Friends have developed for uniting and co-ordinating their educational work.

A Friend in Ohio writes: "I greatly appreciate the editorials in THE AMERICAN FRIEND. There has been such a depth and breadth, a manifestation of indwelling life and the Spirit of God, that they have been a great comfort to me."

Gurney Binford and wife, after a fairly smooth voyage, safely arrived at Yokohama on the 24th of Tenth month, and were well, and expect soon to be at their post of work in Mito, Japan.

It is proposed to form a new quarterly meeting out of Iowa and Shawnee Monthly Meetings in Oklahoma, to be known as Shawnee Quarterly Meeting.

SLUGGISH INTELLECT

Caused By Coffee.

"Careful inquiry in the school-room developed the fact that those children who are habitually given coffee to drink have sallow complexion, are nervous, more or less irritable and very sluggish intellect or an overwrought and abnormal imagination, results of extreme nervousness. My own experience with coffee drinking kept me afflicted for some years with severe and constant headaches, with extreme nervousness at times.

"I was compelled to abandon coffee altogether and was quickly relieved of the headaches and other troubles. I was fortunate enough to secure a package of Postum Food Coffee, but my first attempt at making it was a failure. After another trial and following directions (which are very easy, by the way) I secured a delicious drink, far superior in my mind to Coffee. I have continued to use it from the start and my improvement has been steady with no ill affects at all."

The above was written by a school teacher, Miss E. Barnard, of Oxford, Kan.

It is an easy matter to leave off the coffee habit, if Postum Cereal Food Coffee is used in its place, particularly when attention is given to its proper preparation. The whole secret of the preparation is in allowing the Food Coffee to boil long enough to bring out the taste and food value.

All first-class grocers sell Postum.

NEW YORK YEARLY MEETING.

Meetings will be held at Friends' Meeting House, 144 East Twentieth Street, New York city, Twelfth month 4th-6th, 1899.

Second Day, Twelfth month 4th.—4.30 p.m., trustees and committee of H. H. Mosher Fund; 7.30 p.m., Bible School Board, semi-annual meeting; 7.30 p.m., Christian Endeavor of Yearly Meeting, Executive Committee.

Third Day, Twelfth month 5th.—10.00 a.m., representative meeting; 12.30 p.m., lunch; immediately after lunch, Evangelistic Committee.

Public Meeting.—3.00 p.m., addresses by J. Wilbur Chapman, Robert E. Speer; 6.30 p.m., supper; 7.30 p.m., address by Rufus M. Jones, subject, "The Attitude of Modern Christians Toward the Bible."

Fourth Day, Twelfth month 6th.—9.00 a.m., Temperance Committee; 9.30 a.m., Conference of Ministers and Christian Workers, conducted by Mary S. Knowles; 10.30 a.m., address by M. M. Binford, subject, "The Four Gospels: Our Work for 1900"; 3.30 p.m., Woman's Foreign Missionary Society; 4.00 p.m., Mexican Committee of Board of Home and Foreign Missions; 4.30 p.m., High Point Committee of Board of Home and Foreign Missions; 5 p.m., Board of Home and Foreign Missions; 6.30 p.m., supper; 7.30 p.m., New York Monthly Meeting.

IOWA YEARLY MEETING.

Alda, Nebraska.—Platte Valley Quarterly Meeting of Friends was held at Alda, Hall County, Nebraska, Eleventh month 17th to 19th. About thirty delegates were present from a distance, thirteen of the number driving nearly sixty miles. No ministers were in attendance from out side the quarterly meeting, but the gospel was preached with power, and God's truth came to many hearts more clearly and definitely than ever before. Under the ministry of Elwood Knight, Turner Abel and Herbert J. Mott. Those in attendance received a spiritual uplift, and many saw more clearly the responsibilities and privileges in the Christian life. To God be all the praise.

At the business meeting, held Seventh-day afternoon, a Home Mission or Church Extension Board was appointed, with a thought of so organizing and systematizing our efforts that we shall be more efficient in God's hands in occupying the fields that are "white, indeed, unto harvest." From many quarters comes the request that Friends should organize new meetings and preach the gospel in its fulness. "The harvest is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he send forth laborers unto his harvest."

H. M. J.

OHIO YEARLY MEETING.

Adrian Quarterly Meeting was held at Tecumseh, Mich., Eleventh month 4th to 5th, 1899. On Sixth-day, Eleventh month 3d, there was a steady, hard rain, so that only a few were able to get to the Meeting of Ministry and Oversight. On Seventh- and First-days J. Walter Malone was present, accompanied by Charles H. Babcock, a member of Cornwall Monthly Meeting, New York, but at present a student at the Training School at Cleveland; also Lauretta Pim, of Damascus, Ohio. Belle Harrington, who has recently come to reside as pastor at Raisin Valley, was also present. These all participated in the services both days.

On First-day afternoon J. Walter Malone gave an address on Bible study. In the business meeting G. F. Westgate obtained an endorsement of minute for gospel service in the limits of Iowa and Kansas Yearly Meetings, and F. L. Ryon for service in New York and Indiana Yearly Meetings.

Encouragement was given and an appropriation made to defray cost of printing and postage, etc., for the semi-centennial of Raisin Valley Seminary on Sixth month 22d, 1900.

MARY C. WOOD.

London, Canada.—Evangelists N. C. and C. E. McLean have closed their interesting series of union meetings that have been in progress for four weeks past, which resulted in the conversion of sinners to Christ and the consecration of believers for the baptism with the Holy Ghost. Many persons have greatly en-

joyed the word preached, and the singing of the beautiful hymns by these evangelists.

OREGON YEARLY MEETING.

In conjunction with the Eleventh month Quarterly Meeting at Newberg, a conference for workers was held by appointment of the Representative Meeting.

Several Friends from Salem Quarterly Meeting were in attendance, including John Henry Douglas, Louisa P. Round, and Charles Baldwin, Yearly Meeting Evangelistic Superintendent. Our friends, Nathan Pickett and wife, of Kokomo, Ind., were also present very acceptably.

The Meeting of Ministry and Oversight was one of special interest and helpfulness. A. R. Mills introduced the subject of the recording of ministers, which led to serious consideration as to the fitness of candidates for the ministry, the importance of the call, and the methods of recording in various yearly meetings.

During the conference the following subjects were presented, and some of them discussed: "Church Finance—The Best Plan," was presented in a persuasive and practical way by J. Jay Cook, of Marion. President Thomas Newlin read a striking paper on "The Social Life of the Church." It was a scholarly utterance, thoroughly in harmony with the latest pronouncements on the subject, truly spiritual, and revealing finely some social aspects of the Quaker faith. "The Anti-Saloon League" was spoken of by John S. Richie, of Scotts Mills, and something of its aims and work was the subject of some practical discussion looking towards organization amongst Oregon Friends. A carefully prepared paper on "The Atonement" was read by Aaron M. Bray, clerk of the quarterly meeting. "Prevailing Prayer" was a theme beautifully presented by Prof. Julia S. White, and provoked helpful remarks from several. Levi D. Barr, the pastor at Newberg Meeting, gave a stimulating address on the need of revival work and the methods to be employed.

At the meetings for worship the ministry of our friends, John Henry Douglas and Louisa P. Round, was much appreciated.

KANSAS YEARLY MEETING.

Haworth, Kansas.—Pleasant View Quarterly Meeting was held at Mill Creek, 10th, 11th and 12th of the Eleventh month.

We had the acceptable company of Israel and Catharine Osburn, from Mount Ayr Monthly Meeting, Kansas.

The business sessions were well attended, and the business transacted in love and harmony.

Seventh-day evening was devoted to Sabbath School work. The subjects discussed were: "The Pastor and the Sabbath School," "Personal Responsibility," and "Sociability and Its Effect."

The house was well filled on First-day at eleven o'clock; also in the evening.

The gospel was preached in demonstration and power in each session of our quarterly meeting. May the Lord be praised for sending our dear brother and sister this way. O. L. K.

Cemaron, Oklahoma.—Iowa Monthly Meeting was held at River View, Cemaron, Oklahoma, Eleventh month 11th. This being the edge of the monthly meeting, there were not as many members present as usual, but it was a time of great blessing. We had the acceptable company of Nathan W. Ridgway, of Stanwood Monthly Meeting, who had been holding meetings at this place at night for four weeks. His labors have been of untold good to the community. While there were only four renewals and conversions, yet the professing Christians (Baptists, Campbellites, Comeouters, as well as Friends) were brought nearer to a unity than for years, some being raised to "the higher life," and some brought down to a living level. We realize that Nathan W. Ridgway was surely sent by the Lord.

Wm. Neal, of Emporia, was on his way to the monthly meeting, having left the railroad at Mulhall, and taking the hack, met with a very serious accident when within seven miles of our place. The hack upset, bruising him badly and breaking his collar-bone. His first words, when we found him at 1 o'clock at night, were "Praise the Lord."

Nathan W. Ridgway's address will be Tryon, Oklahoma, for a few weeks.

News and Events.

In a fierce battle at the Graspan Hills, a few miles south of Kimberley, Lord Methuen, commanding the British forces, gained a decisive victory over the Boers. The latter consisted of 2,500 men, who were blocking the English advance for the relief of Kimberley. This was the second victory for the British troops within a few days. The first was in a battle at Belmont, seven or eight miles south of Graspan, when the heights of the town were successfully stormed. The British advance in force to the relief of Ladysmith has not yet begun. An official despatch from General White, at Ladysmith, dated the 22d, states that the situation was unchanged, and the troops were well and cheerful. A despatch from Pretoria says that from President Kruger down every one is in favor of fighting, and they believe they will succeed in annexing all the beleaguered towns. The flag of the "United Republic," now ready, bears the Orange cross. The Boers expect the war to last from four to six months, when they believe they will possess South Africa.

An engagement, last week, between Anglo-Egyptian forces and Dervishes, in the Soudan, resulted in the utter rout of the latter and the death of the Khalifa, Abdullah el Taishi. Had it not been for the escape of Osman Digna the victory over the Dervishes would have been so complete that their rule in the Soudan would probably have been permanently destroyed; but as Osman Digna is a most important and powerful factor in all the movements of the Dervishes, the backbone of the opposition to English rule still remains unbroken. The battle of Omdurman, on September 2d, 1898, was a veritable slaughter of Dervishes. On that day 10,000 were killed, and thousands of others were captured. That the Dervishes were willing to return to the fray after such a crushing defeat is an indication of their daring and courage, and may presage further opposition under the leadership of Osman Digna, who, it has been suggested, may declare himself successor of the dead Khalifa.

By the forced marches of the American troops to the north of Luzon, Aguinaldo's followers have been scattered and his government apparently hopelessly broken. General MacArthur now occupies the house in Bayambang where the last Filipino Council of War is said to have been held, on the 10th. It is reported that at this Council the futility of further united resistance was recognized, and it was agreed that the Filipino troops should disperse and hereafter follow guerilla methods.

After weeks of sickness, Vice-President Hobart died at his home in Paterson, N. J., on the 21st. The funeral occurred on the 25th. Almost unknown in national politics until his nomination for the Vice-Presidency, in 1896, he achieved during the short time that he held office a recognized

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position in the administration. He was particularly valued by President McKinley, and as President of the Senate he displayed, in marked degree, the powers necessary to govern that body.

The Emperor of Germany, together with the Empress and their family, reached England last week on a visit to Queen Victoria. The visit is declared to be purely a family affair, and entirely devoid of political significance. Coming at the present crisis in English affairs, however, many are disposed to give the visit a political color,

and to regard the incident as having some bearing upon the South African trouble.

Let this truth be present to thee in the excitement of anger,—that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly. . . . For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength.—Marcus Antoninus.

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less. The cheerful heart did bound lightly over hurt and fret and all the rough places of the earthly road as if there were, indeed, some protecting tires about life's wheels. And should not the same be true of us all? What does our trust in God's care and love and in the final working together of all things for good amount to if it does not speed us more smoothly on our ways? The friction and the jarring, the sensitiveness to every little roughness of the road, must be because we have not learned to see our faith aright—the blessed tire of faith that should keep our spirits buoyant and our course steady.—"Well-spring."

TO LIVE FOREVER.

That for which we were made is immortality, and our journey is rough, straight, sharp, burdensome, with many tears. Our journey is not to the grave. I am not growing into old age to be blind, and to be deaf, and to be rheumatic, and to shrink a miserable cripple into the corner, shaking and tottering, and forgetting all that I ever knew. The best part of me is untouched. I sit enshrined within the me. The soul, the reason, the moral sense, the power to think, the power to will, the power to love, the power to admire purity and to reach out after it,—that is not

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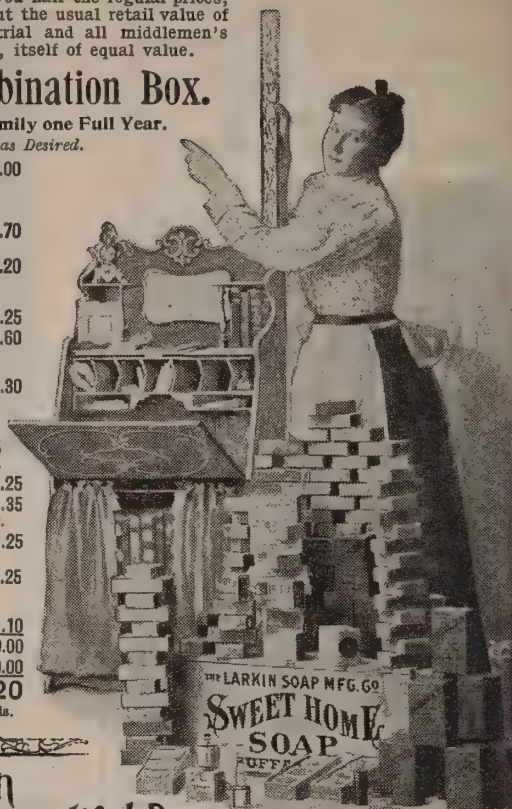
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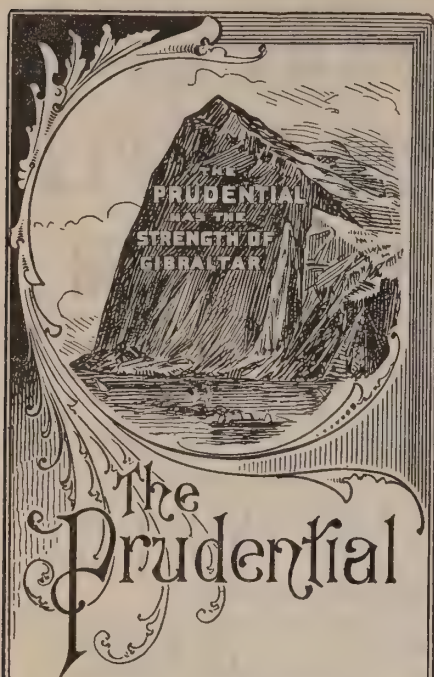
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Nicholas Longworth, one of the wealthiest citizens of Cincinnati, a few years ago, was noted for his eccentric charities.

He was plain and careless in his dress, often looking more like a beggar than a millionaire. Indeed, it afforded him no little amusement to be taken for a mendicant, as he several times was in the course of his life.

One cold winter evening a poor man called at the house very thinly clad, and Mrs. Longworth improved the opportunity to suggest to her husband that he should give away a certain "hard times" overcoat which she had grown tired of seeing him wear. He readily assented, and Mrs. Longworth, much pleased that the objectionable garment was out of the way, placed a fine broadcloth one upon the rack, where he would easily find it in the morning.

But Mr. Longworth went off to business without it, and came home at noon, greatly to his wife's chagrin, wearing a new coat of the "hard times" variety.

At another time Mr. Longworth was accosted by a deserving beggar at the entrance to his warehouse.

"What do you need most?" Mr. Longworth asked.

"A pair of shoes," was the reply.

"Ah, yes, I see," said the millionaire, with a quick glance at the man's feet. He kicked off his right shoe—his shoestrings were seldom tied—and said, "Try that on, my man. How does it fit?"

"Illigant, yer honor."

"Then try that one, too," said Mr. Longworth, as he kicked off the other shoe. "How will they do?"

"Illigant, yer honor! illigant! May many a blessing—"

"Well, well, go now," said the merchant, "that'll do;" and then, calling a boy, he sent him to the house to ask Mrs. Longworth for another pair of shoes.

The boy soon returned.

"Mrs. Longworth says there isn't a pair of shoes left in the house," said the lad; "you've give 'em all away."

"All right," laughed Mr. Longworth. "Run down to Mr. Hart's and ask him to send me up a pair of shoes, the kind I always buy; and mind, here's a two-dollar bill, but don't you give more'n a dollar and a half for them."

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146A

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found of value by anyone wishing to reach the Friends with a small advertisement. It has already done excellent service for those who have used it. The varied character of the notices shows that its value is confined to no particular class of "want" advertising, but that it may be used with advantage by all who have anything to advertise. Five lines, one time, cost only 25 cents; additional lines 5 cents each. Extra insertions at the same rate.

BOARDING.—Persons visiting Washington can obtain good accommodations in private house. Convenient, by electric cars, to all parts of the city. Rates reasonable. Laura N. Wilson, 1456 Corcoran Street, Washington, D. C.

BAS-RELIEF OF FRANCES E. WILLARD, in plaster. Said to be a most excellent likeness, by those who knew her best. Size nine inches in diameter. For sale by the artist, Elizabeth L. Bailey, 206 E. Hanover Street, Trenton, N. J. Price, \$1.00.

IF YOU Want to buy or sell your Real Estate, write for circular to The Friends' Real Estate Exchange, Winchester, Indiana, Box 209.

QUAKERS AS MAKERS OF AMERICA.—This booklet has proved very popular, and has had a wide sale. Our second edition is now nearly exhausted. So long as the booklets last they will be sold as heretofore for 10 cents the copy, postage paid. THE AMERICAN FRIEND, 718 Arch St., Phila.

WE CAN still supply our readers with Spurgeon's Address on George Fox for 10 cents per copy, postage paid. This address on the founder of Friends is by all odds the most eulogistic and pleasing ever delivered by anyone outside the denomination. THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise to send us 25 cents for an insertion of a five-line advertisement in this column telling Friends what it is. Fifty cents for two insertions, 75 cents for three, \$1.00 for four. Extra lines above five, 5 cents each. Special rates for the quarter year, half year and year, furnished on application. THE AMERICAN FRIEND, 718 Arch St., Phila.

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GOING TO CALIFORNIA? You can secure board and rooms among Friends if you want. A stamp will bring full particulars. Harmon Cook, Pasadena, California.

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Some time ago a criminal, who was serving a long sentence in one of our large penitentiaries, escaped and fled from justice. After a few years he returned to the east with a wife and family, and, settling down in Brooklyn, he opened a drug store. One day, when he had become well established in business, an officer entered his store and placed him under arrest. Before going to the jail the officer accompanied him to his home in order that he might take farewell of his family. The wife was entirely ignorant of her husband's past history, and in breaking the news to her, asked her if his home life had not been what it should have been. "Have I not been a kind husband?" he asked. "Yes, you have been all that," came the reply. "And have I not been a loving parent?" "Yes." Then he went on to tell how he had been a convict, and how he escaped, and was now under arrest and on his way back to jail. Now, here was a man who was all right with his family and all right with his fellows, but all wrong with the state.

And so the question with us is not how we stand with our family, nor how popular we are in society, nor how much esteem we can earn in business. The question of the age is: Have I been regenerated through the atonement made in my behalf? —D. L. Moody, in "Ladies' Home Journal."

TEST YOUR SINCERITY.

Test your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrongdoing? If so, you are not sincere.

The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own, by making them appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey, consulted the virtuous and resolute Agrippinus. "Go by all means," answered Agrippinus. "Well, but," replied Florus, with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it."

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PLICITLY, unquestioningly, instantly obeyed. To deliberate about it is to be a secret traitor; and the line which separates the secret traitor from the open rebel is thin as the spider's web.—Canon Farrar.

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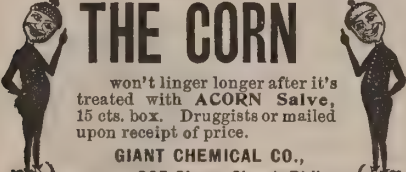
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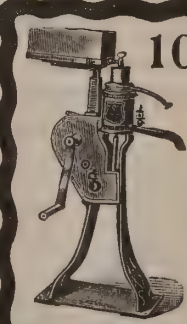
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The American Friend

Vol. VI

TWELFTH MONTH 7, 1899

No. 49

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BOUGHT WITH A PRICE.

And so, my friends, I have set the truth before you by which the course of all your years, stretching far on beyond this life, must be determined. I point you to the Saviour, who alone can set you free from the curse of sin, from the bondage of the law, from the fear of death, by bringing you into His love and service. You are bought with a price. Christ has come and borne your burdens with you, and your sins for you. Henceforth there is not one of you that need be anxious about the forgiveness of your sins, the salvation of your souls. It is purchased and paid for, if you will accept it. But with it YOU ARE PURCHASED, and you belong to the Lord Christ. He has conquered sin, so that you need not be its slave any longer. Now let Him conquer you by His great love, and so the victory will be complete. Give yourself to Him; live as bravely, as purely, as faithfully, as nobly as you can in His name and for His sake.

—HENRY VAN DYKE.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. VI.

PHILADELPHIA, TWELFTH MONTH 7, 1899.

No. 49.

PUBLISHED WEEKLY BY
THE AMERICAN FRIEND PUBLISHING COMPANY,
718 Arch Street, Philadelphia, Penna.

RUFUS M. JONES, EDITOR.

Price, payable in advance, - - - - \$1.50 per annum.
Single Copies, - - - - Five Cents each.

THE MESSAGE OF PEACE.

Bid the din of battle cease;
Folded be the wing of fire;
Let your courage conquer peace,
Every gentle heart's desire.

Let the crimson flood retreat,
Blended in the arc of love,
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race;
Hope that quickens, prayer that lifts;
Honor's meed and beauty's grace.

As in Heaven's bright face we look,
Let our kindling souls expand;
Let us pledge, on Nature's book
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law,
Fellowship for all the world.

Julia Ward Howe, author of "Battle Hymn of the Republic,"
in the S. S. Times.

THE COMMON PEOPLE STILL HEAR HIM GLADLY.

ONE of the most beautiful testimonies to the present power of the Gospel, and a most encouraging indication that human hearts are still eager for the simple story of the world's Christ, is to be found in the striking success of evangelistic work in France. A single evangelist, in twelve months, has gathered a congregation of one hundred and fifty persons in one of the greatest Catholic strongholds of that country,

Subscribers in Great Britain and Ireland may remit to our agents, Headley Brothers, 14 Bishopsgate Street, Without, London, E. C., England, or directly to this office. Subscriptions and postage, 10s. Payable in advance.

Advertisements, notices and changes of address, should reach the office not later than Seventh-day noon, for the number of the succeeding week. Remittances and letters on business should be addressed to THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

and the people in more than twenty neighboring villages are begging him to come and tell them the story of the Gospel. There are hundreds of passages in Stephen Grellet's "journal" which indicate a hunger on the part of the people of France—and, in fact, of all the continental countries which he visited—for this old, old story. Human nature is very much the same the world over, and men everywhere feel the need of a Heavenly Friend. Let some one come into any place on the globe and really succeed in telling the simple message of God revealed in Christ and of a Saviour's love, and the people respond heartily to it. The pitiable fact is that so few people on the globe ever do really hear the Gospel. France has been a Christian nation—called in history "the most Christian nation"—for more than a thousand years, and yet what chance has an ordinary Frenchman ever had of hearing and understanding the Gospel of Christ? He knows only of the beggarly substitutes which have taken its place, and he has to choose between superstition and atheism. He does not make this choice because he likes it, but because he does not know of anything else. Tell him about Christ—the Christ who revealed God—and at once his heart burns within him and he feels drawn to Him.

The same thing is true here in America. There is no lack of genuine response when the Gospel really comes to a place, but how seldom our people get an opportunity to hear the plain, simple facts their souls need and hunger for? If it makes an earnest Christian sad to see the multitudes who go to no place of worship on the Lord's day, it makes him hardly less sad to see how badly the churches understand their missions, and how far from *attractive* most of them are to the people generally. Most people now-a-days do not care about theology or theological discussions, and

they will not go to hear abstractions. There are men who are born with a natural taste for such things, but the rank and file of people are not born that way, and they want something else. They have real burdens to bear, the real problems of life to meet, temptations to battle with, and hard, strenuous struggles to go through; they want to hear of a genuine Comforter and Sympathizer, they want to know of a personal Saviour who really *does save* them—not in the abstract, but in fact; they need to be lifted out of their hard, narrow lives by some heavenly vision, and to be pointed to some one who can inspire them, support them, and give them a goal of life. The battle of creeds, the bitter quarrels of factions, charges of "narrowness" on one side and of "heresy" on the other, engender only disgust and general disbelief on the part of the multitude. It stultifies the church and nullifies its power. It is only when a church positively interprets Christ and makes men *see Him* that it reaches the people; it always does reach them when it does that.

Who cares to employ a doctor who is always slandering the other doctors of the neighborhood, and who comes into the sick room and sits down to discuss the merits of homeopathy over allopathy or vice versa? No, we go for a doctor who can treat our case. The religious lesson from this is perfectly plain.

THE AMERICAN FRIEND.

THERE has never been a year in the history of THE AMERICAN FRIEND when it has received such unmistakable evidence from its readers that it is appreciated and loved, as during the year now closing, and these tokens of appreciation have come from every section of our country, and from almost all the different types of Friends. One who studies closely the present situation knows perfectly well that it is impossible to please and satisfy everybody—in fact, that cannot even be attempted—and there is no immediate prospect of a time when it will be an easy task to edit a periodical for American Friends. But Friends are coming to see more clearly the difficulties of the situation, and they take a broader and fairer outlook than formerly.

We believe that everybody now realizes that this paper stands for a positive, vital, virile, apostolic type of Christianity; that it is not the organ of some party or sect to fight the battles of its supporters,—it aims at nothing less than a clear interpretation of Christianity for our age.

It is not conservative, it is not radical, and it does not try to "split the difference" between the two and

take a position half way between. It is aiming simply to set forth a Christianity which will bring its readers out of parties and factions and above narrow lines of cleavage and imperfect forms, and unite them in an onward movement which shall one day produce a prevailing and victorious kind of Quakerism.

This victorious type will not be produced by withdrawing from the world, by hedging about our principles and testimonies, by exalting our external "peculiarities," nor again by becoming afraid to face all the facts which our age is bringing before us, and by narrowing ourselves down to traditional views and theories. If we hope to save those who are with us in the ship, we must "believe God" and go forth with a constructive message. This paper has not been and never shall be an advocate of anything destructive of the Christian faith, but it cannot ignore the situation which really exists to-day in the thinking world, and it cannot meet it by any ostrich method of hiding its head in the sand. It is no time now to part company with intelligence and calm judgment, or to run to hysterics. We need to find out what is unshakable and eternal and build upon it. This must be our mission. Some few may not realize that we are steering by celestial luminaries, but we trust that our absolute faith in God and His Christ will be felt by everybody, and that this paper—the child of much prayer—may in the coming year and years be the means of bringing our beloved church to a place of greater power and increasing usefulness.

GENERAL CHURCH NOTES.

The American Moravian Board of Church Extension reports its receipts, for the year ending August 31st, as having been \$6,200, while its expenditures were \$7,600.

The Methodist Missionary Society has appropriated \$1,130,000 for missions the coming year. Of this amount \$629,625 was appropriated to foreign missions, and \$471,213 to home missions.

In the closet of an old synagogue in Cairo, where wornout books and manuscripts had been thrown for a thousand years, a remarkable discovery has recently been made of two-thirds of the lost Hebrew original of the Apocryphal Book of Ecclesiasticus.

While the condition of Dwight L. Moody has been such as to cause anxiety and apprehension, it is gratifying to be assured that he is greatly in need of rest, and that there need be no immediate alarm as to his health, even though his active days are over.

There has lately died, in Plainfield, N. J., a Baptist minister, Robert Lowry, well known as the writer of several popular hymns. He was best known as the author of "Shall We Gather at the River?" "Where

Is My Wandering Boy To-night?" and "I Need Thee Every Hour." He was 73 years old at the time of his death.

The Society for the Propagation of the Gospel in Foreign Parts (Church of England) received last year \$661,775, of which \$89,970 was from legacies. It has 787 ordained ministers in the field, including 12 bishops and 2,900 lay teachers, with 3,200 students in its colleges, and 38,000 children in its schools in Asia and Africa.

Professor Herron, who for some time has held the chair of Applied Christianity in Iowa College, has resigned. His views and teachings on social problems are unusual and subversive of the present order. Because it seemed that his continued occupancy of the chair would injure the college and keep away endowments, he retired voluntarily, without any enforced action on the part of the trustees.

The General Missionary Committee of the Methodist Church have officially placed themselves on record in the case of Brigham Roberts, by calling upon Congress to expel him. They also called upon every member of the Senate and House of Representatives to use his utmost endeavor and to exhaust all possible means to secure action by the Fifty-sixth Congress, proposing an amendment to the National Constitution making polygamy, under whatever guise or pretense, a crime against the United States, punishable by severe penalties, including disfranchisement and disqualification to vote, or to hold any office of honor or emolument under the United States or territory thereof.

FOR THE AMERICAN FRIEND.

BENJAMIN WEST.

BY AUGUSTINE JONES.

The Society of Friends in America and England has produced some of the most gifted men in poetry, painting and oratory, of their respective periods. West and Bradford, Whittier and Bright.

These men were looked upon at first with solicitude by their fellow members, who were anxious that they be not too much attracted by mortal glory, and drawn away from the ancient simplicity of the truth.

The strict Puritan tenets, the intensely practical teachings, which discarded the ornamental, and cared only for those things which ministered to bare existence in this world, and bent every energy and resource towards preparation for the life to come, were not much in sympathy with the beautiful arts.

Neither places of worship, homes, nor persons were adorned and made attractive to that Divine instinct for beauty, which exists in every normal human being. The unconscious education in refinement from art, influencing in the direction of culture, and the love of the true, the beautiful, and the good, and so on, to the beauty of eternal life, or beauty of holiness, was little recognized.

"Beauty is truth, truth beauty,—that is all
Ye know on earth, and all ye need to know."

—Keats.

The amazement of excellent worthies at the mysterious ways of the Divine purposes, in the endowment of the above Friends with these gifts, which enabled them to enrich the world, can hardly in this day be comprehended.

The consternation of that hen, which had through deceit been induced to brood over duck's eggs, when she stood solitary and alone on the shore and observed the witless daring of her whole family floating away on the water, was similar to the solicitude respecting these sons.

William Bradford told the writer that he had not the confidence and support in his art of his own family until Whittier dedicated his poem "Mary Garvin," to him. We cannot be too thankful that one of these able men placed the great seal of his approval on his younger friend. How much we owe to Bradford, for his seven trips to the frozen north to bring to our firesides the wonderful scenery of frost, icebergs, and mountains of that wild, desolate region with its curious, strange inhabitants. He was a true poet of nature also.

Sir Philip Sidney said, "Nature never set forth the earth in so rich tapestry as divers poets have done."

Another has said with equal affection and felicity:

"There is no glory in star or blossom,
Till looked on by a loving eye."

—Bryant.

It is not our purpose to write the biography of West or to praise his "ten-acre pictures." He was never what he aspired to be—a great master; but he made more than four hundred pictures, it is said, and sold many of them for great prices. He painted all the crowned heads that could get to him, became the court painter in the reign of George III., and succeeded Sir Joshua Reynolds as President of the Royal Academy. He was the instructor of two distinguished American painters—John Trumbull and Gilbert Stuart. He was a great man in his day, in his profession. It is only when compared with giants in art that he has to be let off with explanations.

Benjamin West was born at Springfield, Pa., Tenth month 10th, 1738, and died in London, Third month 11th, 1820.

When West was fifteen years of age, his parents were forced by the endowments of their son to meet for him and for themselves the troublesome question with which we began, and which has vexed the Society of Friends nearly more than a century and a half since his birth: What are the legitimate uses of art?

His parents, unable to determine the matter, submitted it to the Friends meeting. We have, I am glad to say, the whole truthful story from Galt, the biographer of West, who obtained it from the painter himself, it is said.

The spirit of speech first descended on one John Williamson, as follows: "To John West and Sarah Pearson West, a man child hath been born, on whom God hath conferred some remarkable gifts of mind; and you have all heard that, by something amounting to inspiration, the youth has been induced to study the

art of painting. It is true, that our tenets refuse to own the utility of that art to mankind, but it seemeth to me that we have considered the matter too nicely.

"God hath bestowed on this youth a genius for art. Shall we question His wisdom? Can we believe that He gives such rare gifts but for a wise and good purpose? I see the Divine hand in this; we shall do well to sanction the art and encourage this youth. . . . Painting has hitherto been employed to embellish life, to preserve voluptuous images, and add to the sensual gratification of men. For this we classed it among vain and merely ornamental things, and excluded it from amongst us. But this is not the principle, but the mis-employment of painting.

In wise and pure hands it rises in the scale of moral

years "had made him a painter," on his left, while around them gathered the whole assembly.

At the conclusion the women rose and kissed him, and the men one by one, laid their hands on his head. He regarded himself as dedicated to pure and sacred art at this meeting, the influence of which followed and directed him all his life, and entered into all of his work. The grave simplicity of a Friend in his looks, manners and deportment, distinguishes him in every station in life. He painted a portrait of himself in the costume of a Friend, which has been much admired.

We have no reflections to make upon the Puritanic methods of the Society of Friends. They had a mission to concentrate upon the great fundamental matter of Spiritual religion. If it be said that they were narrow, the answer is that a thin blade cuts deeper



Birthplace of Benjamin West, Swarthmore, Pa.

excellence, and displays a loftiness of sentiment, and a devout dignity worthy of the contemplation of Christians. I think genius is given by God for some high purpose. What the purpose is, let us not inquire; it will be manifest in His own good time and way.

"He hath, in this remote wilderness, endowed with rich gifts of a superior spirit this youth, who has now our consent to cultivate his talents for art; may it be demonstrated in his life and works that the gifts of God have not been bestowed in vain, nor the motives of the beneficent inspiration, which induces us to suspend the strict operations of our tenets, prove barren of religious and moral effect!"

West, we are told, had taken his station in the middle of the room, his father on his right hand, his mother, whose recognition of his gift and kiss at seven

than a thick dull one. One vital point they must force into the very veins of the modern world; and to do this for all time they must set aside every superfluity and hindering thing, and put the essential truth with authority and power. The world later, would find the ever growing web of truth and of human knowledge. Even Jesus Christ himself, to whom all the mystery of life, and the measureless progress of research of men to be, was known because all things were made by him, nevertheless confined his service to the unfolding of the mysteries of the kingdom of God. They could bear no more then. But still around that center of Himself and His doctrine, all human progress and history centers. There was, and is, the germ of all that righteousness that exalteth men and nations, which has leavened civilization.

Providence, R. I.

FOR THE AMERICAN FRIEND.

DANIEL HILL.

As one who was intimately associated with Daniel Hill during later years in connection with the Peace Association of Friends in America, I wish to express what I think all must feel, who have worked with him, a sense of personal loss in his removal from us by death. He has for about thirty years, as secretary of the Peace Association of Friends in America, been prominently connected with the work of Peace among Friends in this country. When I first became actively associated with him he was already an old man, but his interest was in no degree dimmed. He seemed to have no other thought than to do what he could, wherever he could, to help forward the cause. He had no private ends to serve, nor did the increasing feebleness incident to advanced years discourage him or prevent him from planning for future work. He would say with a smile "My hand trembles so, I cannot write, so I use a typewriter." In the same way, he would speak of his various infirmities. But it did not seem to occur to him that there was any reason for not using what strength he had left to the utmost. He never lost his hope or his enthusiasm. He never objected to letting others do what he had been accustomed to do, when it seemed best. His work was one that in the nature of the case required great patience. He sowed seed, and knew that in many cases the fruit could not be seen till after many days. His methods were quiet. It was not his gift, as a rule, to arouse public enthusiasm by his addresses. It was not often that any brilliant effect was produced by his effort. His devotion was not fed by such things as these. It was fed through faith in God as manifested in Jesus Christ, and it had to resist that hardest obstacle of all, a great mass of cold indifference. Yet it continued undimmed.

We know that through his efforts people—not a few—have come to see the truth of the Gospel of Peace, and have ceased to advocate war. We know that hearts have been cheered through his messages, and been turned to God. Yet the cause of Peace, which was so near his heart, stands in the most pressing need of those who will labor for her, live for her, die for her if need be. Shall not his example be a call to someone to come forward for this as his or her life work? It has all the marks of a cause of God. It is true. It is needed. The work is difficult. It is, when consistently carried out, unpopular. It is the cause of Christ. Shall we not carry it forward?

RICHARD HENRY THOMAS,

Pres. Peace Asso. of Friends in America.

Baltimore, Md.

Science keeps down the need of superstition—not by logic, but by rendering the mental soil unfit for its cultivation.

Do not talk about the lantern that holds the lamp, but make haste, uncover the light and let it shine.—George MacDonald.

FOR THE AMERICAN FRIEND.

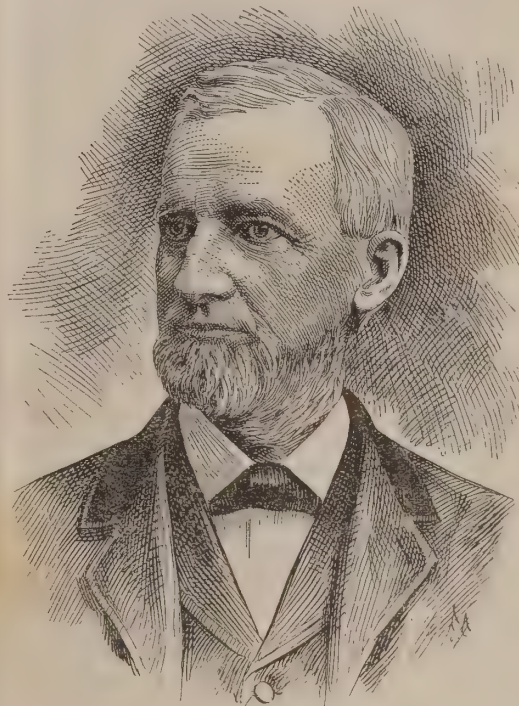
JOHN G. LANE.

BY WILLIAM L. PEARSON.

"The work of righteousness shall be peace."

The three score and ten years a Friend, one of the best products of a faithful family of Friends, under the blessing of our Faithful Father, is the story I would briefly tell, fully conscious that the best of life's book must ever remain untold.

Born at Chappaqua, N. Y., in 1830, his pious parents brought up the teachable child, the fifth of nine children, in the way of the Lord. From the steady Christian training at his mother's knee, and in the country home, through the grace of God, he went forth a practical exemplification of the new birth. He



JOHN G. LANE.

died the 29th of Fifth month, 1899, at his home in Philadelphia.

His earlier years were lived on the farm and in the neighborhood school. Then a few years, now in the Friends' School, Providence, R. I., now at home, and now teaching in the public school, and the young man married Anna J., daughter of Beriah Swift, in 1852, and became a manufacturer, in partnership with his father-in-law, at Millbrook, N. Y. Some years after the death of the latter, his brother, William J. Lane, was admitted into the business in 1866, and Lane Brothers manufactured a number of useful articles, some of their own invention, until the increase of business brought them, in 1882, to Poughkeepsie, for better facilities of transportation. The business prospered and their excellent products have become well known throughout the country. The younger brother William, is now at the head of the firm, an older surviving brother, David H. Lane, of Chappaqua, N. Y., is a well known and useful minister in the Society of Friends. His first wife having died in 1876, John

G. Lane some years later married her niece, Elizabeth Wills, with whom he had several years of happy union until her death, five years ago. His stepdaughter, Elizabeth S., and her husband, John J. Albertson, and their daughter, of Magnolia, N. J., with whom he usually spent his summers, traveled with him extensively in this country, in Europe and in the East.

John G. Lane was great in goodness and in good works. The beatitudes of the meek and the pure in heart, which he would not have ventured to claim, were his own heavenly heritage. He was a person of peculiarly pure spirit. His genuine humility and uncompromising integrity kept him above all suspicion as a business man and did much to assure success. It is no small career for such a one to guide a large number of employees, and indirectly their families also, in the development of his and their prosperity, of theirs and his own character, while he breathed among them the spirit of love and truth. To wear well the responsibility for others that falls to righteous modern manufacturer or merchant is far better than

"To deduce one's birth

From loins enthroned and rulers of the earth."

Such a character as John G. Lane's must find an outlet in sweet sympathy with his fellow-men. Entirely unostentatious, this gentle and generous man exercised a benign influence among relatives and friends, and sometimes he voiced a helpful message of the Master to the meeting for worship. And thankfulness and thoughtfulness were also his companions in the common walks of life. He places money in the hands of discreet friends for the needy whom they may know, modestly adding, "Don't use my name." On the street car, observing a little lame girl carrying a parcel, like a Good Samaritan, he requests the conductor to stop while he learns her name and address. After returning to his home, hundreds of miles distant, he arranges, through a friend, for the little one's medical treatment. He passes through the empty halls and class-rooms of a western college on a Sabbath afternoon, and, standing on the snow-covered front steps, remarks, "I know of no place where a little money would do more good." Ere the summer passes he sends three hundred dollars to that institution. His mind turns to foreign missions and he makes inquiry of the needs of Friends' new building at Ramallah, Palestine, and offers three hundred dollars for its plumbing. These are only a few facts from a life full of good fruits, incidentally known to the writer before their author's death. One of his quiet acts of kindness was a gift of a thousand dollars to the Friends' Meeting in Millbrook for the purchase and dissemination of good literature. Many missions and Sabbath schools and deserving individuals will miss his bounty bestowed almost without the knowledge of his most intimate friends.

The reader will now be prepared to learn that this man of God had "long desired that his own New York Yearly Meeting might have an institution more in keeping with the age in which we live," and had cherished and perfected the plan to apply one hundred thousand dollars for that purpose, "trusting that others

may be incited to do likewise, and that under the Lord's guidance blessings may result to future generations."

Thus our friend's takes its place in a class of only two great gifts far apart by Friends for institutions that should directly influence the life and work of the Society of Friends. The other was the gift of a like amount by Obadiah Brown to Friends' School, at Providence, about 1825.

Of John G. Lane, it may be fairly and freely said, "The liberal deviseth liberal things, and by liberal things shall he stand." He had confidence in the future of the Society of Friends, whose peaceful principles he found to have power in practical life, and whose pure purposes tended greatly towards calm-mindedness and prosperity. His faith was that the Lord would raise up members especially qualified for the great educational work he had in view. He believed others would emulate his example, and thus Quaker gold would wisely go into generous gifts and bring about the golden age of Quakerism.

One discovers the reasons for most of John G. Lane's benevolence in his unusual interest in young people, whose characters he would help form and whose faculties he would bring into the best service. It was doubtless this that prompted his great bequest. Appreciation of noble, pure minds had led him into companionship with the best books. The words of comfort of his precious little Bible, his companion by land and by sea, were a "very present help" during the long hours of pain and loneliness of his last illness, which was "a time of praising the Good Master for His manifold blessings."

FOR THE AMERICAN FRIEND.

CORRESPONDENCE.

IN THE AMERICAN FRIEND, No. 47, page 1112, under head of "The Origin and Growth of Education Among Friends in Western Indiana," by Harlow Lindley, I notice this statement, under head "Rush Creek:" "A committee was appointed to take charge of the work (building a schoolhouse), and in Eleventh month, 1837, they reported that Rush Creek schoolhouse had been completed, at a cost of \$8,650." In 1836, when I was ten years of age, my parents removed from Morgan County, Indiana, and settled within 40 rods of Rush Creek meeting and school house, both of which at that time were small, one-room hewed log houses, neither of which, I would think, cost to exceed \$100.00, if that much, both being built previous to the year 1836. For a number of years following the winter of 1836-37, I attended school in the said one-room hewed log house, and my teachers were David Hadley, Green Mote, Jehu Newlin, Eleazar Kersey, and Mahlon H. Newlin, I think in the order named, and most if not all of them more than one term. Though I, being a "farmer's boy," attended only winter terms, I taught the summer term of said school in 1853, in a one-room frame house that I would think did not cost over \$400.00 or \$500.00 at the outside.

JESSE T. TURNER.

The International Lesson.

FOURTH QUARTER.

Lesson XII.

Twelfth month 17, 1899.

FRUITS OF RIGHT AND WRONG DOING.

Malachi 3: 13-4: 6.

GOLDEN TEXT.—Whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

DAILY READINGS.

Second-day, Twelfth mo. 11.—Fruits of right and wrong-doing. Mal. 3: 13-4: 6.
 Third-day, Twelfth mo. 12.—The mystery explained. Psalms 73: 1-20.
 Fourth-day, Twelfth mo. 13.—Folly of rejecting God. Job 22: 12-27.
 Fifth-day, Twelfth mo. 14.—God knows His own. 2 Tim. 2: 19-26.
 Sixth-day, Twelfth mo. 15.—Certainty of judgment. Eccles. 8: 1-13.
 Seventh-day, Twelfth mo. 16.—Remember. Deut. 4: 5-13.
 First-day, Twelfth mo. 17.—Sowing and reaping. Gal. 6: 1-10.

In the last lesson the Jews complained that the Lord had not kept His promises. At least, that was the real burden of their complaint. The prophet told them that this was their own fault. They had treated the Lord in a way they would not have dared to treat their earthly governor, and therefore they suffered as the result of their own conduct. In the present lesson, which is a continuation of the last, the same thoughts are expressed in a somewhat different way.

13. "Stout." Hard. "Wherein have we spoken against thee?" Revised Version. Spoken one with another—complained one to another—kept on complaining.

14. The prophet answers the question. They had been brought up with the idea that those who served the Lord would be outwardly blessed, but they had come to look upon the whole thing as a matter of profit and loss. They had kept the ordinances; they had kept the fasts (walked mournfully) (compare Zech. 7:3, 5 8:19); and still have not prospered.

15. "Call the proud happy." There seems to be a reference to verse 12, "And all nations shall call you happy." They go on to say, be this as it may—we, ourselves, call the proud happy—they are the successful and prosperous people. "Yea, they that work wickedness are built up; yea, they tempt God and are delivered." Revised Version. It seemed to them that it was the wicked who prosper. It was inexplicable to them.

16. "Then they that feared the Lord spake one with another." Revised Version. What has been said represents the views of those who, while outwardly carrying out the Law, did not carry it out in the spirit. Now, those who really feared the Lord, encouraged each other by converse, or exchange of views with each other. These the Lord heard and keeps their names before Him, so that when the time comes they will receive their reward (verse 17). This is the more common interpretation of the verse. There is, however, another, which follows the septuagint rendering: "Thus spake they that feared the Lord," etc. If this view be taken, the explanation would be that the pious Jews were troubled at the apparent non-fulfilment of the promises, and at the apparent prosperity of the wicked, and so were, in New Testament language, made to stumble. The prophet encourages them and says that God will make it right in the future—that the promises of Deuteronomy are sure, but their fulfilment belongs to the future—the harvest will show

which is the grain and which the tares. Either interpretation is allowable. "Thought upon his name." It is a good thing to think upon the Lord, and upon what He has done for us.

17. "They shall be mine . . . in the day that I do make, even a peculiar treasure." Revised Version. In the day which I create. Compare 4:3, and Psalms 118:24. Titus 2:14. "Spare them." Keep them from harm. "That serveth him." A son who is obedient and dutiful.

18. "Then shall ye return," etc. "And ye shall once more see the difference between the righteous and the wicked; between him that serveth God and him that does not serve him." All the questions which could not be answered before will be answered then.

4:1. "The proud and all that do wickedly." Those that seem to be prosperous and yet sin.

2. "You that fear my name." To the righteous will come the healing, the joy, the true prosperity. Compare Psalms 37:1, 5, 6. "Ye shall go forth, and gambol as calves of the stall." Revised Version. Full of life and vigor they shall feel like leaping for excess of joy.

3. "Ye shall tread down the wicked." The righteous will be victorious; evil will no longer triumph.

4. "Remember ye the law of Moses. What ever may be the apparent result, ye must obey; if you do not understand, you must still obey. Compare Ecclesiastes 12:13. See Deuteronomy 4:10.

5. "Elijah, the prophet." A prophet who shall be like Elijah. "There is no more reason to suppose that this refers to Elijah in person than to imagine from Hosea 3:5; Ezekiel 34:23; Jeremiah 30:9; etc., that David himself is to come in the flesh." Elijah is the great representative of the prophets. As such he appeared on the mount of Transfiguration with Moses, the great representative of the Law. It is a striking fact that here the Law and the Prophecy are likewise united. "Before the great and terrible day of the Lord come." Revised Version. Compare Joel 2:31.

6. "And he shall turn," etc. This passage is not very clear, and various interpretations have been given. If the emphasis which Malachi lays upon right obedience be remembered, the following interpretation would seem to be in accord with the spirit of the context. The Law, which is old, must be obeyed; and yet the new must be taken into consideration. The Law is to be fulfilled, not overthrown. Compare Isaiah 29:22-24 and Luke 1:17. John the Baptist distinctly denied that he was Elijah (John 1:21); but he must have meant by this that he was not the old Elijah raised up, for Christ speaks of him as Elijah (Matthew 11:14; 17:12). "The Baptist" was Elijah in the sense of the prophecy, not in the sense of the men who asked the question (John 1:21; Matthew 11:14). "One to do an Elijah work was foretold, not the reappearance of Elijah himself." "Curse." Rather, a "ban."

PRACTICAL THOUGHTS.

1. "He doeth all things well."
2. The Lord hears the voice of His children.
3. The Sun of Righteousness does arise with healing in His wings to those who believe and trust.

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR TWELFTH MONTH 17TH, 1899.

TEACH US TO PRAY.

Luke 11: 1-13.

Second-day, Twelfth mo. 11.—After this manner pray. Matt 6: 9-13.

Third-day, Twelfth mo. 12.—Praying in faith. Mark 11: 20-24.

Fourth-day, Twelfth mo. 13.—In the name of Jesus. John 16: 23-26

Fifth-day, Twelfth mo. 14.—Definite prayer. Luke 18: 35-43.

Sixth-day, Twelfth mo. 15.—United prayer. Matt. 18: 19-20.

Seventh-day, Twelfth mo. 16.—Prayer and love.

Matt. 5: 23-24; Mark 11: 25-26.

The Disciples asked our Lord a great many irrelevant and even foolish questions, but here for once they were intensely practical and also sympathetic with His own mood. When they heard Him pray, He made them feel as though they did not know how. There was something in His manner, in His access to the Father, in His confidence, that transcended all their ideas of prayer, and with true humility they asked to be taught how to pray. In answer He gives them the model prayer, the abbreviated form of which appears in our lesson, and the complete form in Matthew's gospel.

Let us notice first, however, that Jesus taught His disciples how to pray by His own example, and the instructions follow the example. Take your Bibles and read carefully every passage in the four gospels that refers to the prayer life of Jesus. Note His times of prayer, and the results that follow in His ministry. Note the different moods of His prayer—now only a sentence full of joy, as He looks up to heaven, and again an agony as He falls upon His face upon the ground. Note carefully His dependence upon prayer, His unselfishness, His confidence. So shall we, too, learn how to pray.

Jesus also left us most explicit instructions as to prayer. He tells more about how to pray than how to preach, and with good reason, for he who knows how to talk to God, will not fail in talking to men. His first lesson, in the sixth chapter of Matthew, is on secret prayer, and there we are taught to have a place for prayer, a time for prayer, a separation unto prayer, and an answer to prayer. That place may change from day to day if we change our abode, and the length of time may be greater or less owing to the needs of the hour, but there is one thing that must never change—that place must always be filled with the air of the Father's presence. Prayer cannot be uttered in any other atmosphere. As only air makes the sounds of speech, as it passes over the vocal chords, so the Father's presence alone gives life to prayer.

Prayer is not telling God about things He does not already know, but it is coming into full accord with the thought of God in things He does know.

Then the manner of all prayer is taught in the model prayer. Note that "thy name," "thy kingdom," "thy will," come first. Self-seeking is fatal to all prayer. Our needs must be rightly adjusted to His name, kingdom and will. Note again, that the phrase, "As in heaven, so on earth" has for its antecedent not merely the phrase which precedes it, but also the three phrases concerning the name, the kingdom, and the will. It is the prayer for the realization of the heavenly, the ideal state of things on earth. To say, "Thy will be done," is not merely the cry of a heart broken with its sorrow; it is the triumphant shout of the faith that overcometh the world.

But the limits of this article forbid even so much as a word concerning the many other teachings of Jesus concerning prayer. Read the gospels, and carefully note them all. Make an analysis of them as you would of any other lesson given you at school, for you are now in the school of Christ to be taught how to pray. Learn the simplicity of prayer; that is is not childishness, but childlikeness. Learn the familiarity of prayer, that it is not irreverent slang—a sad pity it is that this must be said—but that it is holy and reverent confidence, as one talks to a friend far superior to himself in every way, but who has condescended to our low estate with an infinite tenderness. Learn, as in this lesson, the importunacy of prayer, not because God is hard to be moved, but because we rise but slowly to the true sense of the emergency; or because God's ways of answering prayer take into consideration obstacles that He does not deem it wise to remove at once by an arbitrary exercise of power.

We shall never graduate from the school of prayer while in this world; there will always be more advanced courses of study. Let us not tarry in the lower forms. Let us be ready for the Master's promotions.

THE LONDON CONVENTION OF 1900.

Extensive preparations are being made on the other side for the holding of the World's Christian Endeavor Convention next Sixth month 14th to 19th. Our English brethren will give us a hearty welcome without doubt, and some arrangements will be made for a meeting with English Friends who are interested in our work. Will all American Friends who think of attending the London convention kindly send their names and addresses to Myrtle Lightner, secretary of the Friends' Union, Sabina, O., so that we may know something about our representation from this country?

Inasmuch as no International Christian Endeavor Convention will be held in the United States next year, arrangements are being made for a meeting of the trustees of the United Society early in Twelfth month for conference and prayer. A report of such a meeting may be expected in these columns when such a meeting is held.

FOR THE AMERICAN FRIEND.

THE ORIGIN AND GROWTH OF EDUCATION
AMONG FRIENDS IN WESTERN INDIANA.

BY HARLOW LINDLEY.

(Continued.)

Between the years of 1840 and 1850 there was much speculation indulged in among the people of the country with regard to new schemes of education. Two systems especially were tried with somewhat similar results. The one was called "The Socialistic System," founded in organized communities; but on account of the selfishness of human nature this system was not a success.

The other was known as the Manual Labor System. This system was advocated to a greater or less extent, and ventures along this line were made in many localities with varying degrees of success; yet the experiment in the main proved a failure.

In 1845, Harvey Thomas, of Pennsylvania, conceived the idea of establishing such a "Manual Labor School" somewhere in the West. He was a man of years of experience in educational matters, and was an earnest advocate of education. He came West and was much impressed with Bloomfield as the place for the location of such a school. The subject began to be agitated among the Friends of this locality, and the first definite action in regard to the matter was taken at a meeting of Western Quarterly Meeting's Committee on Education, held in the fall of 1845, at which time the matter was referred to a sub-committee for further consideration, with the direction that they make out a report and produce to the quarterly meeting, as well as to the next regular meeting of the Educational Committee. At the regular meeting of the committee, held Second month 13th, 1846, the following report was given, which marks the first official action towards the establishment of a school for higher learning in this section of the country.

REPORT.

"We, the committee appointed to consider the subject of establishing an agricultural manual labor school within the limits of Western Quarterly Meeting, report:

"1. That the establishment of such a school in which science should be taught with reference to the arts of life, especially chemistry in relation to agriculture, would, we think, tend greatly to improve the common method of farming.

"2. That, as idleness is the parent of vice, and as bodily inactivity is the frightful source of disease, the manual labor plan would tend to promote health of body and advancement in religion and morality.

"3. That as, in our opinion, the greatest improvement in learning is to be obtained in the most economical way only by a continued daily effort pursued for years, the manual labor plan, by preserving the due balance between his mental and physical powers, would tend to maintain the health of the pupil, while it enabled him to pursue his studies at a diminished expense.

"4. That from the testimony of our English Friends,

as well as from other sources, we are convinced that great improvement in learning is not incompatible with daily manual labor.

"5. That we believe such an institution, properly conducted, would tend much to the benefit of society, both from a literary and religious point of view.

"6. That we think the school should be visited monthly by a deputation of the Quarterly Meeting's Committee on Education, in order to see that it is conducted consistently with the principles of Friends.

"Signed on behalf of the committee,

"EXUM MORRIS."

This report was received by the Quarterly Meeting's Standing Committee, "after a time of deliberation and free interchange of sentiment thereon," and the following proposition was agreed upon by the committee and was directed to be forwarded to the quarterly meeting:

"The Quarterly Meeting's Committee on Education having for some time past had the subject of education under consideration, in connection with what is called 'The Manual Labor System,' has at length come to the conclusion that several important advantages would result to our prosperity, to our society and to the community by adopting and putting into operation a system of education that would, at the same time, be calculated to promote the health and improvement of both minds and bodies of the pupils, and such a system, we believe, may with propriety be called a 'Manual Labor' system. The following are some of the benefits which we apprehend would result as a consequence from our schools if properly conducted on the plan above alluded to.

"First. The art or science of agriculture, which is of vital importance to the human family, would receive many improvements and would be considerably elevated toward that state of respectability and honor to which it is justly entitled.

"Second. A large amount of vice and immorality, which naturally and generally result from a course of idleness, would be avoided, as well as much tribulation and suffering, the consequences of disease, which is frequently the effect of bodily inactivity and breathing a vitiated atmosphere.

"Third. As this system is calculated to preserve a due balance between the mental and bodily powers of the pupils, the health and vigor of both would be maintained, and consequently a larger amount of mental improvement and bodily production in a given time would result than is the result under our present system, in which this balance is not preserved.

"We therefore conclude that ultimately this system will deserve and receive a preference on the score of pecuniary economy.

"The committee is not prepared to say what means would be necessary or might be employed in promoting so desirable an object. We are, however, of the opinion that there should be a school on the above-named system somewhere in the verge of the quarterly meeting, and that in doing so it will be necessary to purchase a small farm for the purpose, and we would suggest the propriety of appropriating the Quarterly

Meeting School Fund to that purpose, believing, as we do, that such an appropriation would be as near in accordance with the wish of the donors as any that we may expect. With these views, we propose that the quarterly meeting take the subject under consideration and dispose of the same as our present situation and the importance of the subject may seem to require."

The reports were received by the quarterly meeting, and a committee was appointed to further consider the proposition and plans and report in three months. They made the following report to the quarterly meeting, which was held Fifth month 9th, 1846:

"To Western Quarterly Meeting, to be held Fifth month 9th, 1846:

"The committee that was appointed by the quarterly meeting in Second month last, to take under care for further consideration and examination the whole subject of establishing a quarterly meeting school, as introduced by Bloomfield Monthly Meeting and the Quarterly Meeting's Committee on Education, hereby report that we have paid considerable attention to the subject, though perhaps not so much as its importance justly claimed at our hands. We have received some accounts from the Oberlin school in Ohio, which, upon the whole, are quite favorable to the manual labor system of education. We have discovered several opportunities for procuring a lot of land whereon to locate such an establishment; but the one which seems most agreeable to the views of the committee is twenty-two and a half acres of land offered by Thomas Rubottom, off the south end of his farm, nearly all cleared, for three hundred and thirty-three dollars, there being a prospect of getting ten or fifteen acres of woodland adjoining. The committee would recommend a school house of the description—that is, a frame, 36x50 feet, one story of twelve feet high, divided into three apartments, and warmed by three fireplaces and one stove, the estimated cost of which, when finished, with all the necessary seats, desks, etc., about \$715.00.

"The committee, after examining and considering the subject as well as they have been enabled, united in judgment that the manual labor system of education is consistent with the destiny and physical constitution of man, and that if well conducted would be a means of promoting the comfort and happiness of the human family. We are also of the opinion that our Quarterly Meeting School Fund may with propriety be applied in promoting the establishment of a quarterly meeting school on any improved system, which fund amounts, at the present time, to about \$664.00.

"Signed on behalf of the committee,
"ALFRED HADLEY, Clerk of the Committee."

The report was satisfactory to the meeting, and another joint committee was appointed to have the subject under further consideration, to open free subscriptions for the promotion of the institution, to ascertain if the lot of woodland mentioned in the report could be purchased and upon what terms, and if it seemed more satisfactory, to look for a more suitable location for the school and report to the next regular session of the quarterly meeting. At this time

(Eighth month 8th, 1846) the committee reported that the land in question could be purchased, but on account of certain complications the committee "came to the conclusion that it would be right to make further examination, and ultimately united in judgment that the following described lot or lots of land are favorably situated and circumstanced for the promotion of our object—namely, 22½ acres offered by Thomas Rubottom, off the north end of his land, at \$15.00 per acre, and about 8 acres adjoining, offered by Nathaniel Newlin, off the south end of his land, at \$10.00 per acre." The committee also reported that they had obtained, by subscription papers, \$467.50 for the promotion of the school.

Directions were given for the purchase of land, and a committee was appointed to superintend the building of a schoolhouse. As a result of this action, the following reports were made at the quarterly meeting, held Eleventh month 14th, 1846:

"In accordance with the direction of last quarterly meeting, we have contracted with Thomas Rubottom for 22½ acres off the north end of his farm, at \$15.00 an acre, on the consideration that we pay \$160.00 in advance, and the remainder (being \$173.75) by the 15th of Fifth month, 1847, it being the best terms on which we could procure the said tract of land, we thought it best to borrow \$160.00 and pay over, for which we are to pay six per cent per annum. We have also purchased 5 22-100 acres of woodland of Nathaniel Newlin, adjoining the above named tract, at \$10.00 per acre, amounting to \$52.20, one-half to be paid by the 15th of Eleventh month, 1846, and the remainder by the 15th of Fifth month, 1847. The rights of both of the above named tracts have been duly executed and recorded at an expense of \$1.25, making the whole sum of indebtedness incurred for the above named tracts of land, \$387.10.

"Signed on behalf of the trustees, Eleventh month 14th, 1846,
"JAMES SILER, Clerk."

The Building Committee reported as follows:

"To Western Quarterly Meeting, to be held Eleventh month 14th, 1846:

"The committee appointed by the quarterly meeting, in Eighth month last, for the purpose of having erected a house for the accommodation of Western Quarterly Meeting School, hereby report: Immediately after last quarterly meeting we proceeded to make the necessary arrangements to insure the prompt and speedy completion of the building; hence we entered into a contract with a Friend to furnish the necessary sawed lumber for the completion of said house, for which we agreed to pay him \$138.60, against the 25th of Twelfth month next, and in order to insure the more speedy completion of the carpenters' and joiners' work, etc., we proceeded to divide it into two principal jobs, and entered into a contract with two different individuals for its speedy and prompt performance, accordingly, one to the amount of \$355.69, and the other, \$219.50, to be paid, one-half by the 15th of Eleventh month, 1846, and

the remaining half by the 15th of Fifth month, 1847; and for clearing off lot, hauling some extra materials, together with some other incidental expenses, we have contracted debts to the amount of \$74.81, making the whole amount of the debt contracted for the completion of said building, \$778.60, and said building is in such a state of forwardness that the main school room is now about in readiness for the reception of a school.

"Signed on behalf of the committee,
"JAMES SILER, Clerk."

That the school might be productive of the best results and influences, as anticipated by its promoters, the Committee on Education presented the following rules for the government of the Manual Labor School, which were approved by the meeting:

"Rule 1. As the principle objects of the quarterly meeting, in attempting to establish this school, are to afford our youth an opportunity of acquiring a liberal education without sacrificing their bodily health, or losing their relish for moral pursuits or the simplicity of our religious profession, it shall be the duty of those having charge of the institution to endeavor to inculcate the distinguishing testimonies of our religious society, to introduce into the school the most useful studies, and particularly those which illustrate agriculture; to adopt the practice of manual labor by the students as fast as circumstances will permit, and to instill into their minds its importance and respectability; to advocate the principles and practice of temperance, plainness, moderation and economy in all things, and to conduct the school in every respect in a manner consistent with our religious principles.

"Rule 2. The scholastic year shall be divided into two sessions of 120 days each. The school shall be vacated two days for each quarterly and one day for each monthly meeting and the time made up.

"Rule 3. In admitting students, a preference shall be given first to members and the children of members of Western Quarterly Meeting; second, to members of the Society of Friends. No student shall be admitted under ten years of age, nor any who are not sufficiently advanced to enter the lower classes.

"Rule 4. No student shall be admitted for a less time than one session, unless there should not be enough of session students to fill the school; in that case students will be admitted and charged from the time of entry to the end of the session. No deduction will be made for the absence of pupils, unless it is occasioned by their sickness or other disability.

"Rule 5. The school shall be under the superintendence of a committee appointed by the quarterly meeting, whose duty it shall be to employ teachers, to regulate prices of tuition, to visit the school, to attend the examination at the close of each session, to make such other rules and regulations as may seem to them necessary to promote the object of the quarterly meeting, and to report the situation and progress of the school to each quarterly meeting.

"Rule 6. The school shall be under the immediate

direction of a principal teacher, aided by as many assistants as the number of the pupils may require.

"Rule 7. The principal and assistants shall be compensated by the money arising from tuition, which shall be paid to the treasurer of the superintending committee, and if at any time any money remain from this source, after paying teachers, it shall constitute a fund to supply future deficiencies.

"Rule 8. The principal and assistants shall conform to the principles of the Society of Friends in dress and address, and shall endeavor to inculcate all the distinguishing testimonies of the society, particularly to those who are members. When the weather and health permit, they shall attend mid-week meetings with the pupils at Bloomfield meeting house."

These rules were approved by the quarterly meeting and Alfred Hadley, Solomon Allen, Exum Morris, Hudson Middleton, John Hayworth, Wright Cook and Jeremiah Moffat were appointed to have a superintendence of the school in accordance with these rules.

During the year of the planning and construction of this school, Harvey Thomas was engaged in teaching at Sugar Plain, near Thorntown, and Center, near Darlington, as they offered the best inducements for such a teacher.

FOR THE AMERICAN FRIEND.

WM. PENN CHAIR OF ETHICS.

BY WILLIAM G. HUBBARD.

It ought to be a matter of interest to the readers of THE AMERICAN FRIEND, that there are good Friends' schools, academies and colleges stretching clear across this continent from Oak Grove Seminary in Maine, to Pacific College in Oregon and Whittier Academy in Southern California, and also that a full quota of educated Friends are holding places in public schools and state colleges, normal and other schools. These leave the impress of sturdy Quaker morals and Friendly ideas wherever they teach. It has been deeply interesting to the writer in his travels and visits to colleges and high grade schools to learn of the good work being done by Friends. For example, the Nashville University is presided over by a Friend, the schools of Bowling Green, Kentucky, are superintended by a Friend, the president of the State University of Indiana is a Friend, and so on northward as far as Grand Forks, North Dakota, I have found Friends in many educational institutions and always a haven for good.

And it will be of interest, possibly, to many to know that a few weeks ago The American Temperance University passed resolutions to establish a "William Penn Chair of Ethics," and also decided that a Friend should always fill the professorship of that department when a suitable Friend was available. What a wonderful opportunity there is for our Society. The department will consist of moral philosophy, mental philosophy and a brief course of instruction in the Bible. In other words, here is the character building department of a college placed at the command of

Friends. The other departments will teach history, language, mathematics, and other things useful and ornamental; all of which will make the pupils more or less intelligent. But it will be pre-eminently the work of the Wm. Penn Chair to impress on the minds and hearts of the 300 to 400 young men and young women in attendance, such principles of morals and of truth as will make men and women of them. What an opportunity for character building! Who can measure such a field for usefulness!

What and where is the American Temperance University? It is an "interdenominational, co-educational, non-sectional, non-partisan institution," with a board of trustees representing several denominations.

It is the only college in the United States with the word "temperance" in its name.

The objects of its founders are thus stated:

1. The building and equipping of a great school dedicated to the Christian Temperance idea.
2. To train students for leadership in the anti-saloon forces and along all lines of civics.
3. To establish a school of Applied Science for young men and women, to meet the demand of the age for trained heads and skilled hands for life's practical duties.

It is located at Harriman, Tennessee, 256 miles south of Cincinnati and 50 miles east of Knoxville. The town has 3000 inhabitants and no saloons, prohibition being written in every deed. It is on the banks of the Emory River near the Emory Gap in the Cumberland mountains. The mountain scenery is beautiful and the climate delightful and healthful.

And there is a great educational awakening in the mountains and valleys of Eastern Tennessee, and many of the young people are struggling for liberal education.

The school was started only five or six years ago but has an attendance of over 300 students. It started without money or property but under the energetic management of Chancellor J. F. Spence, D.D., LL.D., the school has so far won confidence as to have received gifts to purchase three valuable buildings and has ground and stone foundation for another. But so far they have no endowment, and are praying that those blessed with means may endow the college so they may extend help to the worthy young men and young women who long for education but have no money.

They must also have an endowment for the Wm. Penn Chair, and are hopeful that Friends may become interested in helping in that particular phase of their work. The writer, having repeatedly visited the school, became deeply interested in its work, and feels that here is an open door for Friends that we ought not to neglect.

Is not the open door a call to service? But this article is growing too long and I must close by saying that if Friends wish further information, I shall be glad to answer questions if I can, or, what is better, they may write to the president, J. F. Spence, at Harriman, Tenn.

Columbus, O.

News from the Field.

Boulder, Colorado.—This place, at the foot of the Rocky Mountains, attracts many summer visitors. It has also a vigorous University. The few Friends there have lately gathered for regular meetings and for First-day school teaching. They have also taken some steps to become acknowledged as a preparative meeting. Albert B. Bayes, who has been some weeks in Colorado, coming from Yorkshire, England (an Elder), was at this meeting on First-day, the 26th of Eleventh month, and gave an address.

William A. Blair, of Winston, N. C., sends us the following item:

"Many of your readers have been interested in the work for colored people that is being done here in North Carolina by the Slater Industrial and State Normal School. Many of our friends in Philadelphia have contributed to the work, and have seen that we were working along different lines from any other institution, from the fact that we had enlisted the best white people in the South in the work. It will, therefore, give those interested pleasure to learn that a citizen of this town, who has not before taken any special interest in this work, comes to us and offers to give a cash donation of \$5,000, provided we will raise a like amount, to establish a hospital for colored people and a training school for colored nurses in connection with the Slater School. A number of other citizens have offered to assist in this work, and we feel that it is a great step forward. I thought the readers of THE AMERICAN FRIEND who have been contributing to the school would be interested in this. The number of students is larger than ever before, and we have more students than we have accommodations for."

A Friend in good standing sends us the following information: Having recently been victimized by a young man claiming to be a member of our Society from England, and believing that he is bent on pursuing a similar course elsewhere, I think it best to warn Friends against him.

He is well educated, having been at a Friends' school, and is a good linguist. He has an intimate knowledge of Friends in England, and unquestionably well connected. He fell into dissolute habits and has been leading a wanderer's life, and has become a source of grief and sorrow to his parents.

He came to my place of business in great distress, admitting his wrong-doing, and plead for a chance to redeem himself. For something over a week he gave evidence that he was in earnest; sought, and apparently obtained divine help, and we trusted that there was a real repentance, and that he would win back a reputation for worthiness and requite the love and forbearance of the dear ones at home.

We supplied his needs and clothed him respectably, and were in the way of obtaining a desirable position for him. He has left for parts unknown to us. Having everything to gain by availing himself of the opening made for him to redeem himself, we can but conclude that he is unworthy of the efforts made to assist him.

He was candid enough to confess that his father had earnestly pleaded with him not to go among Friends. He pleaded his extremity and desire for counsel and help, as justifying him in doing so.

He is about 33 years old, medium height, wore a moustache, and has a peculiar gait in walking—result of a broken limb or some deformity; claims to be an accountant.

We feel sad to lose the young man, far more than the monetary loss, and wish we might learn of his being fully reclaimed. Yet if he is bent on a sinful course, we feel it a duty to warn Friends against him.

William G. Hubbard has recently been giving addresses in some of the colleges of Pennsylvania on "The Conference at The Hague; Its Work and Objects."

One of the prominent Friends of Iowa Yearly Meeting writes: "I hope you may succeed in making THE AMERICAN FRIEND the best paper ever published in the interests of our church. I

admire the sound doctrine and practice you advocate, and the aggressive spirit you manifest."

S. A. Wood, of New Providence, Iowa, has just issued three articles in pamphlet form: "Christology, or the Doctrine of Christ's Person;" "Pristine Man and Evolution (reprinted from THE AMERICAN FRIEND), and "A Strong Abode for the Feeble."

Joseph James Neave, of England, has been visiting and attending meetings in Philadelphia and vicinity for the past ten days.

The London "Friend" announces the publication, by Headley Bros., of an interesting collection of humorous poems by James N. Richardson, whom many American Friends remember with rare pleasure. We give the notice as printed in the "Friend:"

"More than twenty years ago the question of music and singing occupied a good deal of time in discussion in some of the large meetings of Friends in the north of Ireland, not least at Lurgan and at Grange. For the purpose of amusing an invalid relative, James N. Richardson and one of his sisters put into mock-heroic verse the story of one such discussion, describing the leading characters on each side, the line of argument, and the final result. A limited edition was subsequently published and immediately sold out. Some years later a similar debate at Grange was likewise done into verse, and the whole has now been printed in neat book form, adorned with a large number of excellent portraits, excellently reproduced, of the heroes and heroines of the contest. A number of the personalities are well-known Friends of to-day, which greatly adds to the interest of the book. Among Irish Friends the ballads will naturally be of especial interest, and on this side of the Channel many of the characters described are so well-known that the book will be appreciated here also.

Beneath the overflowing humor of the verses a note of sadness may be detected. Such intense struggles over the minor matters of the law are disastrous for the welfare of the Church; and the closing words of "The Quakri at Lurgan" may well be taken to heart where they are needed:—

"Now list, the Munster Quakri
Each other have so cleft,
That scarce in all Munster
Is breath of Quakri left.
In Leinster, too, the Quakri
Go out to other creeds,
And hardly is there ministry
Enough for Quakri needs.

"Now from these dire examples
A timely warning take,
Or else will Ulster follow
Most surely in their wake.
And so, good Ulster Quakri,
Have done with these sad jars,
Shake hands, ye Ulster Quakri,
And make no more your wars.

"See widows lowly wailing,
See orphans on the street,
Clothe naked, feed the hungry,
And give to them to eat.
'Be friends,' ye Ulster Quakri,
And look to Him above,
Who is not Lord of faction,
But is the Lord of Love."

AN INCIDENT AMONG THE DOUKHOBORS.

Eliza H. Varney, in relating her experiences among the Doukhobors, in the Eighth month last, writes under date of Eleventh month 15th, 1899, from Bloomfield, Ontario, as follows:

"I was most mercifully cared for. I feel I have every cause for thankfulness to my Heavenly Father for His care and protection; for His giving ability to labor in their midst, as He alone can, I humbly trust, not only to their comfort, but edification. I must say, I love them; and that love of the truth was largely reciprocated by us all. Our interpreter seemed to be brought into deep and tender feeling at times, by what he was interpreting. His name is ———. He is a Russian, but not a Doukhobor, unless he has joined them since. . . . One thing I think I have not written thee, and knowing thee likes to pre-

serve all such things, I will tell thee what occurred at the close of one of our meetings. A man stepped into the open area, around which the Doukhobors were yet standing, and said, 'when he was a very young man, he remembered that in the year 1818, two of our Friends (Stephen Grellet and William Allen) came to their meeting in Russia, and one of them said if they continued faithful to their religious and peaceful principles, the time would come when they would have to endure persecutions; and many would have to lay down their lives in prison, and in various ways; and their property would be taken from them, and they would be driven from their homes and exiled; and when all this was done, God would hear their cry and answer their petition, and would make a way for them—take them out of that land to a strange land and to another nation, another people, and another language, or speaking people, where they would make their homes. And when they settled in that land, God would send some of our people (Friends) to visit you (or them). And I have lived to see that all fulfilled this day.' And he bowed his aged head almost to the earth, in thankfulness to God. His name was Evan Marshintoff. He was a remarkably smart old man of 97 years of age.

"J. G. said when they went to the fields he out-walked many of the younger men. . . . There are several hundred still in prison in Siberia. Word came a few days ago, that there was no hope of their ever being released. The weeping and wailing was hard to be witnessed—to see wives and mothers mourning for their loved ones in that far-off land. And no remedy. It is hard to think of what it must be to endure such trials. Oh! if your Nation and ours could intercede for them—that the captives might be set free and sent to their loved ones here!"

IOWA YEARLY MEETING.

William Marshall, of Glenwood, Iowa, writes as follows: "A late letter from Cordoba, South America, from Catharine Linton, contained a telegram from her husband, John Linton, then in Cochahamba Province, and expecting to start the next morning for the Province of Oruro, that he and Rufus Garratt were well; dated Tenth month, 1899. She also says the mission at Cordoba enjoys THE AMERICAN FRIEND very much, especially the Cruikshank family, to whom it goes, and hope some one who reads this will pay for it next year, that it may continue to go to South America as a missionary until I can return there. My wife's health improves very slowly.

"The church work is prospering at Glenwood. We are looking to the establishing of a meeting in the city soon, and Bur Oak has been granted a monthly meeting ten miles south of the city. D. B. Cook, of Bear Creek, is coming to assist in the work at West Oak, four miles north of Glenwood, so that we can devote more time to the city work."

Colorado Friends.—Bevan Binford, of Friends' University, has been spending a few weeks in and around Denver. He is very much improved in health, but will spend a month or more in the Colorado Sanitarium at Boulder.

Joseph Allen, of Camby, Ind., will make his home this winter with his son, in Denver.

Charles E. Lewis, of Newberg, Oregon, spent the summer at Paonia, Col., with his cousin, Alfred Hadley. The latter has strong hopes of establishing a Friends' meeting there some time. The Denver Friends appreciate very much the services of Charles E. Lewis as pastor. The meeting is in a very encouraging condition.

Bevan Binford reports a very interesting meeting and Sabbath school at Boulder. They have sent in a request to Hiawatha Quarterly Meeting for a monthly meeting. The organization will have over twenty members to begin with. The services are all held in the Seventh-day Baptist Church.

NOTICE.

Correspondence with the Central Office of the Peace Association of Friends in America should now be addressed to the Acting Secretary, Rachel Bailey Hill, Peace Association of Friends in America, Richmond, Indiana.

RICHARD HENRY THOMAS, President.

KANSAS YEARLY MEETING.

Rose Hill Quarterly Meeting was held at Argonia, Kansas, Eleventh month 3d, 4th and 5th, 1899. Ira S. Bundy, of Sterling, and Achsah Kenyon, of Lowell, Kansas, were the visiting ministers. We also had the company and help of Eliza H. Carey, our Yearly Meeting Superintendent of Evangelistic Work.

At our meeting of Ministry and Oversight, on Sixth-day afternoon, Brother Bundy and Sister Carey were very earnestly engaged in the ministry of the word. Meeting small. On Seventh-day morning the house was nearly filled. The messages of our brother and sister were full of spiritual life and power. The committee to attend the opening of the University Monthly Meeting at Wichita, made their report. Advance sheets of the minutes of our late yearly meeting were received and action taken thereon.

On Seventh-day evening Sister Carey delivered a very able and instructive address on missions. She also preached a very practical and excellent sermon on First-day morning, Ira Bundy speaking at night.

Achsah Kenyon remained over several days, visiting the families. Susie E. Allen has charge of the work at Argonia, as pastor, and is well received. E. S.

Stella Academy, Woods County, Oklahoma, began school Ninth month 12th under very favorable circumstances. The enrollment up to the present is over fifty. After the yearly meeting E. Howard Brown came to hold a series of meetings; the work resulted in definite blessings to twenty-seven souls and a strengthening of the church. From Stella he went to Clay and held a ten days' meeting. The results were not manifest, but we have God's promise that His word shall not return unto Him void.

Stella Quarterly Meeting occurs the first Seventh-day in Twelfth month, at Ringwood, Oklahoma. Ministers or workers desiring to attend will be met at Enid, Oklahoma, by dropping a card to John Hays, Ringwood, Oklahoma. LAURA A. COPPOCK.

Thomas Newby, who died recently at his home, 2619 Holmes Street, Kansas City, was a widely known and valuable Friend. He came from Indiana to Kansas in 1857, during the Free State struggle, and was selected, on account of his Christian character, for positions of important public trust, which needed faith, as well as good judgment and tact. He, with his noble wife, endured much toil and hardship in those pioneer times, and were important factors in the formation of good government, and in advancing the interest of Friends in Kansas, holding important positions in the various meetings, both being elders for several years. Their loss will be much felt in all lines of church work. In 1880 they moved to Kansas City, and he built up a transfer business, of which he was the head for nearly twenty years; also was instrumental in organizing the meeting in Kansas City. Their house was ever a home for the Lord's children, in which encouragement and comfort were cordially given. A large company attended the funeral, among whom the twenty drivers and their wives were sincere mourners. It was a precious season of thankfulness for such a life.

NEW ENGLAND YEARLY MEETING.

Portland, Me.—On First-day, the 29th of Tenth month, Nathan and Esther Frame, who had just concluded their service at Winthrop Center, came to Portland and began a series of meetings in the Friends' meeting house. The blessing of the Lord rested upon their labors from the beginning, for there were several conversions the first evening, and others followed from time to time during the three weeks which they remained with us, and many sought and found a better experience. At one of the evening meetings Esther Frame gave an account of her call to the ministry, which was preceded by a brief discourse on women's ministry, by Nathan Frame. A large and deeply interested company attended this meeting, which was one of the most powerful of the series. These servants of the Lord have been a blessing not only to our own meeting, but to the Christian work of the city, and their work was conducted too wisely to leave any occasion for the charge sometimes made against evangelists, that they leave the church worse for their coming. They went from here immediately to their home, in Jamestown, Ohio, where they will rest for a few days. ELLISON R. PURDY.

INDIANA YEARLY MEETING.

It will be remembered that the yearly meeting undertook, in connection with Western Yearly Meeting, to raise \$15,000 towards paying off Earlham College debt. More than \$17,000 has now been raised, and the matter will be continued in the hope that the new century, beginning with 1901, may see the debt entirely eliminated.

On the 19th of Eleventh month Daniel Hill was laid away in the sleep of the tomb, being 82 years old. For more than half a century he has been a prominent Friend. Born in Wayne County, raised in Randolph County, Indiana, he has, during all his life, been warmly attached to the church of which he was a birthright member. About four years he was connected with a work for orphans at Cincinnati, Ohio. Later he originated the "Christian Worker," at New Vienna, Ohio, and during many years continued as its editor. During a much longer time he was editor of the "Messenger of Peace." About twenty-five years—until his death—he served as secretary of the Peace Association of Friends in America. He has been a recorded minister the past thirty-five years. But, after all, it is not the positions he held that speak loudest for him. To those who have known him best there has been the consciousness that he was "an epistle of Christ, written not with ink, but with the spirit of the living God." He was an earnest advocate of peace, temperance and righteousness, and was consistent in his life. His ministry was ever fresh and always suggestive of clear, forcible thought. He virtually fell at his post of duty, for he was at his usual place near the clerk's desk throughout the late yearly meeting, and, save from his age, none would have thought his time of departure was just at hand.

John Henley, living on the same street, and less than a square from the residence of Daniel Hill, in the city of Richmond, Ind., and still more advanced in age, was buried twenty-four hours later. He has had the remarkable distinction of having been present at every annual gathering of Indiana Yearly Meeting from the first. He has been of the type so well known among Friends, of generous hospitality and practical honest living.

Willis D. Peacock, of Fairmount, in the prime of manhood, passed away, after a severe attack of pneumonia. He leaves a wife and two children.

On account of the Indiana State Christian Endeavor Convention occurring at the time of Whitewater Quarterly Meeting, the latter, by authority of the Representative Meeting of the Yearly Meeting, has been postponed to meet on Sixth-day, Twelfth month 8th, at 10 a.m., the Meeting of Ministers and Elders meeting at 10 a.m. the preceding day.

Indications point to a larger attendance of Friends at the State Christian Endeavor Convention. The Friends' Rally will be held at South Eighth Street meeting house, and will be led by Albert J. Brown, pastor of Indianapolis meeting.

Elwood Scott is in the limits of Canada Yearly Meeting, engaged in evangelistic work.

Oscar Moon, an Earlham student, makes regular visits to Friends' meeting at Greenfield.

A letter from Gurney and Elizabeth S. Binford states that they have arrived in Japan after quite a stormy voyage. They are already actively engaged in their missionary work.

Allen Jay recently made a visit in Iowa and dedicated one meeting house while there. He intends devoting himself largely to raising the Earlham debt the coming year. He is very active, in addition to ordinary duties, serving as chairman of the Evangelistic Committee in connection with the State Christian Endeavor Convention.

Earlham College sustains its reputation in athletics, and is preparing for the contest in oratory, with a strong hope of success in that field.

Leonidas E. Speer, pastor at Whitewater, has been assisting in a series of meetings at Winchester.

DIED.

HAINES.—Hinchman Haines, son of Levi and Sarah Haines, died at his home, Gray, Ind., Eighth month 8th, 1899, aged 79 years. He was a loyal Friend, deeply interested in the work of the church, clear in his testimony and steadfast in his life. For more than forty years he served either in the station of elder or overseer.

News and Events.

The advance of Lord Methuen to the relief of Kimberley is being fiercely resisted by the Boers. On the 28th the English troops were attacked at Modder River, a few miles south of Kimberley, by 8,000 Boers. After a desperate battle of ten hours' duration the Boers were defeated and driven from their position. The fierceness of the engagement may be readily understood in the light of Lord Methuen's despatch, in which he declared that the battle was "the bloodiest of the century." The loss on both sides was very heavy, the English losing many in killed and wounded, including a large number of officers. In Natal Colony the opposing armies, each about 20,000 strong, are now supposed to be massed about Frere, between Colenso and Estcourt, and reports of a great battle are daily expected.

The Fifty-sixth Congress assembled in Washington on the 4th. The two houses

SCHOOL TEACHER.

Pulled Down Hill.

"I relied on coffee so much to keep me up, having been told that it was a mild stimulant, that I hardly knew what to do when I found it was really pulling me down hill. My sleep was badly broken at night and I was all unstrung. Am a school teacher and was exceedingly nervous.

"When it became evident that I was in a very bad condition, I was induced to leave off coffee and try Postum Food Coffee. Mother made it at first, but none of us could endure it, it was so flat and tasteless. She proposed to throw the package away, but I said, 'Suspend judgment until we have made it strictly according to directions.' It seems she had made the Postum like she always made coffee, taking it off the stove as soon as it began to boil. Mother was so prejudiced against it that she did not care to try it again, but I got sister to make the Postum next morning strictly according to directions—that is, allow it to boil full fifteen minutes after the boiling begins.

"We were all amazed at the difference. Sister said it was better coffee, to her taste, than the old, and father, who is an elderly gentleman and had used coffee all his life, appeared to relish the Postum as well as my little brother, who took to it from the first.

"For awhile, mother clung to her old favorite, although she was sick more or less of the time. Finally, one morning, she drank a cup of Postum by mistake, believing it to be coffee. We joked her so much about it, because she did not discover the difference, that she finally admitted she had occasionally taken a sip of the Postum Coffee, and from that time she proposed to use it altogether. Her health has been very greatly improved, and we are all strong advocates of Postum.—Please omit my name from publication."—Flagler, Col. Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

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organized and then adjourned as a mark of respect to the memory of the late Vice-President Hobart. The President's message was received on the 5th.

The revolution in Venezuela, under General Hernandez, is reported to be gaining ground from day to day. It is supported by the leading members of the commercial and financial world, who supply the revolutionists with all the arms and money they need. The tenure of Castro's office as president appears to be on a very insecure foundation. The president's army is under the command of a negro named Benjamin Ruiz, a Colombian, on whose head a price was put by the American Government at the time of the burning of Colon, in 1885.

The United States Consul at Pretoria, Charles E. Macrum, having found his conduct of the office distasteful to the Boers, has resigned the position and will be succeeded by Adelbert F. Hay, son of Secretary Hay. Consul Macrum incurred the enmity of the Boers, it appears, because in the exercise of international courtesy he undertook to look after the interests of British residents. It is interesting to note that Secretary Hay, while acting as ambassador to England, made himself very popular in that country, and the fact that his son has been chosen to represent the United States in Pretoria is hailed with much evident satisfaction by Englishmen generally.

Lord Mayor Tallon, of Dublin, after paying a short visit to this country, returned, last week, to his home in Ireland. He took with him \$30,000, collected for the fund to commemorate Parnell, the Irish leader.

The National Export Exposition, in Philadelphia, closed on the 2d. It is said that it will yield a profit of \$100,000, and will be able to reimburse those who subscribed to meet a possible deficit. It is generally regarded to have been an important factor in encouraging trade. The total attendance exceeded a million and a half.

Owing to the phenomenal sale of the newspapers consequent upon the African war, a paper famine is threatened in London. It is reported that the American supply has failed temporarily, and the advance in the price of wood and coal in England and France is proving an important factor in the increased cost of paper in those countries. In the United States the price of paper has been steadily advancing for several months, and it is likely to continue to advance for some time. Manufacturers and consumers state that an unusual quantity of paper is being used throughout the country.

"The Franklin Syndicate," a concern in Brooklyn which advertised 10 per cent. weekly dividends to all its depositors, has recently collapsed. An immense number of poor people were induced to invest in this bubble, and, as they might have foreseen, were grievously disappointed. The actual stampede to place money in the Syndicate is almost incomprehensible. On the last day before the Syndicate was closed it is said that the receipts amounted to \$15,000. A plausibility of honesty was maintained for some time by paying dividends out of deposits received from the gullible investors.

SOCIABLE.

Some of the sentimental considerations that may influence an elector are suggested in this anecdote from a new book, "Irish Life and Character."

A political candidate, on paying a second visit to the house of a doubtful voter of the peasant class, was very pleased, but somewhat surprised, on hearing from the elector that he would support him.

"Glad to hear it," said the candidate. "I thought you were against me."

"Sure. I was at first," rejoined the peasant. "Whin the other day ye called here, and stood by that pigsty, and talked for half an hour, ye didn't budge me an inch."

"But after ye had gone away, sor, I got to thinkin' how ye'd reached yer hand over the rail and scratched the pig's back till he lay down wid the pleasure of it. I made up me mind thin that whin a man was so sociable as that wid a poor fellow-crathure, I wasn't the bhoy to vote agin him."

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No better description of prayer can be found than in Macdonald's words about old Janet in "Sir Gibbie": "She never said she prayed; she held the gate open." For the deepest prayer is not found in our words to God; it is rather the keeping the soul open to Him that He may speak to us.

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INFANT FOOD.

CHURCHES THAT OWNED DIVES.

In the memory of men not yet old, says Jacob A. Riis, in the December "Atlantic," one church, moving uptown away from the crowd, left its old Mulberry Street home to be converted into tenements that justly earned the name of "dens of death" in the Health Department's records, while another became the foulest lodging-house in an unclean city. It was a church corporation which in those bad days owned the worst underground dive downtown, and turned a deaf ear to

all remonstrances. The church was angling for souls. But souls in this world live in bodies endowed with reason. The results of that kind of fishing were empty pews and cold hearts, and the conscience-stricken cry that went up, "What shall we do to lay hold of this great multitude that has slipped from us?"

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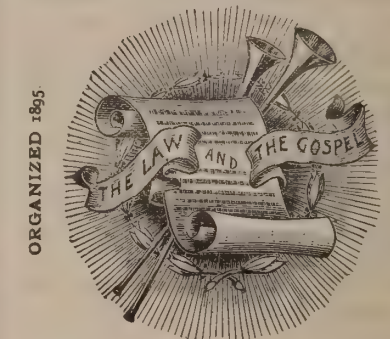
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The Christian League is greatly in need of financial aid, and contributions sent to the Treasurer, Mr. JOHN H. CONVERSE, 500 N. BROAD STREET (Baldwin Locomotive Works), will be gratefully received and duly acknowledged.

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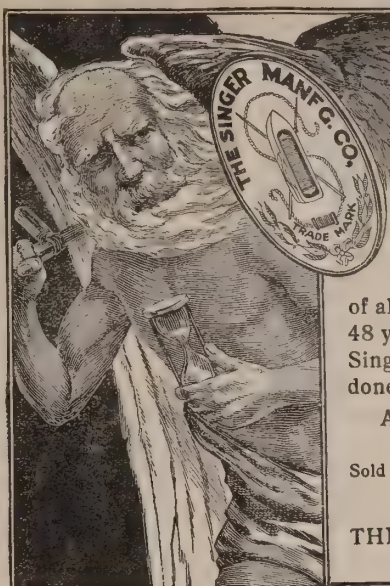
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The modern divinity school is not up to date, says Alfred Brown, Layman, in the December "Atlantic." It is out of step with the age. It is still teaching theology, Hebrew and Greek, church history, homiletics, elocution, and here and there sociology. Strangely enough, it overlooks the most conspicuous and most urgent demand of our time. What is needed is a brand-new chair: call it a Chair of Tent-Making, for that is Pauline.

The need is especially apparent in the Baptist and Congregationalist bodies, but even Presbyterianism and Episcopacy would hail the new era here proposed. Unrest is everywhere: fickleness, insincerity, criticism, short pastorates. Men now living easily remember the days when a pastorate was accounted a life position, and when, in a New England Congregational Church, three pastorates might span a century. In some of the leading denominations, three years is now counted as about the average term of a pastorate. . . . Thus, at the end of the century, there is an ominous combination of causes working to the weakening of the moral fibre of the ministry and to the deterioration of the



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First-day 10.30 a.m.
Bible School 12 noon
Y. P. S. C. E. Meeting 6.15 p.m.
Mid-week Meeting, Sixth-day 7.45 p.m.

Brooklyn, N. Y., Brooklyn Friends' Meeting House, corner of Lafayette and Washington Avenues. [Take Gates or Dekalb Avenue Cars at Brooklyn Bridge and get out at Washington Avenue.] Sabbath Services:
Bible School 9.15 a.m.
Meeting for Worship 10.30 a.m.
C. E. Prayer Meeting 7 p.m.
Evening Meeting 7.45 p.m.
Prayer Meeting, Fourth-day 7.45 p.m.

Chicago, Ill., Friends' Meeting House is located on Indiana Avenue, south of 44th Street. Reached by Elevated Railroad or Indiana Avenue Street Car. Meetings are held as follows:
First-day, Bible School 9.45 a.m.
Meeting for Worship 11 a.m.
Christian Endeavor 6.30 p.m.
Fourth-day, Prayer Meeting 8 p.m.

Cincinnati, O., Meeting House, N. W. corner 8th and Mound Streets. Meetings for Worship:
First and Fifth-day 11 a.m.
First-day Sabbath School 9.30 a.m.
Christian Endeavor 7.30 p.m.

Cleveland, O., Friends' Meeting House, Cedar Avenue, opposite Blair Street.
First-day 10.15 a.m. and 7 p.m.
Mid-week Prayer Meeting, Fifth-day 7.30 p.m.
There are also two other Friends' Meetings and two Friends' Missions in Cleveland.

Denver, Col., Friends' Meeting House, 41st. Avenue and Arlington St., take 17th. Avenue Car on 16th. St., north. Meeting for Worship:
First-day 11.00 a.m. and 7.30 p.m.
Sabbath School 10.00 a.m.
Christian Endeavor 6.30 a.m.
Mid-week meeting, Fourth-day 7.30 p.m.
Monthly meeting for business, first Fourth-day of the month 2.00 p.m.

Des Moines, Ia., Friends' Meeting House, 827 East Grand Avenue.
First-day, ... 10.30 a.m.; 7.30 p.m.
First-day, Y. P. S. C. E., ... 6.30 p.m.
First-day, Sabbath School, ... 12 m.
Fourth-day, Prayer Meeting, ... 7.30 p.m.

Indianapolis, Ind., Friends' Meeting House is situated on the corner of Alabama and 13th streets. (Alabama Street Car Line). Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School 9.15 a.m.
Junior Endeavor 2.30 p.m.
Intermediate Endeavor 3.30 p.m.
Senior Endeavor 6.30 p.m.
Fourth-day 10.30 a.m.
Fifth-day, Prayer Meeting 7.30 p.m.

Kansas City, Mo., Friends' Meeting House, No. 416 W. 15th Street.
First-day 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.00 p.m.

Minneapolis, Minn., Friends' Meeting House, corner of First Avenue South and 14th Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Bible School, ... 12 m.
Fifth-day 7.30 p.m.

New York City, Meeting House, 144 East 20th Street, Gramercy Park, Meetings for Worship:
First-day 11 a.m.
Fourth-day 10.30 a.m., except first Fourth-day in month 7.30 p.m.
Sabbath School First-day 10 a.m.
C. E. Meeting, Third-day 7.45 p.m.

Philadelphia, Penna., Meeting House, 20 South Twelfth Street. Meetings for Worship:
First-day 10.30 a.m. and 7.30 p.m.
Mid-week meeting, Fourth-day 10.30 a.m.

Toronto, Canada, Friends' Meeting House, 28 Pembroke Street. Meetings for Worship:
First-day 11 a.m. and 7 p.m.
Fourth-day 8 p.m.

Washington, D. C. New Meeting House, First and C Street, N. E.
Bible School 9.45 a.m.
Meeting for Worship 11.00 a.m.
Christian Endeavor 7.30 p.m.
Mid-week meeting 5th day, 7.30 p.m.

THE TUNE THE COW DIED OF.

In Scotland and the North of Ireland, and in some parts of our own country, the phrase, "the tune the cow died on," is common in the mouths of the people. The saying originated in this old song:

"There was an old man, and he had an old cow,
And he had nothing to give her;
So he took out his fiddle and played her a tune—
Consequer, good cow, consider;
This is no time of the year for the grass to grow—
Consider, good cow, consider."

The old cow died of hunger, and when any grotesquely melancholy tune or song is uttered, the North country people say: "That is the tune the cow died of."—"Christian Endeavor World."

A LIVING SAVIOUR.

Because Christ died, we rest in Him and what He does. And every man may find that his hope will not be put to shame. "Saw ye Him" dying? Ah, men, saw ye Him living? It is not the Christ on the cross who saves us, but it is the Christ who was on the cross, and is now alive again forevermore! "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." We believe in the living Saviour. I do not know where

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you men begin your faith; I know where I begin mine. I begin at the resurrection; I say, Was Christ raised from the dead? That he was. Then His life is not an ordinary life, and His death is not an ordinary death. If He was, then He is a living Saviour, able and ready to save me and every man that comes to Him. He is no longer dead. "Saw ye Him" living?—W. Y. Fullerton.

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List of Mortgages issued monthly. Will mail to any address. From 5 to 6 per cent. net.
Iowa Falls, Iowa, or
Chamber of Commerce Building, Chicago.
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FARMS ONLY. The most careful investigation courted.
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At one of the recent meetings of the Academie des Inscriptions et Belles-Lettres, in Paris, the keeper of the Louvre, Mr. Henzey, showed a brick which is undoubtedly the oldest in existence, dating, it is estimated, from the fortieth century B. C. The brick in question was discovered by the French savant and antiquarian, De Sarzee, during recent excavations at Tello, the ancient Sirpulo in Chaldea. The

Handkerchiefs

Our Handkerchief stock is the greatest ever known in Philadelphia, and values are better than can be found elsewhere. Now is the time to make selections, while assortments are unbroken :

Women's Plain Linen Handkerchiefs—hemstitched, with hems of different widths—good qualities at 45, 50, 60 and 75 cents a half-dozen; finer qualities at 90c., \$1.00, \$1.20, \$1.50 and \$2.25 a half-dozen.

Men's Plain Linen Handkerchiefs—hemstitched, with hems of various widths—good qualities at 75c., 90c. and \$1.00 a half-dozen; finer qualities at \$1.20, \$1.50 and \$2.25 a dozen.

Women's Full Laundered Linen Handkerchiefs—hemstitched, with initials—75c., \$1.50 and \$2.25 a half-dozen.

Men's Silk Handkerchiefs—with fine initials; unusual values—38c., 50c., 75c. and \$1.00 each.

Silk Mufflers—a large variety of new patterns, in cream, black and colors—50c. to \$2.50 each.

Children's Linen Handkerchiefs—fine quality, full laundered, with initials—75 cents a half-dozen.

Children's Linen Handkerchiefs—hemstitched, with neat colored borders—2 in box for 25c.; 4 in box for 50c.

Mail orders receive prompt and accurate attention.

Address orders to "Department C. C.,"

STRAWBRIDGE & CLOTHIER,
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Prepaid Stock, \$50 per share in advance, par value \$100.

Earns 6 per cent. per annum, payable semi-annually
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Money to Loan for Homes.

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Fine Lots for Sale near Friends' University.
All inquiries concerning our city and country have prompt attention. Address,
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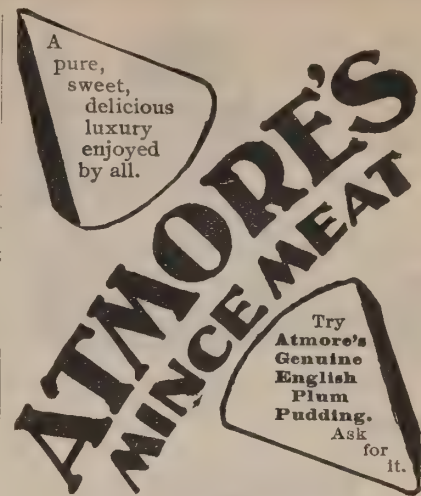
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A beautiful colored lithograph art illustration, full of instructive Bible truths, sells at sight to every Christian family, First-Day School teacher and worker. All benefit by its teachings. Ladies earn \$5.00 a day at light employment. Send for terms and territory. Copies, 25 cents, stamps or silver.

JAMES M. MCGEE & CO.,
1025 Arch Street, Philadelphia, Pa.

brick was somewhat curved and had been baked, but was of such crude form that it evidently had neither been put in a press nor moulded. The marks of the maker were simply the imprint of the thumb. It was clearly made very soon after the discovery of the art of brick-making, which art, as is universally admitted, marks the dawn of civilization. Other bricks of a much more recent date were shown. Some of them bore the mark of the coat of arms of Sirpulo, an eagle with the head of a lion. Others again were inscribed with the name of the reigning monarch.—From Stone.

Please mention **THE AMERICAN FRIEND**
when answering our advertisements.



THE PROVIDENT LIFE AND TRUST CO.

OF PHILADELPHIA. Office, 409 Chestnut Street.

CAPITAL, \$1,000,000.

ASSETS, over \$50,000,000.00

Surplus and Undivided Profits, belonging to the Stockholders over \$2,850,000.00

Surplus, belonging to Insurance Account..... over \$4,250,000.00

Incorporated Third month 22, 1865.

Charter Perpetual.

Insures Lives, Grants Annuities, Receives Money on Deposit, returnable on demand, for which interest is allowed, and is empowered by law to act as **Executor, Administrator, Trustee, Assignee, Committee, Receiver, Agent, etc.**, for the faithful performance of which its Capital and Surplus Fund furnish ample security.

All Trust Funds and Investments are kept Separate and Apart from the Assets of the Company. **Owners of Real Estate** are invited to look into that branch of the Trust Department which has the care of this description of property. It is presided over by an officer learned in the law of Real Estate, seconded by capable and trustworthy assistants. Some of them give their undivided attention to its care and management.

The income of parties residing abroad carefully collected and duly remitted.

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ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. ins. Department.
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The New Safe Deposit Vaults of the Company, with the latest devices for security and convenience, have been completed and are open for inspection. Boxes rented at \$5 and upwards.

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CHARTERED 1836

Acts as Executor, Administrator, Trustee, Assignee and Receiver. Financial Agent for Individuals or Corporations. Interest allowed on Individual and Corporation Accounts.

Acts as Trustee of Corporation Mortgages. Depositary under plans of Reorganization. Registrar and Transfer Agent. Assumes entire charge of Real Estate. Safes to rent in Burglar Proof Vaults.

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Hungry
for
his
Wheatlet.



For young or old, there is
nothing so satisfying as

WHEATLET

It is delicate, substantial
and easily digested. Contains
a larger percentage of nutri-
ment than any other Break-
fast Food.

Sold by most grocers everywhere.
A booklet on Wheatlet mailed on request.

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USEFUL AND
ORNAMENTAL

ART LAMPS

In Old Brass Fillgree and Lace Work.

GUARANTEED NOT TO TARNISH

Roman bronze and black in unique and ex-
clusive shape—some in colors; hand-painted
designs over-glazed. Very rich and exclu-
sive beauties at \$5, \$7 and \$10.

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36 S. Second St., Philada.

The Book Association of Friends,
20 S. TWELFTH ST., PHILADELPHIA,

has for sale and gratuitous distribution, on
approval of Committee, several books—and
a good assortment of tracts. For catalogues
apply as above.

A CHRISTMAS RECITATION FOR A CHILD.

Did you ever see old Santa Claus?
Last Christmas night I did.
I went to bed real early,
And then my eyes I hid,

For I really meant to stay awake;
But soon I fell asleep,
And in the night I heard a noise,
And thought I'd take a peep.

For I heard papers rustling soft,
And voices speaking low,
And wondered much who it could be
With Santa Claus, you know.

Was there two of him? Or was he
Obliged to have assistance,
Because he had so many things
To bring from such a distance.

So then my eyes I opened wide,—
And there I saw my mother!
For she was one old Santa Claus,
And papa was the other.
—Mary Wood-Allen, in "New Crusade."

A TANGIBLE ANSWER.

Two men in New York were discussing
the utility of prayer, and one of them
shocked the other by remarking that he
did not believe God paid any attention to
individual prayers. His friend said: "I
am just going to the Fulton Street noon
prayer meeting. Come with me, and you
are pretty sure to hear something in the
way of testimony that may cause you to
change your opinion."

The invitation was accepted. There was
nothing remarkable in the service until a
plain, quiet, elderly gentleman rose. He
said: "I wish to mention a very brief in-
cident for the encouragement of others. I
set out his morning to make some pur-
chases for a sick man. On my way I was
called into a miserable tenement house to
see a woman who was absolutely without
food and fuel. I could not leave her desti-
tute, so I spent the only five dollars I had
in relieving her, and asked God to replace
it, so that I might keep my promise to my
other friend. I did not tell a soul about
it. As I entered this room half an hour

Wool Soap

For Toilet and Bath

Answers every household purpose.
It is just the soap for the bath room
and the every-day soap tray. Sold
everywhere. Made by

Swift and Company, Chicago

ago, a friend (there he sits) put this five-
dollar bill into my hand to be used in the
Lord's work. This (holding up the bill)
is what I call a tangible answer to prayer."
—"The Christian Herald."

SUBSCRIBERS' WANTS.

This department of "Subscribers' Wants" will be found
of value by anyone wishing to reach the Friends with a
small advertisement. It has already done excellent service
for those who have used it. The varied character of the
notices shows that its value is confined to no particular
class of "want" advertising, but that it may be used with
advantage by all who have anything to advertise. Five
lines, one time, cost only 25 cents; additional lines 5 cents
each. Extra insertions at the same rate.

BOARDING.—Persons visiting Washington can
obtain good accommodations in private house.
Convenient, by electric cars, to all parts of the city.
Rates reasonable. Laura N. Wilson, 1456 Corcoran
Street, Washington, D. C.

QUAKERS AS MAKERS OF AMERICA.—
This booklet has proved very popular, and has
had a wide sale. Our second edition is now nearly
exhausted. So long as the booklets last they will be
sold as heretofore for 10 cents the copy, postage paid.
THE AMERICAN FRIEND, 718 Arch St., Phila.

WE CAN still supply our readers with Spurgeon's
Address on George Fox for 10 cents per copy,
postage paid. This address on the founder of Friends
is by all odds the most eulogistic and pleasing ever
delivered by anyone outside the denomination.
THE AMERICAN FRIEND, 718 Arch St., Phila.

WANTED.—Anyone with anything to advertise
to send us 25 cents for an insertion of a five-
line advertisement in this column telling Friends
what it is. Fifty cents for two insertions, 75 cents
for three, \$1.00 for four. Extra lines above five, 5
cents each. Special rates for the quarter year, half
year and year, furnished on application.
THE AMERICAN FRIEND, 718 Arch St., Phila.

FOR SALE.—I have a very desirable property of
twenty acres in the east side of Wilmington.
Splendid orchard. Thirteen inch wall, brick house,
slate roof, stone foundation, seven rooms, large
doors and windows, large rooms, most excellent well
of water cistern, new barn, good land. Fine for
poultry farm, fruit garden, or home for family who
want the advantages of a location near a Friends'
College, and to live near the great center of Friends
in Ohio. Mrs. W. G. Irvin, Wilmington, Ohio.

SEND 4 cents in stamps for "Enterprising House-
keeper." Enterprise Manufacturing Co., Third
and Dauphin Streets, Philadelphia, Pa.

AGENTS Wanted everywhere to handle, as a side
line or exclusively, oils and greases. Experi-
ence unnecessary. Liberal pay. Address Improve-
ment Oil Co., 1263 Cedar Ave., Cleveland, Ohio.

BOOKS FOR MOTHERS.—"Child Culture," by
Hannah Whitall Smith. 30 cents. "Studies
in Home and Child Life," by Mrs. S. M. I. Henry.
\$1.00. "Child Culture in the Home," by Martha B.
Mosher. \$1.00. By mail on receipt of price. Cir-
culars free. A. & R. Simms, 123 22d St., Chicago.

A FEW Boarders can be accommodated at the
quiet, pleasant home of G. N. and W. B. Jones,
at College Park, near San Jose, California. Each
season here has its fruits and flowers.

Practical Christianity

By RUFUS M. JONES, Litt.D.

This is a collection of short, practical articles on important religious subjects.
It deals with questions which every thinking man must meet in a practical way,
and it contains a positive message for the times. In these fifty-three essays many
of the most important phases of the spiritual life receive consideration, and the
notes of hope and victory, and faith in the overcoming life, are everywhere
manifest. It is a book which should appeal to all classes of Christians. The
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Price, \$1.00, postpaid.

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(Avoid Substitutes)

**Cleanses and
Heals all
Inflamed Sur-
faces, Cures
Sore Throat,
Coughs, Colds,
Bronchitis,
Asthma,
Catarrh and**

**Relieves
Pain**

THE STORY OF PATRICK MULLEN.

Patrick Mullen was an honest blacksmith, says Jacob A. Riis, in the December "Atlantic." He made guns for a living. He made them so well that one with his name on it was worth a good deal more than the market price of guns. Other

EDUCATIONAL.

GUILFORD COLLEGE.

Five large buildings. Total expenses for year \$133.; can be easily reduced to \$90.

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For catalogue address,

GEO. W. WHITE, Treasurer,
GUILFORD COLLEGE, N. C.

Oakwood Seminary.

A Boarding School for Boys and Girls, under the charge of the New York Yearly Meeting of Friends. Beautifully situated on Cayuga Lake. Large buildings. Terms reasonable. Winter term begins First month 4th, 1900. For catalogues address

HENRY A. WHITE, S.B., Supt.,
Union Springs, New York.

makers went to him with offers of money for the use of his stamp; but they never went twice. When sometimes a gun of very superior make was brought to him to finish he would stamp it P. Mullen, never Patrick Mullen. Only to that which he himself had wrought he gave his honest name without reserve. When he died, judges and bishops and other great men crowded to his modest home by the East River, and wrote letters to the newspapers, telling how proud they had been to call him friend. Yet he was, and remained to the end, plain Patrick Mullen, blacksmith and gunmaker.

In his life he supplied the answer to the sigh of dreamers in all days: When will the millennium come? It will come when every man is a Patrick Mullen at his own trade; not merely a P. Mullen, but a Patrick Mullen. The millennium of municipal politics, when there shall be no slum to fight, will come when every citizen does his whole duty as a citizen, not before. As long as he "despises politics," and deputizes another to do it for him, whether that other wears the stamp of a Croker or of a Platt, it matters little which, we shall have the slum, and be put periodically to the trouble and the shame of draining it in the public sight. A citizen's duty is one thing that cannot be farmed out safely; and the slum is not limited by the rookeries of Mulberry or Ludlow Street. It has long roots that feed on the selfishness and dullness of Fifth Avenue quite as greedily as on the squalor of the Sixth Ward. The two are not nearly so far apart as they look.

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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CURE!

In every sense of the word.
Immediate relief—speedy cure.

Mason's Health Defenders.

The Yellow Tablets for dyspepsia are prepared from the formula, that made four physicians famous. Their action is marvelous.

Cure—remember Cure or money refunded.

Thirty Tablets 10c., all druggists, or sent for Price by the H. T. Mason Chemical Co., 515 Arch Street, Philadelphia, Pa.

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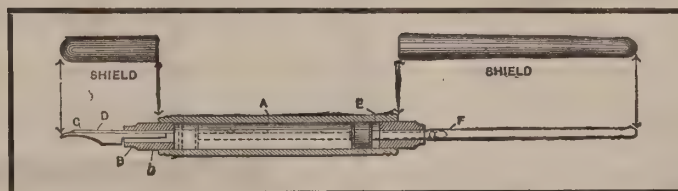
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No Filler Required—A Fine Gold Pen that will Last a Lifetime—No Inky Fingers

The Price of this Pen is \$3.00

It will be sent
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"Yours very truly,
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FREE All the issues of THE AMERICAN FRIEND for the remaining weeks of 1899 will be sent free to all new subscribers who subscribe now for the coming year. Send \$1.50 for the paper to I-I-1901.

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WALL PAPERS.**

All Grades. Estimates Given.
Window Shades Made to Order.
902 Spring Garden St. Philadelphia, Penna.

Twelfth month 7, 1899

Baking Raisins.
Most popular of all are our
Extra Large Muscatel Raisins,
carefully stemmed.

2 lbs. 25c.

8½ lb. Box, \$1.00.

Smaller Size, 4 lbs. 25c.

Send for Priced Catalogue.

Mail orders promptly filled.

121, 123, 125 N. Eighth
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CORNS

—big, little, old, new, hard, soft
—all yield to ACORN Salve.
As harmless as it is sure. 15c.
box—druggists or by mail.

GIANT CHEMICAL CO.,
305 Cherry Street, Phila.



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Conducted
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Excursions**

Via the Santa Fe Route.

Three times a week from Chicago and
Kansas City.

Twice a week from St. Paul and Minne-
apolis.

Once a week from St. Louis and Boston.

In improved wide vestibuled Pullman
tourist sleeping cars. Better than ever
before, at lowest possible rates.

Experienced excursion conductors.

Also daily service between Chicago and
California.

Correspondence solicited.

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The Atchison, Topeka & Santa Fe Railway,
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Costs less than One Cent a cup.

Be sure that the Package bears our Trade-Mark.

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**Nice Assortment
of Suitings**

Trouserings and Vestings for Autumn and Winter
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Touching up and Spotting out defects, and
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BUMS; indeed, everything used by the
Amateur.

Believing that promises and promptness
are important factors in business, our cus-
tomers may rely on us for the prompt ful-
filment of engagements, for we appreciate
the annoyance occasioned by failure to
fulfill such.

Orders may be sent by mail, and they
shall have the same prompt attention and
care.

THOS. H. McCOLLIN CO.,
123 S. 11th St., Philadelphia.

We omitted to say we have a most com-
plete shop especially fitted up for repairing
of Cameras, Snap Shutters, etc., where all
such repairs can be expeditiously made.



100% a Year is Big Interest

but that is what many users of the
IMPROVED UNITED STATES SEPARATOR
are receiving on the money invested.

It is nothing unusual to receive letters from users of the U. S.
stating that it has produced enough more cream in a year to pay for
the machine, to say nothing of the improved quality of the product
and the saving of time and labor. Our 1900 or "New Century"
Separators, with increased capacities, are better than ever.

We also manufacture

A Complete Line of Dairy and Creamery Apparatus.

Write for our latest illustrated catalogues,—Free.

VERMONT FARM MACHINE CO., - Bellows Falls, Vt.

The American Friend

Vol. VI

TWELFTH MONTH 14, 1899

No. 50

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THE LIFE TO BE.

*We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.*

*The tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.*

*Still shall the soul around it call
The shadows which it gathered here
And painted on the eternal wall,
The Past shall reappear.*

*Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?*

*Oh no!—we live our lives again;
Or warmly touched or coldly dim,
The pictures of the Past remain—
Man's works shall follow him!*

From WHITTIER'S "RAPHAEL."

Twelfth month 14, 1899

Christmas Candies.

Buy direct from the manufacturer and get the freshest goods at manufacturers' prices.

Two Grades, 25c. and 39c.

But leave your order early.

It can be delivered at any time.

Send for Priced Catalogue.

Mail orders promptly filled.

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CORNS

—big, little, old, new, hard, soft
—all yield to **ACORN Salve**.
As harmless as it is sure. 15c.
box—druggists or by mail.

GIANT CHEMICAL CO.,
305 Cherry Street, Phila.

Personally Conducted California Excursions

Via the Santa Fe Route.

Three times a week from Chicago and
Kansas City.

Twice a week from St. Paul and Minne-
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Once a week from St. Louis and Boston.

In improved wide vestibuled Pullman
tourist sleeping cars. Better than ever
before, at lowest possible rates.

Experienced excursion conductors.

Also daily service between Chicago and
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109 Adams Street, CHICAGO.

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A WILL can arrange with

The Union

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in advance as to its rate of charges for its
services as

EXECUTOR.

He will then know exactly what the settlement of
his estate will cost, and if he chooses can make
this a condition in his will.

Information on this subject will be gladly given
by letter or on consultation.

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ALL TRAVELING
EXPENSES
INCLUDED

Parties will leave Philadelphia during the Fall,
Winter and Spring at frequent intervals for grand
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TOURS TO CALIFORNIA

Magnificent Vestibuled Trains with Dining Cars.

Return Tickets good 'till August, 1900.

Three Special Tours to Mexico in January and February.

Railroad and Steamship Tickets to All Points.

Send for Descriptive Book.

RAYMOND & WHITCOMB,
1005 Chestnut St., Mutual Life Ins. Bldg. Philada.

THE MOST POPULAR IN USE
**ESTERBROOK'S STEEL
PENS.**
150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK—AND CAMDEN, N. J.

YOU CAN CARRY

Them in your pocket.

Mason's Health Defenders.

At the very first pang of indigestion swallow
one of **Mason's Yellow Tablets**—the relief is
marvelous.

Prepared from a formula that made four phy-
sicians celebrated.

Thirty Tablets, 10c. All druggists, or sent for
price by H. T. Mason Chemical Co., 515 Arch St.,
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CURE!

In every sense of the word.

Immediate relief—speedy cure.

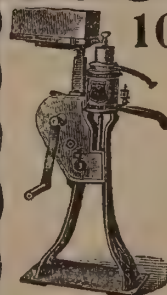
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"That they all may be one."*

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FOR THE AMERICAN FRIEND.

THE CHILD OF BETHLEHEM.

Behold the Infant wrapt in swaddling clothes and in a manger lying;

Angels attending watch the first faint breath
That marks the dawning of a day most glorious,
Whose evening we call death.

A look of scorn, perchance of pity, from the multitude awaits him,
While all unconscious pass the gathering throng,
Who, at the Temple's altar sadly praying,
Repeat the wail, "How long?"

"How long, O Lord?" Wilt Thou not yet, e'en as of old, remember Zion?

Come with Thy glittering sword. Thine arm make bare.
Thus, all unconscious of the glory round them,
Their wail dies to despair.

Yet He had come. The King of Kings, that He might be to all a Saviour,

Stoops from the Throne to lowliest of birth,
And songs break forth announcing as His mission,
Not war, but "Peace on earth."

How often still we turn aside in scorn from Love's divine evangel
And think by power to crush earth's mightiest wrong,
Till in the hopeless battle sadly fainting,
We miss the angel's song.

Still may thy love, O Lord, in human hearts and hands become incarnate;

Sing on, Thou angel of the coming day,
Give us the eyes to see Thee in Thy coming,
Nor faint at Thy delay.

Oakland, Maine.

EDWARD WING.

THE PROPOSED UNIFORM DISCIPLINE FOR FRIENDS IN AMERICA.

THE Conference held at Indianapolis, in 1897, after very weighty consideration of the subject, concluded to appoint a committee to formulate a plan for the closer union of the American Yearly Meetings, and "to prepare a Discipline for submission to the yearly meetings for their approval." A committee of twenty-six Friends was chosen—two from each of the thirteen yearly meetings represented—and this committee selected two of its number to formulate the plan of union and prepare the draft of Discipline. The task im-

posed was a most difficult one and one requiring a vast amount of thought and labor.

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Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND.

The first draft was, at length, prepared and submitted to the entire committee during the summer, and the freest and fullest criticism invited. Copies were also sent to a few other Friends, whose judgment and counsel were asked. Most helpful suggestions were received, and in such abundance that the sub-committee experienced almost an embarrassment of riches. Every suggestion was carefully considered, and the first draft was greatly transformed as a result. The second draft was then sent out for further criticism, and a second time an abundance of valuable suggestion was received. The whole work has been entirely gone over again in the light of these suggestions, and after careful labor this present draft has been produced.

It is now printed in THE AMERICAN FRIEND, so that every Friend in America, who desires to do so, may see it and study it and criticise it before it goes to the yearly meetings for action.

It is impossible to speak too emphatically of the broad way in which the members of the large committee and the other Friends who have seen it have treated the work. Their criticisms have almost invariably shown deep and careful study, and, instead of narrow and carping criticism, the suggestions have, in almost every case, been wise and far-reaching and in a generous spirit. There has been no attempt or desire indicated to give undue prominence to the peculiarities of one section of country over those of another, or of one trend of thought and practice over that of another. In fact, the members from the largest yearly meetings have shown a most commendable zeal to safeguard the interests of the small yearly meetings, and not the slightest indication of a disposition

to take advantage in any direction has appeared. It is to be doubted if so large a number of Friends, widely separated and with different views, ever worked together in a more harmonious and generous spirit. It is to be hoped that this same spirit may continue in the work which still remains to be done. Every Friend ought to study this document and act upon it intelligently. All suggestions and criticisms in detail should be sent to the chairman of the committee.* It is further hoped that the publication of this draft may call forth a more extended consideration of it in a general way in *THE AMERICAN FRIEND*, and the editor invites articles upon the subject from Friends everywhere.

All who read it and study it are reminded that it is prepared for Friends on this whole continent, and it must be considered with this in mind. The reader of it, as the makers of it have done, must rise above a mere local point of view. The supreme question ought to be, What is best for this branch of the Church under present existing conditions?

It will be noticed at once that this Discipline is quite unlike the ancient disciplines with which many of us have grown familiar. It has little historical matter in it—only a short preface—and no advices. The statement of belief, though brief and concise, includes everything fundamental in the Christian religion as Friends interpret it, and it can quickly be read and grasped by everybody; whereas a long argumentative statement would receive, as has been clearly proved in the past, little attention. The reference to the Richmond Declaration is intended to meet all requirements for a fuller statement.

The preparative meeting is discarded, and a plan provided which it is believed will be vastly more adequate for the needs of the separate congregations. Every effort has been made to get rid, in all the meetings, of useless machinery and formal, perfunctory exercises and practices, and to make for life and power. Three meetings have received new names. The preparative meeting on ministry and oversight is here called the Local Meeting on Ministry and Oversight. The representative meeting is here called the Permanent Board of the Yearly Meeting, the reason for which is clearly given in the Discipline itself. The Quinquennial Conference is here called The Five Years' Meeting. This Five Years' Meeting now becomes a regular part—the capstone—in the whole system of meetings. It is to be a meeting rather than a conference, and its constitution and business are clearly marked out in this Discipline, making it a most important body in the work of the church.

*James Wood, Mount Kisco, N. Y.

Those who have worked at this large undertaking have realized that a new era has come, that we must front the future, though we duly appreciate and study the past, and that new occasions must be met and dealt with. The work has been carried on under a profound sense of its importance—with single eye and prayerful heart. It should still be improved in every possible way, and then the yearly meetings may be trusted to act rightly for the future interests of our church.

AN HISTORICAL SKETCH OF THE "DISCIPLINE" AMONG FRIENDS.*

THE organization of this branch of the Church is unique. Its system of meetings, its manner of conducting meetings, of overseeing and disciplining the membership, its queries, its epistles, its curious minute books, are all peculiar to itself alone. The origin and historical development of the organization and its Discipline need much more careful study than they have yet received; but at the present time we can hardly do more than gather up a few important facts.

Probably no religious body—hardly the apostolic church itself—ever had less organization and rigid system, less that was fixed and definite, than the Society of Friends in its early years. It was a great company of men and women bound together by mutual love and sympathy, working under the sense of a Divine Presence directing them, and trusting confidently in the wisdom of the most spiritual among them, especially in the wisdom and judgment of George Fox.

As in the apostolic church, the first officers were chosen to provide for the necessities of the poor, so, too, the needs and straits of those who were suffering from imprisonment or loss of goods were the first ground for business meetings of Friends. No meeting in our history bears a more significant name than the "Meeting for Sufferings." It was customary from a very early period to hold what were called "General Meetings," which seem to have been occasional gatherings of Friends in great numbers—often reaching thousands. They were times primarily for worship and preaching, but they were also for the purpose of considering "the affairs of the church," and for attending to the needs of the poor, as Fox distinctly states.

As a rule, the quarterly meeting preceded in organization the monthly meeting, but during the years 1667 and 1668, Fox, who had been for almost three years "buried alive" in prison, and who now saw the sad results of the want of system and order, labored

*In preparing this sketch we have been much indebted to an article by Allen C. Thomas, "The Origin of the Discipline."

diligently by his presence and by his letters in the work of setting up monthly meetings in Great Britain, Ireland, Holland, Barbadoes, and in parts of America. There was a growing need of system in caring for the poor and the suffering, for disciplining those who walked unworthily, for formulating Friends' position and seeking redress from the government for unjust and illegal treatment. Before the death of Fox, in 1690, the system of meetings was complete, from the yearly meeting down to the preparative, or local, meeting, though this organization was accomplished in the face of serious and stubborn opposition on the part of those who pleaded for absolute freedom under the Spirit.

George Fox's epistles of advice to the meetings were generally received as authoritative documents, and served in place of a Discipline. One particular set of advices—probably written by Fox—sent to "Friends in all their men's meetings," in 1668, were adopted by nearly all the meetings, both in Great Britain and America, and these advices—nineteen in number—served for nearly three-quarters of a century the purposes of a Discipline.

No book of Discipline was adopted in England until 1738, and then it was only in manuscript form.

The yearly meetings in America adopted rules of Discipline and "of good order" in the early years of last century—Virginia Yearly Meeting in 1702, Philadelphia in 1707, and New England in 1708.

We have before us a copy of the record of the yearly meeting setting forth this first Discipline of New England, which may probably be taken as a sample of all those adopted at the time. It contains twenty articles bearing particularly upon the regulation of "walk and conversation," dress, attendance and behavior at places of worship, business morality and marriage procedure. The purpose of the articles is "that Zion may shine and become the beauty of nations and the praise of the whole earth."

It is astonishing how much space is devoted to the details of plainness and how little to the great spiritual facts and principles. For example: "Let all Friends keep to plainness in their household stuff and furniture, both bedding and otherwise, avoiding in particular striped and flowered beds, or window hangings of divers colors, and quilts, counterpanes and table carpets of like gaudy colors, and double valances and fringes, and that side-saddles and others be plain without fringes, and bridles without needless buckles and bosses."

"Friends having silver vessels are cautioned not to set them in public places." Friends are advised

against committing disorders at marriages by "eating, drinking and smoking tobacco to excess, tending to the reproach of truth and trouble of Friends."

They are warned not to wear "the neckcloth long hanging down, or twisted through the buttonholes, nor big, superfluous buttons, nor big buttonholes, nor cross pockets, nor unsuitable linings of gaudy colors, nor big, *unbecoming* shoe buckles." Friends are urged on all occasions, and especially at funerals, "to avoid the *unnecessary* use of tobacco."

They are exhorted not to regard "feast days (called Thanksgivings) or fast days for pretended humiliation." Friends are "not to shut their shop windows, or any part of them," on such days.

Great stress is laid on the importance of dealing with such as are "not conformable to good order."

Most, if not all, the American yearly meetings adopted a "book of Discipline" between the years 1758 and 1762. New York, at this latter date, adopted Philadelphia's book of Discipline, but no yearly meeting in the world appears to have printed its Discipline prior to 1783, which is the date of the First Edition of London Discipline. New England followed two years later with a printed Discipline based on that of London, and the other yearly meetings soon after took a similar course. Answers to queries seem not to have been required until after the middle of last century, and in the Baltimore Discipline of 1759 there were no queries, though Virginia Yearly Meeting adopted seventeen queries in 1722. In 1805 Philadelphia Yearly Meeting appointed a committee to correspond with New York and New England Yearly Meetings to bring about a uniform Discipline. The proposal was well considered in New England, but was not encouraged in New York, and nothing definite seems to have come of it.

It was long the custom to regard the book of Discipline as too sacred for ordinary or general use. In Philadelphia, until 1825, the Disciplines were kept in meeting houses under charge of the overseers, and hardly known at all by the individual members. During the present century there have been many editions, in the various yearly meetings, of the Discipline, which we cannot mention in detail. Until recent years most of the American Disciplines were very similar in matter and form, each new one being largely based on a former one. The Iowa Discipline of 1892, and California Discipline of 1898, are exceptions, both being, though entirely unlike, original and modern in their plan and structure.

The trees along wisdom's way are question marks.

DRAFT OF THE PROPOSED Constitution and Discipline

FOR THE
AMERICAN YEARLY MEETINGS OF FRIENDS

PREFACE.

The Society of Friends arose in England about the middle of the seventeenth century. George Fox began his ministry in 1647. The position of the Friends was the logical conclusion of the Protestant Reformation, and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation was a personal matter between his own soul and God, and did not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance or ceremony whatever. They accepted the doctrines of the apostolic age of the Church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual feel the need of a Saviour. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life and to lead it into all truth, had become a practical reality to be known and experienced by every true believer. They proclaimed that the true baptism is that of Christ Himself, who baptizes His people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

This clear and ringing message as to the freedom and the spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. The Society was organized with a great number of adherents. They took the title of Society because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others. The name Friends was taken in accordance with the declaration of the Master: "Ye are my friends if ye do whatsoever I command you." For a time the members called themselves the "Friends of Truth."

The distinguishing doctrines of Friends have from the beginning led them into special lines of service that have resulted in great good to mankind. Because they would not comply with improper usages they were imprisoned in great numbers in England until

their quiet endurance of oppression aroused the conscience of the nation, and this resulted in obtaining many of the blessings of civil and religious liberty which all their fellow citizens now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war as violating the principles and precepts of Christianity and as bringing untold evils upon mankind, and they have always advocated peaceable methods of settling all disputes between nations. They have steadily advocated justice toward the North American Indian, and have labored independently and as the representatives of government, for his civilization and christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated, and in many cases inaugurated, prison reform, which has greatly relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane; and, in many other ways, have performed the service they felt laid upon them for the good of humanity.

Friends came to America soon after the rise of the Society in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672, Virginia, 1673, and joined to Baltimore in 1845; Philadelphia in 1681, New York in 1695, North Carolina in 1708, Ohio in 1812, Indiana in 1821, Western in 1857, Iowa in 1863, Canada in 1867, Kansas in 1872, Wilmington in 1892, Oregon in 1893, California in 1895.

Conferences to consider special situations were held in Philadelphia in 1829, and in Baltimore in 1852.

The first General Conference of the Yearly Meetings was held at Richmond, Indiana, in 1887, and was attended by delegates from London and Dublin Yearly Meetings, and from all those on the American continent, except that of Philadelphia, which was unofficially represented. It was afterwards decided to hold similar conferences of the American Yearly Meetings once in five years. They have been held at Indianapolis, Indiana, in 1892 and 1897. At the latter conference it was felt that a closer union of the Yearly Meetings and a uniform discipline would be desirable. A committee was appointed for this purpose and this Constitution and Discipline was prepared.

Part I.

The Church and Its Denominations.

CHAPTER I.

SECTION 1.—THE CHURCH.

1. The Church of Jesus Christ is composed of those persons who, through repentance of their sins and faith in the Lord Jesus Christ as their Saviour, have been born into His kingdom by the Holy Spirit who enters their souls and implants spiritual life therein. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest and King, and, by the Spirit's baptism and power, are enabled to resist temptation and to live in obedience to God's holy will.

2. A Christian denomination is an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain certain practices based upon these teachings, and who voluntarily associate themselves together for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness. The denomination of The Friends is such a Christian body.

3. Each denominational body has its own system of government, and rules for the transaction of its business and for the individual observance of its members.

SECTION 2.—THE FRIENDS.

1. The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church upon the earth; that He dwells in the hearts of His believers by the Holy Spirit; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some especial gift or gifts which he is to exercise with such ability as may be possessed. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principle of its government.

2. Positions in the organization relating to spiritual matters result from the official recognition by the body of these gifts rather than from appointment to office. Appointments are made to other positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts.

3. There are no distinctions in the rights, privileges or responsibilities of the members because of sex.

4. The business of the organization is conducted through meetings, in which every member of the body has a right to participate. These meetings, in some instances, delegate authority in certain matters to other

meetings composed of those who occupy specified positions or who have been appointed for the special service.

SECTION 3.—BELIEF.

1. The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God. Salvation is wrought by the direct work of the living Christ, our Saviour, who visits all hearts by His Spirit. He brings the souls, that yield to Him, into newness of life. A changed nature and life bear witness to this new relation to Him. When man is brought into conviction for sin by the gracious operation of the Holy Spirit, and is willing to give himself to Christ as his only hope of salvation, he becomes reconciled to God; then the Holy Spirit implants His life in the soul without the agency of any human priest, or ordinance or ceremony whatsoever. The whole spiritual life springs immediately from Christ; not from any external order of things. He Himself baptizes the regenerated soul with the Holy Spirit, enduing it with power and bestowing gifts for service. This is an efficient baptism, a direct incoming of divine forces for the transformation and control of the whole man. He Himself is the spiritual bread which feeds the soul and He enters into a communion with it which needs no symbol to represent its reality, for the soul thrills with life as it communes with its risen Lord. He is His own best evidence to the consciousness which responds to Him. This intimate relation established between the recreated soul and its Lord makes true worship possible and gives to it its value. He moves upon the heart by His Spirit and listens with approval to the expressions of love and homage which ascend from those who worship in spirit and in truth.

The Holy Scriptures, given by inspiration of God, are the only divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

The great doctrines of the apostolic days are held by Friends as essentials of Christianity. The Fatherhood of God; the Deity of the Son; the gift of the Holy Spirit; the atonement of Jesus Christ by which men are reconciled to God; the Resurrection; the Highpriesthood of Christ, and the individual priesthood of believers, are most precious truths to be held, not as traditional dogmas, but as vital, life-giving realities.

The sinful condition of man and his proneness to yield to temptation, the world's absolute need of God and a knowledge of the power of God unto salvation, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ, are unceasing incentives to all, who believe, to become co-laborers with God in extending His kingdom. By this high calling, Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and in foreign fields.

The indwelling Spirit sways and controls the surrendered life, and the Christian's constant and supreme business is obedience to Him. But, while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

There is no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, and the purpose of His life, death, resurrection and ascension, and His spiritual presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is His purpose to make His Church on earth a power for righteousness and truth, Friends labor for the alleviation of human suffering; for the intellectual, moral and spiritual elevation of mankind; and for purified and exalted citizenship. Friends believe war to be inconsistent with Christianity, and seek to promote peaceful methods for the settlement of all differences between nations and men.

It is an essential part of the faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals, and also for society, is transformation through the power of God and implicit obedience to His revealed will.

For more explicit and extended statements of belief, reference is made to those officially put forth at various times, especially to the letter of George Fox to the Governor of Barbadoes in 1671, and to the "Declaration of Faith," issued by the Richmond Conference in 1887.

SECTION 4.—WORSHIP.

1. It is the duty and the privilege of believers to meet together for the public worship of God. In doing this they each time make a public profession to the world of their faith in Christ, and avail themselves of opportunities for spiritual blessing and mutual helpfulness not otherwise offered.

Worship is the highest act of which the human consciousness is capable, and it can be truly performed only as it is in response to the influence of the Spirit of God. Public worship is based upon the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them." The congregation is thus "the congregation of the Lord," and the meeting is, primarily, with Him. He touches the spiritual consciousness of believers, and thus, through Him, their High Priest and Intercessor, they are enabled to worship the Father in spirit and in truth. Worship stands neither in forms nor in the

formal disuse of forms; it may be without words as well as with them. The value of silence is recognized, not as an end, but as a means toward the attainment of an end, which is the divine blessing upon the individual and the congregation; a silence not of listlessness or of vacant musing, but of holy expectation before the Lord.

As Master of the Assembly, the Lord directs and leads the profitable exercises of His congregation. He calls and qualifies whom He will to be the bearer of His message, and each individual believer should hold himself in obedient submission to His will. The occasions of public worship are divinely appointed for the proclamation of fresh and vital messages of salvation to the world, and for the edification of believers in the truth.

CHAPTER II.

SPIRITUAL GIFTS.

1. It has pleased the Head of the Church to make use of human instrumentalities in the accomplishment of His purposes; to this end He continues to bestow special gifts upon certain members of the body, for the propagation of the gospel; for the perfecting of individual believers; and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent means through which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. There are varieties of gifts in the ministry, and in a properly organized religious body provision is made for the exercise and development of all these gifts. It is not easy to draw a sharp distinction between the different types of ministry; frequently they are united in one person, who is thus peculiarly qualified for helpful service.

There is a gift for the ministry of instruction and of exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in different degrees to the establishment of the membership, and to the expansion of the individual's conception of Divine things. This ministry of teaching requires a balanced, trained and well-stored mind, and the consecration of that mind to the service of Him who is the Truth.

There is a gift of speaking to states and needs of individuals, and of meetings. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message and its fitness for the situation. It is a gift of seeing truth immediately, and of the effective teaching of it to others.

There is a gift for exhortation, which is an ability for making an appeal to the hearts of men, and of stirring them to a sense of the love of God and His purposes for man—the power of moving and convicting souls, and those who possess this gift are peculiarly fitted for evangelistic work.

There is also a pastoral gift, which consists especially in ability to do personal work with individuals or with families. This gift fits the possessor of it to

comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The Church cannot make or appoint ministers; it can only recognize gifts where they exist, and properly provide for their exercise and development as a sacred bestowal of the Head of the Church.

Part II.

Form of Government.

CHAPTER I.

THE DENOMINATION OF THE FRIENDS.

1. The denomination of The Friends is composed of Yearly Meetings, with their subordinate branches, in Great Britain, Ireland, the United States and Canada; and those members who are variously situated in other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal; and by joint participation in religious and benevolent enterprises. Each Yearly Meeting is independent in the transaction of its business. Those Yearly Meetings which unite in this Constitution and Discipline, and, under its provisions, delegate certain authority to a specific body, retain their original independence, and, in its exercise, grant the power hereinafter described.

This common discipline shall become operative in those Yearly Meetings approving and adopting it, when it shall have been so approved and adopted by nine of those on the American Continent, or by such number as may represent three-fourths of the Friends in America. Each of these Yearly Meetings retains authority to adopt additional disciplinary regulations not inconsistent herewith.

2. If any Yearly Meeting shall see fit not to adopt this Constitution and Discipline, or if any Yearly Meeting after having adopted it shall see fit to withdraw from its operation, the standing of such meeting or meetings in relation to the Five Years' Meeting, and to its work, shall be determined by that body.

3. This Discipline may be amended upon the approval of the amendments by two-thirds of the Yearly Meetings that have adopted it. Each Yearly Meeting may change the Discipline in the following chapters, viz.: Chapters I, II and III, of Part III, and Chapters II and III, of Part IV, as its local conditions may require.

CHAPTER II.

MEMBERSHIP.

The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their connection with Him, and who

accept the doctrines of the Gospel as held by Friends. The children of members are also enrolled as members. They are thus recognized, not because their birthright can of itself make them members of the body of Christ, for they can only become such by experiencing the new birth by the Holy Spirit, but because of the promises in the Holy Scriptures to believers and their households and the conviction that true Christians will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in their youth, and early take a natural and living interest in the Church as they do in the family. Persons thus enrolled in childhood as nominal members shall be enrolled as active members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the Gospel as held by Friends. Where but one parent is a member the children may be enrolled as members upon the request of both parents.

CHAPTER III.

A MEETING.

1. A congregation of members is called a Meeting. It is under the supervision of Ministers and Elders as to its spiritual interests, and of Overseers as to the moral conduct of the members. These are officers of the Monthly Meeting of which the particular meeting forms a part.

The business affairs of a congregation are cared for by the regular officers and by committees appointed by the Monthly Meeting. Monthly Meetings may establish a business meeting for a particular congregation when its local interests make such meeting advisable.

CHAPTER IV.

MEETINGS FOR BUSINESS.

CLERKS.

The Clerk of a business meeting has the care of its business, which he lays before it for consideration and determines what conclusion the meeting reaches. In a meeting for business it should be the chief desire to ascertain what may be the mind of the Lord, and Clerks should be chosen with a special reference to their sound judgment and gift of spiritual discernment, with ability to determine what is the leading of the meeting as indicated by the expression made. Clerks should be familiar with the usages of the denomination and with all its departments of work. The Clerk shall keep a faithful record of the business that has come before the meeting and of the conclusions reached by it, and he shall furnish copies of necessary portions of such records to persons authorized, under the appointment of any superior meeting, to ask for them. He shall sign on the meeting's behalf all official documents put forth by it.

CHAPTER V.

SECTION 1.—MONTHLY MEETINGS.

1. A Monthly Meeting is a regular organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It is charged with the government of the body, according to the Constitution and Discipline, and has authority to receive members; to dismiss them from membership; to discipline offenders; to grant appeals; to consider all questions affecting the membership; to hold and administer real estate and other property for the use of the church; and to adopt and carry out measures for the improvement of the spiritual interests of the body. It meets monthly for the transaction of business; and once in three month it reports, in an abstract of its minutes, such business as should be laid before the Quarterly Meeting of which it forms a part and to which it is subordinate, and to attend which it may appoint two or more representatives.

2. Each active member has a right to participate in the business of the Monthly Meeting.

3. A Monthly Meeting, authorized by a superior meeting, is duly organized for the transaction of business when, upon the nomination of a committee named for this service, it shall appoint a Clerk, who shall have charge of its business.

4. All officers appointed by the meeting shall hold their positions until their successors are appointed.

SECTION 2.—CLERK.

The Clerk of a Monthly Meeting shall forward to the Quarterly Meeting such business as requires its attention, and such abstract of the minutes of the Monthly Meeting as may be necessary. He shall keep (in a book printed for the purpose and provided by the Yearly Meeting) a correct record of the membership, including all births, marriages, deaths and transfers, and he shall annually furnish the Quarterly Meeting such statistical information as the Yearly Meeting may direct, including the recording, deaths and transfers of ministers.

SECTION 3.—MINISTERS AND ELDERS.

1. Ministers and Elders are charged with the oversight and care of the spiritual interests in their various congregations. The choice of these is based upon moral character and the possession of spiritual gifts and qualifications. They are designated for their positions by the Monthly Meeting in the manner prescribed in Chapters VI and VII, Part II.

SECTION 4.—OVERSEERS.

1. The Monthly Meeting shall choose every three years, through the nomination of a committee, two or more faithful and judicious persons for each separate congregation to serve as Overseers. It shall be their duty to exercise a watchful care and affectionate oversight for the maintenance of a consistent moral life in the members of the meeting; to extend care and reproof

in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and to restore, if possible, such offenders to an orderly life and to full fellowship with the meeting.

2. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the Monthly Meeting against such offenders.

SECTION 5.—TREASURER.

1. Each Monthly Meeting shall annually appoint a Treasurer, who shall receive and disburse funds on behalf of the meeting, keep a regular account of the money so received and paid, and make an annual report to the Monthly Meeting.

SECTION 6.—CORRESPONDENTS.

1. Each Monthly Meeting shall appoint, as succession requires, a Correspondent to authenticate documents issued by it to other meetings. Information of the appointment of Correspondents is to be forwarded to the Yearly Meeting.

SECTION 7.—THE BOARD OF TRUSTEES.

1. Each Monthly Meeting shall appoint three or more of its members to serve as a Board of Trustees. It shall be the duty of the Trustees to hold all real estate, to keep all deeds legally recorded, to guard all property from injury or improper use, to preserve all important records and documents, and to make an annual report to the Monthly Meeting. Where Monthly Meetings are incorporated under State laws their property will necessarily be held and administered in accordance therewith. Yearly Meetings may provide for the holding and transferring of real estate and other property by their own Trustees if they prefer.

SECTION 8.—FINANCE COMMITTEE.

Monthly Meetings shall annually appoint a Finance Committee to superintend the raising and expending of funds, and to provide for the incidental expenses of the Monthly Meeting and its congregations.

SECTION 9.—PASTORAL COMMITTEE.

1. The Ministers, Elders and Overseers of each congregation constitute its Pastoral Committee. The Monthly Meeting may also appoint other members to co-operate with them in this work. See Chapter I, Part III.

SECTION 10.—OTHER COMMITTEES.

Monthly Meetings shall appoint annually such other standing committees to serve the meeting in the interests of the various departments of its work as their needs may require.

SECTION 11.—RECEPTION OF MEMBERS.

1. Application for membership shall be made in writing to the Monthly Meeting through the Pastoral Committee.

2. It shall be the duty of the Pastoral Committee before presenting the name of an applicant for mem-

bership to ascertain whether he makes a credible profession of faith in Christ as his Saviour, and accepts the doctrines of the Christian religion as held by Friends; whether his present life indicates the sincerity of his profession, and whether he will conform to the Constitution and Discipline. The judgment of the committee shall be given, together with the application, and the Monthly Meeting shall act according to its best judgment. The Clerk shall inform the applicant of his reception.

3. When a member is thus received the announcement of his reception may be publicly made at the conclusion of a meeting for worship on the First Day of the week when he is present, thus affording an opportunity for other members to extend to him a cordial welcome.

4. Parents or guardians may make application for the enrollment of minor children.

SECTION 12.—RECEPTION BY CERTIFICATE.

1. Monthly Meetings shall issue certificates of membership for such of its members in good standing as may remove to the limits of another Monthly Meeting when the same is requested, or the Monthly Meeting deems it best to do so, and such certificate shall be accepted by the Monthly Meeting to which it is addressed, unless sufficient reason shall appear to the contrary. In every case the Monthly Meeting receiving the certificate shall inform the meeting which issued it of the action taken thereon, and the membership will not be transferred until such notice is received.

2. When an applicant for membership produces a letter of recommendation from another evangelical denomination, Monthly Meetings may exercise their judgment as to receiving him on this recommendation.

3. The acceptance and the issuing of all certificates shall be recorded on the minutes of Monthly Meetings, and the list of members corrected accordingly. Removal certificates for ministers shall include a certificate of this position. Those for Elders and Overseers shall not refer to their official position, which is not transferable.

SECTION 13.—RESIGNATIONS OF MEMBERSHIP.

1. Resignations of membership shall be made to the Monthly Meeting in writing. The Monthly Meeting may exercise its discretion in accepting a resignation.

2. When any member shall have united with another religious body, the Monthly Meeting, on information thereof, shall remove his name from the list of members, and inform him of its action.

3. If a member in good standing wishes to unite with some other evangelical body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing, and his membership with Friends shall cease when information is received by the body addressed.

SECTION 14.—REPORT ON THE STATE OF THE CHURCH.

1. Each Monthly Meeting shall annually report to the Quarterly Meeting preceding the Yearly Meeting upon the spiritual condition of its membership and its meetings, basing its report upon those received from its congregations, and covering the points named in the clause relating thereto.

CHAPTER VI.

SECTION 1.—RECORDING OF MINISTERS.

1. When a member, man or woman, has spoken as a minister [see Gifts in the Ministry] so that the meeting is edified and spiritually helped thereby, the members of the Meeting on Ministry and Oversight are carefully to consider whether he has received from the Head of the Church a gift in the ministry which the meeting ought to recognize. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of spiritual power without having, necessarily, received a special gift in the ministry. When the members of a Local Meeting on Ministry and Oversight are satisfied that a member has received a gift in the ministry, they are to send the information to the Quarterly Meeting on Ministry and Oversight to have him recorded as a minister. Upon receiving such information the said Quarterly Meeting shall appoint a committee to consider the subject; to obtain information as to the evidence of the person having received spiritual gifts; as to his manner of life; his doctrinal views; his mental capacity; and his general qualifications for the ministry. The committee shall report its judgment to the Quarterly Meeting on Ministry and Oversight, and, if it is approved, this meeting shall inform the Monthly Meeting of which the person is a member. The latter meeting shall act in the case according to its judgment. When a minister is recorded by a Monthly Meeting the Clerk shall notify the Secretary of the Evangelistic and Church Extension Board of the Five Years' Meeting, giving the full name and address of the minister.

2. When a Monthly Meeting is informed by the Quarterly Meeting on Ministry and Oversight that in its judgment a minister has lost his gift in the ministry and usefulness in his station, if the judgment be concurred in, his recording as a minister shall be rescinded by the Monthly Meeting.

If the Monthly Meeting declines to act in the case, the Quarterly Meeting on Ministry and Oversight may appeal, through the Yearly Meeting on Ministry and Oversight, to the Yearly Meeting for the exercise of its authority.

SECTION 2.—LIBERATING MINISTERS.

When a minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued:

1. If the proposed service lie within the limits of the Yearly Meeting of which he is a member, the minister shall bring the concern before the Monthly Meet-

ing, and request a certificate of its unity and concurrence in the service. The Monthly Meeting may grant the certificate, defining the nature and the field of the service. Special service may be undertaken under the direction of the Evangelistic and Church Extension Committee of the Yearly Meeting without certificate.

2. If the proposed service involves a general visit within his own Yearly Meeting or other American Yearly Meetings, and the Monthly Meeting unites and concurs, it shall transmit a written statement of the nature and field of the proposed service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also unites and concurs in the service, it shall grant the minister requesting it a certificate for the same, defining the nature and field thereof, and the unity and concurrence therein, of the Monthly Meeting. When, in exceptional cases, time does not permit of the action of the Quarterly Meeting, the certificate of the Monthly Meeting may be forwarded to the Clerk of the Quarterly Meeting, who shall confer with the Clerk of the Quarterly Meeting on Ministry and Oversight, and if they approve of the proposed service they shall endorse the certificate, and such endorsement shall give the necessary authority for the service. These Clerks shall report their action with the attendant circumstances to their respective meetings.

3. If the proposed service lie beyond the limits of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and the field of service and their concurrence therein. If the Yearly Meeting also unite and concur in the service it shall grant the minister a suitable certificate therefor, defining the nature and the field thereof and the unity and concurrence therein of each of the meetings which have considered the subject.

When time will not permit the consideration of the Quarterly Meeting's certificate by the Yearly Meeting on Ministry and Oversight and the Yearly Meeting, the certificate shall be forwarded to the Clerk of the Permanent Board of the Yearly Meeting, who shall lay the subject before a regular or a special meeting of that body. The unity with, and approval of, the proposed service by that Board, endorsed upon the certificate of the Quarterly Meeting by the Clerk, and countersigned by the Correspondent of the Yearly Meeting, shall give the necessary authority for entering upon the service.

4. In every case where a certificate for ministerial service is granted, the Clerk and the Correspondent of the meeting finally granting it shall sign the same, and this meeting shall see that the minister is properly provided with means for the accomplishment of the service.

5. When a minister or other worker in any Yearly Meeting desires to engage in special pastoral or evan-

gelistic service within the limits of another Yearly Meeting, he shall lay the matter before his Monthly Meeting as for other service. If that meeting grants him a certificate, he shall submit it to the Evangelistic and Church Extension Committee of his own Yearly Meeting; if, after due consideration by the committee, his standing and qualifications appear to offer no hindrance to his entering upon the proposed service, the committee is to furnish him with a written statement to this effect. In the performance of this service he shall work in harmony with the constituted authorities for such labor in the Yearly Meeting where his service is performed.

Where the service shall continue for a longer period than one year, the minister should apply to his Monthly Meeting for a certificate transferring his membership to the Monthly Meeting within which his service is located.

6. When any minister has been engaged in pastoral or evangelistic service in any locality, and the Local Meeting on Ministry and Oversight becomes satisfied that his services are no longer profitable, it shall officially notify the Monthly Meeting of its judgment, and that meeting shall act as it may deem best. If it concurs with the judgment the minister shall discontinue all service in the locality where he has been engaged.

7. All certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the meeting or meetings that granted them.

CHAPTER VII.

THE APPOINTMENT OF ELDERS.

1. Monthly Meetings shall appoint committees every three years to propose for the station of Elder persons who, in their judgment, possess the proper gifts and qualifications. When these nominations are received, the Monthly Meeting shall forward them to the Quarterly Meeting on Ministry and Oversight for its consideration. If approved by that meeting, the Monthly Meeting may proceed with their appointment. Those so recorded for this station shall serve three years, or until their successors are appointed.

2. Ministers and Elders are associated in the spiritual care of the flock and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation. Elders are to co-operate with, encourage and strengthen the ministers, facilitate their labors, promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties; a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church. They are to tenderly encourage those who may take

any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are to prayerfully seek to discern the spiritual gifts that any may receive and to encourage their exercise and development in every proper way. They are to see that opportunities for such exercise are conveniently afforded. Feeling the weight of the responsibilities resting upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor, when the truth has been satisfactorily presented.

3. Elders are to tenderly advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to aid all in the attainment of a higher Christian life, and actively co-operate with the ministers in the pastoral work of the meeting.

4. Each Yearly Meeting will use such method as it may deem best to ascertain the doctrinal views of Ministers and Elders, but only persons who are known to hold and teach Christian doctrines as held by Friends should be recorded or retained in the stations of Ministers and Elders.

CHAPTER VIII.

NEW FIELDS OF WORK.

1. When a new field of work has been entered upon by the members of a congregation, and has progressed beyond their individual care, it should be under the care of the Monthly Meeting, and a new meeting for worship shall be established when advisable.

2. When a Monthly Meeting shall deem it advisable for a new Monthly Meeting to be established within its limits, it shall send a proposition therefor to the Quarterly Meeting, which shall appoint a committee to consider the subject and report. If the Quarterly Meeting approves the proposition it shall establish the meeting and report its action to the Yearly Meeting. Where the meeting to be set up is composed of members of two or more Monthly Meetings, the consent of each shall be obtained.

3. Monthly Meetings have authority to petition Yearly Meetings, through their Quarterly Meetings, to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two Quarterly Meetings.

CHAPTER IX.

THE QUARTERLY MEETING.

1. A Quarterly Meeting consists of all the Monthly Meetings within its limits and subordinate to it. Its officers shall consist of a Clerk and a Treasurer, who shall be appointed on the recommendation of a Nominating Committee.

2. The Quarterly Meeting has the power to establish, divide or discontinue a Monthly Meeting, or to unite two or more Monthly Meetings.

3. If Friends belonging to two Quarterly Meetings, or to Quarterly Meetings in more than one Yearly Meeting, request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong, and their consent obtained. The request shall state where and when the new Monthly Meeting is to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting to which the new Monthly Meeting is to be attached shall proceed to establish it as requested.

4. In order to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly Meetings concerned, through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.

5. The Quarterly Meeting has authority over the Monthly Meetings. It may review their proceedings and the records thereof, and shall receive appeals from the Monthly Meetings and decide upon them, and shall grant appeals from its own decisions to the Yearly Meeting.

6. At the last session before the Yearly Meeting, it shall receive from the Monthly Meetings all statistics required by the Yearly Meeting, and also reports on the state of the Church, and upon these shall base its report to the Yearly Meeting.

7. It shall appoint representatives to attend the Yearly Meeting on its behalf. It shall designate two of these, or such number as may be required by the Yearly Meeting, who shall represent it on the Finance Committee of the Yearly Meeting.

CHAPTER X.

SECTION 1.—YEARLY MEETING.

1. A Yearly Meeting consists of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial and administrative authority within the limits of this Constitution and Discipline. The design of its annual assemblies is the general ordering and regulating of the affairs of the Church in the service of God and the maintaining and promoting the Christian faith, love, unity, life and practice throughout its subordinate meetings.

2. The Yearly Meeting shall be opened at the appointed time and place by the Clerk of the last annual meeting, and he shall occupy his position until a successor is appointed. In the event of the absence of the Clerk from any cause, the Assistant or Recording Clerk shall perform this service.

3. The representatives from the Quarterly Meetings shall nominate at the second sitting of the Yearly Meeting persons to serve the meeting in the position of Clerk and Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Yearly Meeting has the power to decide all questions of discipline and to enforce the same by legislation; to counsel, admonish or discipline its subordinate meetings; to institute measures and provide means for the promotion of truth and righteousness; and to inaugurate and carry on departments of religious and philanthropic work.

5. The Yearly Meeting shall receive annual reports from the Quarterly Meetings as to the state of the Church, to which it shall give prayerful consideration, and it shall extend such counsel and advice in relation thereto as it may deem necessary.

6. The Yearly Meeting shall annually receive abstracts from the minutes of the Quarterly Meetings, containing statements of business for its consideration and action. It may review the proceedings of any Quarterly Meeting and shall give advice and instruction to the Quarterly Meetings when these are requested or may be thought necessary.

7. Business can be introduced to a Yearly Meeting in the reports from Quarterly Meetings, from the Permanent Board, the Standing Committees of the Yearly Meeting, and in communications from the Five Years' Meeting, and from other Yearly Meetings. Business may also be laid before a Yearly Meeting by any of its members with the consent of the Clerk. When the business is of special importance, it shall be referred to a committee before it is acted upon.

8. All propositions from Quarterly Meetings, and all proposed legislation affecting the Constitution and Discipline, shall be introduced to the Yearly Meeting in writing, and shall not be finally acted upon on the day of their introduction. Propositions for the change of Discipline must be referred to the Permanent Board of the Yearly Meeting, or to a special committee, for its consideration for one year. When a proposition is finally approved by a Yearly Meeting it shall be reported to the Five Years' Meeting, which body shall determine whether or not it conflicts with the Constitution and Discipline.

9. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the Quarterly Meetings. Its procedure in treating such appeals is indicated in the section on Appeals. It may also review the proceedings of any Quarterly or Monthly Meeting.

10. The Yearly Meeting, unless incorporated under the laws of a State making it unnecessary, shall appoint Trustees—not fewer than three nor more than seven in each case—who shall hold the titles of its real estate, and have the same duly recorded in the official records of the State or county. Trustees shall be similarly appointed to invest all funds and other personal property, whether received by bequest, donation or otherwise, and to administer the same according to the directions of the donors. The Yearly Meeting shall have one or more such boards of Trustees as it may deem advisable. Due care must be exercised by Trustees to observe the requirements of the statutes of their several states in the administration of their trusts.

11. Each Yearly Meeting shall annually appoint a Finance Committee, composed of those designated by the Quarterly Meetings for the service, who shall consider and report upon the propositions for appropriations by the Yearly Meeting, audit the accounts of the Treasurer, and of the various boards and committees having charge of the expenditure of funds, and ascertain and report what amounts it will be necessary for the Yearly Meeting to raise.

12. Each Yearly Meeting shall appoint, as succession may require, a person to serve as Treasurer. He shall receive the money from the Quarterly Meetings, and from other sources, for the Yearly Meeting's use, and shall pay the same as directed by the Yearly Meeting or its Permanent Board. He shall be authorized to receive and officially receipt for all legacies, donations or other funds requiring a formal legal acknowledgment.

13. Each Yearly Meeting shall appoint, as succession may require, one or more persons to serve as Correspondent. A Correspondent shall countersign certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other Yearly Meetings, and such documents and transcripts of records as may require certification beyond the signature of the Clerk.

14. A proposition to establish a new Yearly Meeting shall be reported by the Yearly Meeting or Meetings concerned to the Five Years' Meeting.

15. Each Yearly Meeting may appoint an Evangelistic and Church Extension Committee, whose duties are prescribed in Part III.

SECTION 2.—THE PERMANENT BOARD.

1. Each Yearly Meeting shall have a Permanent Board (heretofore called the Representative Meeting), to consist of not more than fifty members, who shall be selected so that each Quarterly Meeting of the Yearly Meeting shall be represented. One-fifth of their number shall be appointed each year to serve for five years. As the existence of the Board will thus be continuous, its name indicates its distinctive character. It shall annually appoint a Clerk for the management of its business.

2. It shall meet at such times and places as the Yearly Meeting may designate, or upon its own adjournment. Special meetings may be called by the Clerk on the requisition of five members. Five days' notice of special meetings must be given in writing to all members, and the business to come before the special meeting shall be stated in the call. At least one-fourth of the total number of members shall be required for the transaction of business, and in no case shall action be taken unless one-fourth of the total membership of the Board approves.

3. The Permanent Board shall represent the Yearly Meeting in the interim of its annual assemblies, and it may act on behalf of the Yearly Meeting in cases where the interest or reputation of the church may render it necessary. It shall attend to such business

as the Yearly Meeting may refer to it. It shall examine memorials of deceased members, transmitted to it from subordinate meetings, and such as are approved it may recommend to the Yearly Meeting for publication.

4. It shall inspect and ascertain, when necessary, titles to land and other estates belonging to any meeting; it shall attend to the appropriation of charitable legacies and donations when necessary, and it may give advice, where needed, on such matters. It shall extend such advice and assistance to persons suffering on account of our Christian testimonies as their cases may require, and, when necessary, apply to the government or to persons in authority on their behalf.

5. It shall keep a record of its proceedings, and annually lay the same before the Yearly Meeting.

6. It may draw on the Treasurer of the Yearly Meeting to pay the necessary expenses incurred in the execution of its duties.

CHAPTER XI.

THE FINANCIAL SUPPORT OF THE CHURCH.

1. Meetings are to give careful attention to wise methods for raising funds for the service of the Church; they shall encourage voluntary giving and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The ordinary necessary expenses of the meetings may properly be raised by quota.

CHAPTER XII.

MEETINGS ON MINISTRY AND OVERSIGHT.

Ministers, Elders and Overseers may be aided in their work by co-operation and mutual consultation. To facilitate this, Meetings on Ministry and Oversight are established.

SECTION 1.—THE LOCAL MEETING ON MINISTRY AND OVERSIGHT.

1. The Local Meeting on Ministry and Oversight is composed of all the Ministers, Elders and Overseers within the limits of the Monthly Meeting of which they are members. Its regular meetings shall be held once in three months, or, where the needs may require, it may meet oftener by adjournment. Special meetings may be called by the Clerk on the request of five members. Notice in writing shall be sent to the members five full days before such special meeting.

2. The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular session the members from each congregation shall designate one of their number who shall present to the meeting a verbal report of the spiritual condition and life of

the congregation, the attendance at meetings for public worship, the character of the ministry and its adaptation to the needs of the meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service. These reports from the several congregations shall be practically considered, and such action shall be taken, or such advice and assistance given, as the circumstances may require.

3. Care is to be given that ministers and other teachers present positive teachings of the doctrines of the Gospel as understood by Friends. This care is to be extended in the spirit of brotherly love and mutual helpfulness.

4. When there is evidence that a person has received a gift in the ministry, action shall be taken in accordance with the chapter on the recording of ministers.

5. Where ministers are called for special service in particular meetings, the initiative in such arrangement shall be taken by the pastoral committee of the congregation. They shall submit their proposal to the Local Meeting on Ministry and Oversight, and if this meeting approves of the proposition it shall be laid before the Monthly Meeting for final action. Such ministers shall carry on their labors in harmony with the general principles of the denomination and agreeably to the provisions of this Constitution and Discipline, taking care that, in all meetings for worship, opportunity be afforded for the free exercise by the members of the congregation of any gifts for service which the Lord may confer.

When a Monthly Meeting is satisfied that a minister's services in such position are no longer required, it should terminate this relation.

6. If any minister shall teach doctrines or encourage practices subversive of our faith, or shall appear to have lost his gift in the ministry and usefulness in his station, the Local Meeting on Ministry and Oversight shall report the case to the Quarterly Meeting on Ministry and Oversight. If that meeting concurs in such judgment the case shall be reported to the Monthly Meeting for its action. If, however, the Local Meeting on Ministry and Oversight fails to report as above directed, then the Quarterly Meeting on Ministry and Oversight may take the initiatory step.

7. The Local Meeting on Ministry and Oversight shall appoint representatives to the Quarterly Meeting on Ministry and Oversight. It shall also report to such Quarterly Meeting a summary of the information received as to the spiritual condition and life of its congregations.

SECTION 2.—QUARTERLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. A Quarterly Meeting on Ministry and Oversight is composed of the members of the Local Meetings on

Ministry and Oversight within its limits. It shall meet regularly near the time of the Quarterly Meeting to transact the business pertaining to its department of Church government, and it shall appoint representatives, and make a report to the Yearly Meeting on Ministry and Oversight.

2. Quarterly Meetings on Ministry and Oversight shall consider cases forwarded to it from the Local Meetings on Ministry and Oversight for the acknowledgment of ministers. When the proposition for the acknowledgment of a gift in the ministry is approved the Quarterly Meeting shall so inform the Monthly Meeting. When the proposition is not approved it shall so inform the Local Meeting in which the proposition originated.

3. When the Quarterly Meeting on Ministry and Oversight receives from a Local Meeting a proposition for rescinding the recording of a minister who has lost his gift and his usefulness, it shall report to the Monthly Meeting its conclusion in the case. The minister shall not sit as a member of the meetings on Ministry and Oversight while his case is pending, but he may, if he desires, attend to make statements on his own behalf and to answer accusations. He must, however, retire while the decision is being made.

4. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it shall give special attention to new congregations, weaker meetings, and those without a minister.

SECTION 3.—YEARLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Yearly Meeting on Ministry and Oversight is composed of the members of the Quarterly Meetings on Ministry and Oversight within its limits. It shall meet annually at such time as the Yearly Meeting may direct, and thereafter on its own adjournment, but in no case so as to conflict with the sittings of the Yearly Meeting.

2. It shall receive reports from the Quarterly Meetings on Ministry and Oversight, covering the matters upon which they receive reports from the Local Meetings on Ministry and Oversight; and it shall annually report to the Yearly Meeting the condition and work of the ministry, and of its membership; it may address epistles of advice and instruction to its subordinate meetings, and appoint committees to visit them.

3. The Yearly Meetings on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Church, and it may report its judgment to the Yearly Meeting for its action.

CHAPTER XIII.

SECTION 1.—THE FIVE YEARS' MEETING.

1. The Five Years' Meeting shall be composed of

delegates appointed by the several Yearly Meetings on the American continent. Each Yearly Meeting shall be entitled to five delegates, and to one additional delegate for each one thousand members or fraction thereof greater than five hundred.

2. The Five Years' Meeting shall be opened by the Clerk of the last meeting at the time and place set by its own adjournment, and he shall occupy his position until his successor is appointed. In the event of the absence of the Clerk, the first assistant Clerk shall perform this service.

3. The chairmen of the delegates from the Yearly Meetings shall nominate at the second session of the meeting persons to serve the meeting as Clerk, First Assistant Clerk, and Second Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Five Years' Meeting is invested with full jurisdiction over all matters of legislation and administration delegated to it by this Constitution. It shall also have general advisory supervision of the interests of the denomination, and shall publish its full proceedings for the information of the Yearly Meetings and their membership.

5. The expenses of the Five Years' Meeting shall be apportioned among the several Yearly Meetings according to their membership. In apportioning such expenses so much of the same shall be assessed against each Yearly Meeting, as, when added to the actual traveling expenses of its delegates necessary to reach the place at which the Five Years' Meeting is held, shall represent its proportion of the total expenses, according to membership.

6. The several Yearly Meetings shall furnish the Five Years' Meeting with such statistical information as it may request.

7. The Five Years' Meeting shall have charge of the departments of work as set forth in Part III.

SECTION 2.—NEW YEARLY MEETINGS.

When it is proposed to establish a new Yearly Meeting by setting off a portion of an existing Yearly Meeting, or portions of two or more Yearly Meetings, or when two Yearly Meetings may wish to be united, such meeting or meetings shall inform the Five Years' Meeting of their approval of the proposition. The Board of Foreign Missions shall, in like manner, inform the Five Years' Meeting where the organization of a Yearly Meeting is proposed in one or more of its mission fields. The Five Years' Meeting shall carefully consider the entire proposition, and shall establish such new Yearly Meeting if it shall deem it advisable so to do.

When a new Yearly Meeting is to be established the Five Years' Meeting shall appoint a committee, not to exceed ten in number, to attend the opening of such Yearly Meeting, with the minute of the Five Years' Meeting establishing it, and this committee shall inaugurate its sessions in accordance with the organization of existing Yearly Meetings.

Yearly Meetings may also show their interest in

the establishment of a new Yearly Meeting by appointing committees to attend the opening of such.

Part III.

Departments of Work.

CHAPTER I.

THE PASTORAL COMMITTEE OF THE MONTHLY MEETING.

1. It is the duty of this committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of meetings, and to extend a special care to those attenders who are not members, and to invite them to join in membership when they are prepared to do so.

2. Once a year this committee shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of the attendance upon public worship, of family devotions, of the conduct of the members in their relations to one another and to the world, of Christian work in which the members are engaged, and of such other matters as may pertain to the affairs of the congregation.

CHAPTER II.

THE EVANGELISTIC COMMITTEE OF THE QUARTERLY MEETING.

The Quarterly Meeting shall have the general oversight and care of the work of the Church within its borders; it shall be diligent to assist the congregations in carrying it on, and it shall have authority to open and assume charge of new fields of labor. It may annually appoint an Evangelistic Committee to advance these interests, and whose chairman shall be an advisory member of the Yearly Meeting's Committee on Evangelistic and Church Extension Work.

CHAPTER III.

EVANGELISTIC AND CHURCH EXTENSION COMMITTEE OF THE YEARLY MEETING.

1. Each Yearly Meeting may appoint a Committee on Evangelistic and Church Extension Work, whose duty it shall be to ascertain the needy fields within the limits of the Yearly Meeting, and endeavor to meet the requirements of these by such gospel service as may, under the Divine blessing, arouse the lukewarm and indifferent, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of the Church. Special attention shall be given to gathering the scattered membership and to the establishment of meetings where practicable. They shall be authorized to secure funds by voluntary contributions for building new meeting houses and repairing old ones where necessary. When this committee engages in evangelistic work within the limits

of a Quarterly Meeting, it should maintain harmonious relations with the Quarterly Meeting on Ministry and Oversight.

2. The committee shall organize by the appointment of a Chairman, a Secretary, and a Treasurer, who, with the General Superintendent, where such is appointed, shall constitute the Executive Committee. These persons shall perform the duties usually pertaining to their positions.

Upon the nomination of the committee the Yearly Meeting may appoint a General Superintendent of Evangelistic and Church Extension Work, who shall perform such duties as the committee may direct.

3. The chairmen of the Quarterly Meetings' committees shall be advisory members of this Yearly Meeting's committee.

CHAPTER IV.

BOARDS OF THE FIVE YEARS' MEETING.

SECTION 1.—BOARD OF FOREIGN MISSIONS.

A General Board of Foreign Missions shall be organized, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to be designated by the Yearly Meetings when their delegates to the Five Years' Meeting are appointed, to serve for five years. Each Yearly Meeting shall fill vacancies in the number of its members. The Board of Foreign Missions thus constituted shall meet before the final adjournment of the Five Years' Meeting and appoint from among their number a Chairman, a Secretary and a Treasurer, and two others who, with these officers, shall constitute an Executive Committee. The names of these officers shall be reported to the Five Years' Meeting and published in its proceedings.

The Board of Foreign Missions shall have a general advisory oversight of the Foreign Mission work of the several Yearly Meetings represented in the Board. With the approval of two-thirds of its members it may enter upon mission fields not occupied by any Yearly Meeting; and it may assume control of such missionary work as any Yearly Meeting may see fit to transfer to it.

The members of the Board from the several Yearly Meetings shall fully inform the Secretary of the mission fields, and of the work in their Yearly Meetings, and of their subordinate meetings.

The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Executive Committee shall be paid their actual expenses in the performance of their duties.

It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee, and to order such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

The Secretary shall be the executive officer of the Board, and it shall be his duty to collect information

respecting the condition and needs of Foreign Mission fields, and to learn, as far as possible, the best means of supplying those needs; to obtain from the members of the Board, and from other sources, full information of the Foreign Mission work carried on by the several Yearly Meetings represented in the Board, or by the members of these Yearly Meetings, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the Foreign Mission work of Friends in America, and in general to obtain and impart such information, from within and without the denomination, as may aid the Foreign Mission work.

The Secretary shall be paid such salary as the Board may determine.

It shall be the duty of the Treasurer to receive all funds for the use of the Board, and to disburse them on the order of the Chairman. He shall keep the said funds in a separate bank account, and his accounts shall be examined annually by auditors appointed by the Board.

The Secretary and Treasurer shall annually make separate reports to the members of the Board and to each Yearly Meeting, and the Board shall make full report to the Five Years' Meeting.

Voluntary contributions for the work of the Board shall be annually solicited in every congregation of each Yearly Meeting, care being taken to give to each member an opportunity to participate therein; and each Yearly Meeting will make the necessary arrangements therefor.

The expenses of the administration of the Board, not otherwise provided for, shall be apportioned to the several Yearly Meetings uniting in the work of the Board, according to the number of their members, and each Yearly Meeting shall raise its quota thereof in such manner as it may choose.

If there shall be any Yearly Meeting that does not adopt this Uniform Discipline, but which may desire to place all or any portion of its mission work under the direction and control of the Board of Missions, the Board shall be at liberty to undertake the same with such arrangements as to the expenses of the work as may be agreed upon.

The Board of Foreign Missions shall become incorporated under the laws of the State of Indiana, with the title of "American Friends' Board of Foreign Missions," and they shall appoint Trustees to receive, invest and administer, according to the laws of the said State, such gifts, bequests and contributions as may be made for the use and purposes of the Board. This incorporation shall include provisions for holding and transferring real estate wherever necessary.

The Board of Foreign Missions may establish regulations for the admission of members in the various fields under its care, and for the establishment and organization of meetings of such members. These meetings shall continue under the care and supervision of the Board until such time as, in its judgment, a Yearly Meeting should be established, when the Board shall report the situation, with its recommendations,

to the Five Years' Meeting, which body, after careful consideration, shall be at liberty to establish such Yearly Meetings in the manner directed in the chapter on new Yearly Meetings.

SECTION 2.—EVANGELISTIC AND CHURCH EXTENSION BOARD.

An Evangelistic and Church Extension Board shall be appointed by the Five Years' Meeting, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to serve for five years. The committee thus appointed shall meet before the final adjournment of the meeting, and appoint from among their number a Chairman, a Treasurer, and a Secretary, who, with two additional members appointed for the purpose, shall constitute the Executive Committee. The names of these officers shall be reported to the meeting and published in its proceedings.

The duties of these officers shall be such as the Board may determine.

The members of this Board shall inform the Secretary of the needs for, and the progress of, Evangelistic work in their several Yearly Meetings, and of the names and organizations of such Evangelistic Committees as these meetings may have, and the Secretary shall keep a complete record of the ministers and their addresses in all the Yearly Meetings.

The Evangelistic and Church Extension Board shall obtain such information as may be possible in reference to neglected fields within the several Yearly Meetings, or in territory accessible therefrom, and shall advise the Evangelistic and Church Extension Committee of the Yearly Meeting in reference thereto. Where the needs of these fields are greater than the Yearly Meeting in whose care they are placed can properly meet, the Board may assist in the work, upon the request of the Yearly Meeting, by the contribution of funds obtained for this purpose by solicitations from Friends and others. When such fields, within or without a Yearly Meeting, have been entered upon, and the erection of buildings for public worship has become advisable, the Evangelistic and Church Extension Board shall solicit funds from Friends and others for this purpose, in such manner as it may deem proper; they shall advise in reference to the erection of such buildings, and they may take temporary charge of the work where it may seem desirable so to do. They may also establish a permanent building fund.

The Board may also make loans of judicious amounts, from funds in its hands, taking proper security for their repayment, but charging no interest therefor for the term of three years, for the purpose of aiding in the erection of buildings for public worship wherever, in the judgment of the committee, such assistance may be advisable.

The Evangelistic and Church Extension Board shall make a report of its work to the Five Years' Meeting. The expenses of its correspondence shall be an expense of the meeting.

SECTION 3.—LEGISLATION.

The Five Years' Meeting shall appoint a committee of two members from each Yearly Meeting, and this committee shall appoint from their number a sub-committee of five. The former, in conjunction with the Permanent Boards of the Yearly Meetings, shall give attention to legislation in their respective States affecting the denomination and the interests it represents; and the latter shall give attention to subjects before the National Congress, and in those states where there are no organized meetings of Friends. The committee shall have authority to issue statements as to the position of this branch of the Church when urgent occasions shall arise.

SECTION 4.—EDUCATION.

The Five Years' Meeting shall appoint a committee, to consist of one member from each Yearly Meeting, who shall have an advisory supervision of Friends' schools and colleges; who shall give information concerning pressing needs that may arise; who may advise for or against the establishment of new institutions or the closing or consolidation of old ones; who may recommend text books that give valuable information concerning the history or doctrines of our branch of the Church; and who may establish a Friends' Teachers' Agency.

SECTION 5.—PHILANTHROPY.

It shall also be the duty of the Committee on Legislation to aid Friends anywhere who, from exceptional causes, may need special assistance not rendered by the customary manner of caring for the poor; and to participate with other Christians in relieving distress resulting from unusual causes. They shall be at liberty to solicit contributions for the purposes of their appointment.

SECTION 6.—INDIANS.

The Five Years' Meeting may undertake the work of securing justice to the North American Indians in all their interests, and may engage in efforts for their civilization and christianization when it may deem it advisable to do so.

SECTION 7.—PEACE AND ARBITRATION.

The Five Years' Meeting may engage in the work of advancing the cause of Peace and Arbitration whenever it may deem it advisable to do so.

Part IV.

Rules of Discipline.

CHAPTER I.

SECTION 1.—DEALING WITH OFFENDERS.

1. When complaint has been introduced against any member by the Overseers to the Monthly Meet-

ing, a committee shall be appointed to confer with the offender, and, in a spirit of love, show him his error, and, if possible, lead him to repentance and confession of the same, in order that he may be restored to fellowship in the Church. After due care and forbearance have been extended without avail, the Monthly Meeting shall execute a minute of disownment and furnish the offender with a copy of the same.

2. When any member habitually neglects the attendance of meetings for worship, without reasonable excuse, after a period of three years, and due care on the part of the Monthly Meeting, his name may be removed from the list of members, and the meeting shall inform him of its action.

3. If any member shall deny the fundamental doctrines of the Christian religion, or shall be guilty of conduct that brings the Christian religion into public disrepute, the Monthly Meeting shall appoint a committee to endeavor, in a Christian spirit, to reclaim him; if this prove unavailing it shall disown him.

4. Members removing to places remote from any Monthly Meeting should correspond with their Monthly Meetings, and, where practicable, Monthly Meetings, through a committee, should correspond with their absent members. If no information has been, or can be, received from a member for a period of three years, his Monthly Meeting, in its discretion, may remove his name from its list of members.

SECTION 2.—APPEALS.

1. When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may inform the next Monthly Meeting, or the one succeeding it, of his desire to appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall grant permission for such action to be taken, and shall place the same upon its records and inform the Quarterly Meeting thereof. A committee of three shall be appointed to present the case to the Quarterly Meeting.

2. When a Quarterly Meeting receives a notice of appeal from a Monthly Meeting it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine the whole proceedings in the case from their commencement, giving the appellant and the Monthly Meeting's Committee a full hearing. If it is found that the offence has been rightly adjudged and the charge substantiated, and that the proceedings have been in accordance with discipline, they are to so report to the Quarterly Meeting, and that meeting, if it approves of the report, shall confirm the judgment of the Monthly Meeting and inform the appellant of the result.

3. But if it appears that the offence has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that any irregularity in the proceedings has infringed the rights of the appellant, the committee shall report in accordance therewith,

and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting.

4. In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again, and correct its error.

5. Should the appellant be dissatisfied with the judgment of the Quarterly Meeting, and notify the next Quarterly Meeting, or the one succeeding it, but none later, of his intention to apply to the Yearly Meeting for a further hearing, the Quarterly Meeting shall record the notification and appoint three or more members to attend the Yearly Meeting with copies of the Monthly and Quarterly Meeting's minutes in the case, and with instructions to present the case to the committee of the Yearly Meeting.

Any appeal made to the Yearly Meeting must be presented not later than the second day of the sitting of that body, and the appellant is to be informed by the committee of the Quarterly Meeting of the time of this presentation.

6. An appellant shall have a right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the meeting.

7. The committee appointed by the Yearly Meeting in a case of appeal from a Quarterly Meeting shall examine into and judge of the nature of the offence, and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meeting in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

CHAPTER II. MARRIAGE.

1. Parties desiring to unite in marriage according to the long-standing custom of Friends should inform the Monthly Meeting of which one or both of them are members, that they intend marriage with each other, which meeting shall enter the proposal on its minutes; and, if either party is a minor, consent of parents or guardians must be given to the meeting, and all are advised to consult their parents before entering into marriage engagements, and produce their consent to the Monthly Meeting.

2. If either party is a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have satisfactory information thereof that the fact may be stated on the record.

3. When any of our members become satisfied to join in marriage with one not in membership with us, the same procedure is recommended as when both are

members, the Monthly Meeting noting the fact of non-membership on its records.

4. If any objections have been presented to the Overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate and report, when the meeting may dismiss the case or proceed in it, as shall appear right.

5. If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to the Rules of Discipline.

6. A committee of two men and two women Friends should be appointed to attend marriages, and make report of their care to the Monthly Meeting.

7. Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the State in which the marriage is solemnized.

8. Marriages under the Rules of Discipline shall be solemnized in a regular week-day meeting, or at a meeting appointed by the Monthly Meeting.

9. At a suitable time in the meeting the parties should stand up, and, taking each other by the right hand, declare to the following effect, the man first: "In the presence of the Lord, and before these witnesses, I take thee, D. E., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband, until death shall separate us."

And the woman in like manner:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife, until death shall separate us."

10. A certificate is then to be signed by the parties, the man first, the woman next, adopting the name of her husband; and then it is to be audibly read by some proper person. At the conclusion of the meeting it should be signed by others as witnesses.

11. Parties who are to marry must carefully observe the requirements of the laws of their state, both in obtaining a license, when such is required, and after the ceremony, in reporting the marriage to the proper civil officers.

12. Each Yearly Meeting may make such carefully considered regulations for the solemnization of marriage as its local conditions may make advisable.

CHAPTER III.

SECTION 1.—QUERIES.

1. Our members are reminded that the intention of having queries read in our meetings relative to the conduct of individuals and our Christian profession, is not only for the purpose of being informed of the state of our meetings, but also to impress on the minds of Friends a profitable examination of themselves, to determine how far they act consistently with their religious principles. Every member, therefore, is earn-

estly recommended to examine whether he, himself, is coming up in that life of self-denial and devotedness unto God which so highly becomes all who make profession of the name of Christ. It is not to arrangements, however perfect, but to individual faithfulness to Christ in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth, and vitality in the Church. As this faithfulness and dependence are maintained, we believe these queries will tend to promote the religious welfare of our members, and to the upholding of our Christian discipline in a lively and healthy condition.

2. These queries are to be read in Monthly and Quarterly Meetings, three times a year.

Query 1. Are all meetings for worship and discipline regularly held? Do Friends attend them duly, and at the hour appointed?

Query 2. Are love and unity maintained among you? And, if any differences arise, are endeavors used to end them speedily?

Query 3. Are you careful to maintain a religious life and conversation? Do you have daily family worship, and do you frequently read the Holy Scriptures? Are you careful to instruct your children in a knowledge of the same, and to train them for upright and useful lives? And do you labor for their early conversion and growth in grace?

Query 4. Do you abstain from the use of intoxicating liquors as a beverage, and from the use of tobacco? Are you careful to avoid amusements and diversions inconsistent with a Christian character; and to observe true moderation in all things?

Query 5. Do you faithfully maintain our testimony against bearing arms, and other military matters; against oaths, and against defrauding the public revenue, and against membership in secret societies?

Query 6. Do you frequently inspect your affairs and settle your accounts? Are you punctual to your promises, and just in the payment of your debts, and careful to live within the bounds of your circumstances?

SECTION 2.—QUERIES FOR MEETINGS ON MINISTRY AND OVERSIGHT.

These queries are to be read three times a year in the Local and Quarterly Meetings on Ministry and Oversight.

Query 1. Are you prayerfully concerned that you may yourselves be preserved in humble dependence upon Christ? Have you an earnest, religious exercise for the conversions of sinners, and for the edifying of the body in the faith and love of the Gospel?

Query 2. Are you concerned faithfully to occupy the spiritual gifts entrusted to you, to the honor of God?

Query 3. Are your lives and conversation clean and blameless?

Query 4. Are you diligent in attending your meetings for worship and discipline, and careful to promote the attendance of your families?

Query 5. Are you in unity one with another, and

with the meetings to which you belong, harmoniously laboring together to bring men to Christ?

Query 6. Are you engaged frequently in searching the Holy Scriptures, prayerfully seeking a right understanding of their contents under the enlightening influence of the Holy Spirit; and are you careful not to misquote or misapply them?

The International Lesson.

FOURTH QUARTER.

Lesson XIII.

Twelfth Month 24, 1899.

CHRIST'S COMING FORETOLD.

Isaiah 9: 2-7.

GOLDEN TEXT.—Unto you is born this day in the city of David, a Saviour which is Christ the Lord. Luke 2: 11.

DAILY READINGS.

Second-day, Twelfth mo. 18.—Christ's coming foretold. Isa. 9: 2-7.

Third-day, Twelfth mo. 19.—Prince of Peace. Isa. 11: 1-10.

Fourth-day, Twelfth mo. 20.—The Lord our righteousness. Jer. 23: 1-6.

Fifth-day, Twelfth mo. 21.—Good tidings. Isa. 40: 1-11.

Sixth-day, Twelfth mo. 22.—A blessed reign. Psalms 72: 1-17.

Seventh-day, Twelfth mo. 23.—A Prophet. Acts 3: 13-26.

First-day, Twelfth mo. 24.—Testified beforehand. 1 Pet. 1: 1-12.

The book of Isaiah is one of the most familiar books of the Old Testament. Viewed simply as literature, it is one of the most attractive, while from the spiritual point of view, few books of the Old Testament, if any, can equal it. So nearly does the teaching of this wonderful book approach that of the New Covenant, that it has been called the "Evangelical Prophecy."

Upon few books of the Bible has modern study been more concentrated, and yet in no degree have its great truths been dimmed, or its spiritual teaching obscured. On the contrary, we understand, as never before, the personal greatness of the prophet, and the force of his burning words—so fitted to the age in which he spoke, and so full of meaning to us, who live in the day which he saw only in prophetic vision.

The book very clearly consists of at least two parts—chapters 1-39, and 40-66. The lesson is taken from the first division, and from the group of prophecies contained in chapters 7-9: 7. These relate to the period of the Syro-Ephraimitish war (735-734 B.C.) It was in the reign of Ahaz that Pekah, King of Israel, united with Rezin, King of Damascus, to attack Judah, who was supposed to lean towards Assyria. Ahaz wished to join Assyria and so protect his kingdom. Isaiah warned him against this alliance, and told him that destruction would come upon Judah as the result; whereas, if he refrained, Assyria would attack his enemies and conquer them. It was true that Judah would not escape attack and great suffering, but she would in the end be delivered, if she would trust the Lord and not ally herself with Assyria. The King, however, refused to hear Isaiah. The account will be found in 2 Kings, chapters 16-21; 2 Chron. 26-33, and, briefly, in Isaiah 7.

The lesson is from the conclusion of the prophecy. The prophet says that in time the mystery of the present will be cleared up, the Messiah will come, and the kingdom of David will be restored. In the vision of the prophet the time seems to be present, and the kingdom is described as already existent.

2. "Darkness." Deadly shade. Ps. 23: 4.

3. "Thou hast multiplied the nation." Some would read this, "Thou hast multiplied the exultation." This seems rather more in accord with the context. "And not." The revised Version reads, "And hast increased the joy." This rendering is also in better accord with the context. "They joy before thee," etc. Compare Deut. 12: 7. "Harvest." When men rejoice over their crops. Ps. 4: 8; 126: 5, 6. "Divide the spoil." Ps. 119: 162.

4. "Yoke." The yoke which burdened him. "Staff of his shoulder," or of his "back." The staff which was used to beat him. "Oppressor." Task-master. Compare Ex. 5: 6. "Midian." See Judges 7: 1-23. The story of Gideon. "Day." The day of battle.

5. "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." Revised Version. This translation is forcible and clear; that in the Authorized Version is not. More literally still, it would read, "Yea, every boot of him that stamped with noise and the cloak rolled in blood—they are to be burned up as fuel of fire." "As long as war exists, there must be conquest and slavery. Hence war must be destroyed; the very emblems of war broken forever."

6. "For unto us a child is born." The Messiah. As to when Isaiah expected Him to come no hint is given. The prophet appears to be purposely vague. "The government." Not of Judah alone, but the world. Compare Micah 5: 3-5.

"His name shall be called." The titles which follow are those which describe an ideal king and express "mainly the qualities displayed in his government." "Wonderful, Counsellor." As each of the other names is a compound, there seems no reason why these words should not be joined also—"Wonderful-Counsellor," or Wonder-Counsellor." "One who counsels wonderful things," or wonderful in counsel. "Mighty God." Strong against his enemies. Some would translate it, "Hero-God." "Everlasting Father." "Father," because he will rule as a father. "Everlasting." Not so much because He is eternal, but because His feelings and attitude and treatment will always continue to be fatherly. The great revelation of Christ was that of God as a Father—an everlasting Father. To those who really grasp this truth all else comes easily. "The Prince of Peace." The kingdom of the Messiah is to be a peaceful one. Compare Micah 5: 5; Zech. 9: 10; Is. 2: 2-4; 11: 4-9.

"The wrong shall fail,

The right prevail,

With peace on earth, good will to men."

It is sad to think that this part of the prophecy of the old prophet is still, after more than twenty centuries, unfulfilled—outwardly.

7. There shall be extension and peaceful establishment. "To establish it and to uphold it with judgment and with righteousness." Revised Version. It will not be established by force, but by moral and spiritual influence. "Righteousness is the principle of right action; judgment the embodiment of that principle in decisions." "The Zeal," etc. The earnestness

—literally, the "jealousy," the intense desire. Compare Zech. 1: 14; 8: 2.

PRACTICAL THOUGHTS.

1. "The Spirit of God yearns after the lost, speaks to the self-despairing of hope, and surprises rebel and prophet alike with new revelations of love."

2. "O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All blessing and all blest."

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

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CHRISTIAN ENDEAVOR TOPIC FOR TWELFTH MONTH 24th, 1899.

OUR ROYAL BROTHER.

Heb. 1: 1-9; 3: 6.

(A Christmas Meeting.)

Second-day, Twelfth mo. 18.—Born king. Luke 2: 8-20.

Third-day, Twelfth mo. 19.—Thy king cometh. Matt. 21: 1-11.

Fourth-day, Twelfth mo. 20.—Art thou a king? John 18: 33-38.

Fifth-day, Twelfth mo. 21.—Who are my brethren? Matt. 12: 46-50.

Sixth-day, Twelfth mo. 22.—The adoption of sons. Gal. 4: 1-7.

Seventh-day, Twelfth mo. 23.—Joint-heirs with Christ. Rom. 8: 12-17.

Christmas time brings back our thoughts again to the coming of Christ in the flesh, to the mystery of the incarnation by which He became indeed our brother—one with us. What are some of the lessons of this incarnation? First, He dignified and ennobled our common humanity. It is not an easy thing to get the right measure of man. Whole nations and whole centuries—yes, even millenniums—have missed it. Great systems of religion dominating the conscience of untold millions have utterly perverted it. Jesus Christ has been the inspiration of all the centuries wherever He has been known. One often sees in museums or similar places the garments worn by great men of past generations. We attach a sort of sacredness even to the apparel of greatness. How much more sacred is that humanity He shared in common with us.

But it is not simply a perfect, an ideal man, that we have in Jesus of Nazareth. The eternal word created the visible world, but He did not become the world. He created all men, but He did not become the human race. The word became flesh, the One Man, Christ Jesus. In so doing He came to reveal God to men. But it is just here that many of us stumble. We still try to look away from or past Christ to find God. We ignorantly ask for some other, some more spectacular manifestation of God. But just what do we want when we say that? What are the attributes of God

that we want displayed? Great power, dazzling splendor, vast size, overpowering magnificence, would not bring God any nearer to us. These are childish cravings. It is the revelation of infinite goodness, unconquered holiness, infinite love, in a personality like unto ourselves, that brings God near to us. Jesus Christ truly came to declare God unto us in these, His highest attributes. We learned in Him that to be a God is to have more love than all others; to make greater sacrifices, to have an infinite capacity to humble Himself. It is this infinite brotherliness of God that is the highest charm of the Christian faith.

The writer to the Hebrews, from which book our lesson is taken, had to contend with this difficulty in those to whom he addressed his epistle. They still longed for the splendor and visible glory of the Jewish temple and ritual. The traditions of their fathers concerning Moses and Aaron, and the whole of that ancient dispensation, had for them a halo of glory round about it. It was hard for them to see in Jesus Christ of Nazareth, rejected and crucified of men, the fulfillment of prophecy, the antitype of the Mosaic ritual and the climax of Divine revelation. Do not many of us still share in the same feeling? It is the miraculous, or the sensuous, emotion, the extravagance in doctrine, the strange, the marvelous, that arrests the attention of many of us. We do not see the infinitely greater revelation of God in the purity, the tenderness, the humility, the goodness, the love, the patience, of the Christian life.

If this Christmas time can bring to us a deeper sense of the simplicity of the revelation of God in Christ, and of His revelation in us, His brethren, it will be the best of all Christmas times to us. I do not care much about any material conception of the kind of throne Jesus Christ sits upon, nor about any splendor that in any way could appeal to the senses, but I care everything about how much He has in common with me, and how much I have in common with Him.

NOTES FROM NEW YORK CITY.

A very interesting two days and a half meeting has just been held in the Friends' meeting house, in New York, in connection with the winter meeting of the representatives and of various committees of the yearly meeting. On Third-day afternoon, J. Wilbur Chapman and Robert E. Speer addressed a public meeting, the former speaking on "The Baptism with the Holy Spirit," and the latter on "The Need of Bible Study." The simplicity, comprehensiveness and power of the first address were quite above the usual presentation of even this theme. In the evening, Rufus M. Jones read a very able paper on "The Attitude of the Modern Christian Toward the Bible." A conference of ministers and Christian workers was held at 9.30 on Fourth-day morning, led by Mary S. Knowles. Interesting questions connected with life and service were discussed. M. M. Binford gave an address on "The Four Gospels," suggestive of lines of study for the coming year. At the meeting of the Home and Foreign Mission Board, on Fourth-day

afternoon, interesting reports were received from the work among the Indians; the work at High Point, N. C.; among the colored people; the Girls' School, at Victoria, Mexico, and of the departure of George De Voll, M.D., for China. Mary Pickett was accepted as a teacher for the Girls' School at Victoria. The Board decided to co-operate with other yearly meetings in supporting missionary work in Cuba, under the care of the American Friends' Board of Foreign Missions.

In the evening, at the monthly meeting for New York, we had the company of several ministers, whose presence and service were most acceptable. H. R. Keates, Lindley Stevens, John B. Garrett and others engaged in vocal service. Meals were served in the lunch room of the meeting house during the two days, thus affording much opportunity for social intercourse, which was fully appreciated.

We learn that W. Irving and Anna Kelsey have been obliged to return to the United States temporarily, on account of the serious illness of the latter. She is now at the Presbyterian Hospital, in Chicago. Let us pray for her speedy recovery.

News from the Field.

S. Edgar Nicholson, who is well known to Friends as author of the Nicholson Law of Indiana, and as Chairman of the last Indianapolis Conference, has moved from his home in Kokomo, Indiana, to Baltimore, Md. He is superintendent of the Anti-Saloon League of Maryland. His address is 116 West Mulberry Street, Baltimore, Md.

Anna J. Winslow, who has been for some time in Jefferson County, Kansas, has moved back to her old home at Mount Ayr, Osborne County, Kansas.

A large number of the ministers in New York Yearly Meeting were in New York city for the Representative Meeting, committee meetings and the two days' Bible Conference last week.

The statement made in Harlow Lindley's article, "The Origin and Growth of Education among Friends in Western Indiana," that Rush Creek School cost \$8,650, was a misprint. It was spoken of as a small log school house, and the cost should have been given as \$86.50, but the period was omitted. Jesse T. Turner's remarks on this subject, in last week's issue, were made without this knowledge.

MISSIONARY LITERATURE NOTES.

A new edition of "What Part Have I?" by Ethel Kirk Calvert, has recently been made. It is a good tract, showing our personal responsibility for the evangelization of the heathen. Price 2 cents each; 10 cents a dozen.

Two new tracts, "Give Ye Them to Eat" and "Tell it Again," come from the pen of Delia Fistler, of Nowgong, India. They relate interesting incidents of her life there, and are worth the price—1 cent each; 10 cents a dozen.

The "Home Life Series" are good tracts, published by the Presbyterians. They describe the home life in ten countries—Africa, China, Hawaii, India, Japan, Korea, Mexico, Persia, Siam and South America. They are 2 cents each.

The above may all be ordered of Flora P. Mills, Knightstown, Indiana.

IOWA YEARLY MEETING.

Ackworth Quarterly Meeting of Friends was held at Motor, Iowa, on the 17th, 18th and 19th of Eleventh month. It was very small on Sixth-day in the Meeting of Ministry and Oversight. On Seventh-day, also, the meeting was small, considering our mem-

bership, but it was a good meeting. Beside our own ministers, we had the company of William J. Thornberry, of Ohio, who preached two sermons, on Seventh-day and on First-day, to good satisfaction.

STEPHEN MOSHER.

Salem Quarterly Meeting of Friends was held at Salem, Iowa, from the 24th to the 26th of Eleventh month, 1899. A Doctrinal Conference was held at 10 a.m. It was a satisfactory time. Jacob Hinshaw delivered a strong discourse on the dangers of higher criticism. Some other subjects were well discussed. The meeting on Ministry and Oversight, at 2 o'clock, was not so well attended. On Seventh-day, the 25th, the meeting for worship, at 10 a.m., was well attended. At 1.30 p.m. a meeting for business was held. We had the company of J. Morris Lemon, a minister from Oskaloosa Quarter, whose company and gospel labors were well-received and cheering to all. On First-day the meeting was very large and attentive. Brother Lemon goes, in a few days, to Kansas, for a winter's work as an evangelist.

JOHN M. CORSBIE.

Jesse Lloyd commenced a series of meetings at West Branch, following our quarterly meeting, on the 5th and 6th of Eleventh month, and continued day after day until the night of the 26th. I think I can truly say, in the forty-five years of my sojourn here this place has never had such a continuous shower of Bible truth. His ministry is in the demonstration of the Spirit and of power. Every meeting in Iowa Yearly Meeting would be blessed by his ministry if they are willing to receive the Bible testimony.

Brother Lloyd went to Prairieville, where his wife is spending the winter.

J. Y. HOOVER.

Marshalltown, Iowa.—For the third time in its history Bangor Quarterly Meeting was held in Marshalltown, Eleventh month 25th and 26th. All the sessions proved to be occasions of blessings. Prof. John J. Hadley, now of New Providence, but formerly of Le Grand, in an able sermon in the devotional meeting, on Seventh-day morning, based on Hebrews 2, preached in defence of the authenticity of the story of the Garden of Eden and of the fall of man, as against the tendency of some to hold up this "beginning" story in the light of mere legend, and brought out some peculiarly interesting thoughts:

(1.) "Though we may not know," he said, "just how much the angels knew of God's forecast of the plan of salvation; with what interest they watched the race when reduced to 'eight souls' floating in the ark upon the deep waters of the flood; how much they foresaw of the development of man—they did know salvation—that a Saviour was given to men when Jesus made His advent, or they could not have sung their hallelujah song, 'Glory to God in the Highest.'"

(2.) Scientists, critics and evolutionists may take away all they may from the Bible—two things they must leave us: the cross of Christ and pentecost.

(3.) That as the fall of man affected even the animal and vegetable world, so also will the atonement affect all things, animate and inanimate.

Though important measures came before the business session, all were disposed of in a Christian spirit and good fellowship. The evening meeting was very full in attendance and a time of spiritual uplift. A sweet solemnity came over the First-day morning meeting, with the spirit of prayer resting upon the congregation, which seemed to prepare the way for the practical and impressive sermon by Z. L. Martin, superintendent of Pastoral and Evangelistic Work, drawn from the grave question, "Where art Thou?"

The evening session, a very fitting one, gave evidence that interest, from beginning to finish, had steadily increased.

The preaching of the evening was shared by Z. L. Martin and J. L. Bean. Both pointed out with fervency of spirit the essential conditions of successful evangelistic work.

E. B. MENDENHALL.

CANADA YEARLY MEETING.

Pelham Quarterly Meeting of Friends, held at Norwich, Ontario, Canada, the 18th and 19th of Eleventh month, 1899, opened on

Sixth-day afternoon with the Meeting of Ministry and Oversight. Elwood Scott, of Carthage, Ind., was with us and spoke well on our being encouraged to press forward; that while (taking his thought from the book of Nehemiah) there was much rubbish, yet the Lord was on our side. Several others took part, and the meeting was felt to be one of edification. Seventh-day Mary E. Scott and R. H. Rogers, of Fort Hill, addressed the meeting, and in the business that followed the minute of E. Scott's attendance at this quarterly meeting just twenty-five years ago was read, bringing to our remembrance the many changes that have taken place since then and of the many that have been called into the presence of the King. Seventh-day evening the Bible School Conference was held. R. H. Rogers read an excellent paper on the "Inspiration of the Bible," showing from the eternal evidence of the book itself and the result upon those who believe its message, its Divine origin, that it is indeed inspired of God. A questioner followed, in which, questions on different subjects in the Bible being distributed, answers were called for and caused a good deal of interest. E. Scott then gave a powerful address on the Bible—that it must be true, because of its teaching and because of the results that followed to them that believe.

The meetings on First-day were well attended, and the preaching was with power and profit. All felt thankful for the company of our friend, Elwood Scott, and we are looking forward to having him with us at the beginning of the year in revival work if the Lord will.

KANSAS YEARLY MEETING.

William Elwood Mills has severed his connection with the Hesper store, and expects to engage in evangelistic work during the winter.

Benjamin P. Cosand, an aged minister, who formerly lived near Kokomo, Indiana, is in feeble health and confined mostly at home. He still maintains a lively interest in the welfare of the church.

Hesper Academy closed a very successful fall term on the 29th of Eleventh month, and opened the winter term on the 5th of Twelfth month.

We are expecting a series of meetings to commence at Hesper on the third of Twelfth month, to be conducted by J. M. Lemon, of Oskaloosa, Iowa.

Eliza H. Carey, general evangelistic superintendent, recently met with the Executive Committee of the Yearly Meeting's Board, at the home of Eusebia S. Couch.

William J. Davis has just returned from a visit to his old home, near Guilford College, N. C.

Thomas J. Harris returned soon after yearly meeting from an extended trip, in his buggy, through Southern Kansas and Oklahoma. He traveled over eighteen hundred miles, attended thirty meetings and visited about six hundred families.

Hesper Quarterly Meeting was held on the 2d, and was well attended. It was a blessed meeting. J. Morris Lemon, from Iowa; Eliza H. Carey and Lydia M. Chase, were in attendance.

COFFEE THE CAUSE OF HEART TROUBLE.

"Three cases of heart trouble that have been relieved by stopping coffee and taking Postum Food Coffee, have come under my notice. First, my own case. I suffered greatly from palpitation and irregularity of the heart. My physician ordered me to leave off coffee, and when I took up Postum Food Coffee in its place, the heart trouble was soon entirely cured, and I find the Postum to be just as the doctor said, 'not only harmless, but very beneficial.'"

"A gentleman friend had much the same trouble with his heart. I suggested that he try Postum. After the first cup at breakfast, he said, 'I don't want any more of it.' Inquiry proved that it had not been properly boiled, so I prepared a cup for him, strictly according to directions, and he pronounced it 'delicious' and 'better than coffee.' Mrs. —, of Paducah, suffered much the same way, and has had the same experience in recovering from heart trouble by the discontinuance of coffee and taking up the use of Postum. For private reasons, I request that you withhold my name from publication." —, Princeton, Ky.

News and Events.

The President's message was read in both branches of Congress on the 5th. It referred to the present prosperous condition of the country and the Treasury, declaring that the present is an auspicious time in which to perfect financial legislation. The President advocates measures for the encouragement of American shipping, and says that trusts should early receive the attention of Congress. Attention is called to the lynchings of foreigners, and other lawless acts within our border. Upon the subject of Cuba the President declares that the pledge contained in the resolution adopted by Congress at the outbreak of the war with Spain, disclaiming any intention to exercise permanent sovereignty over Cuba should be sacredly kept. Reference is made to the success of the National Export Exposition and the Commercial Congress held in Philadelphia. Concerning the acquisition of the Philippine Islands, the President declares that the outbreak was the result of the sinister ambition of a few leaders. He says that he believed when he instructed the Peace Commissioners to negotiate for the acquisition of the islands he was meeting the wishes of the great majority of the Filipino people to be freed from the Spanish yoke. He denies that Aguinaldo was promised independence, and says that he had planned to massacre all the white people in Manila, irrespective of nationality. To have withdrawn from the islands, the President says, would have submitted its people to worse bloodshed than has resulted from the insurrection.

Cablegrams from Cape Town, received in London, report a desperate fight at Stormberg, Cape Colony, between 3,000 British troops, led by General Gatacre, on his way to the support of Lord Methuen's army, advancing to Kimberley. Gatacre was misled by his guides, fiercely attacked and compelled to retire. The British list of killed and wounded is a large one, and 630 officers and men are reported missing. This reverse is not considered serious, but the encouragement which the Boers will derive from their victory will undoubtedly render the undertaking of the British more difficult and drawn out.

It was reported at Manila, on the 10th, that General Alejandrino and staff have surrendered to General MacArthur. Major Spence, with a column of the Thirty-second Regiment, has captured a new insurgent camp in the mountains, ten miles from Dinalupan, northwest of Manila Bay, General Gregorio del Pilar, commanding Aguinaldo's bodyguard, was killed by Major March's battalion of the Thirty-third infantry in a fight northwest of Cervantes, on the 3d inst.

The opening of Congress, on the 4th, was witnessed by a very large throng of people. Great interest is centered in the present session. The credentials of M. S. Quay, as Senator from Pennsylvania, were presented by Senator Penrose, and were then

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referred to the Committee on Privileges and Elections. Protests against the seating of Quay were presented by Senators Burrows and Jones, of Arkansas. In the House, General David B. Henderson was elected Speaker. When the members were sworn in, Roberts, of Utah, approached the bar, but objections being made to the administration of the oath, he was requested to step aside, with the understanding that such action did not prejudice his rights. A resolution was then presented by Taylor, of Ohio, appointing a special committee of nine to consider the Roberts case before he shall be permitted to take the oath of office. On the day following this resolution was adopted by a vote of 302 to 30. In the meantime, pending the report of the committee, Roberts is to be excluded from a seat in the House. In the opening session no less than eight hundred and sixty-one bills and thirty resolutions were introduced.

COMPOSITION ON BREATHING.

A boy fourteen years old, who was told to tell all he could about breathing in a composition, handed in the following: "Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get outdoors. Boys in a room make bad, unwholesome air. They make carbonic acid. Carbonic acid is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonic acid got in that there hole and nearly killed every one afore morning. Girls kill the breath with corsists, that squeeze the diagram. Girls can't holler or run like boys, because their diagram is squeezed too much. If I was a girl I had rather be a boy, so I can run and holler and have a big diagram."

COLD OR HOT?

Cold or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and see how much love for Christ is left there. If, after such an honest examination, you find that the temperature has run low, very low—what then? Should you quit the church and throw up your Christian profession? No! a thousand times, no. The Holy Spirit's message to you is, "Be zealous, therefore, and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a reconversion.

Simon Peter's best work was done after he was reconverted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion and go in and throw yourself down at the Master's feet, and cry out, "I have sinned."

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I am no more worthy to be called thy servant." Set up again your altar; and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost tone of health. But when you do get a fresh glow of His likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again.—T. L. Cuyler.

CHRIST VISIBLE TO THE EYE OF FAITH.

We are reminded of this profound, spiritual truth by reading the following account of an occurrence, which illustrates an impressive scientific fact touching the visible: "Photographs of the invisible are what M. Zenger calls two pictures which he took about midnight of August 17th, from a window looking out upon the Lake of Geneva. They gave faint, yet distinct images of the lake and of Mont Blanc,

which could not be seen in the darkness. Mr. Nertrand remarks that invisibility is a relative term, the significance of which depends on the power of the observer's eye. The photographs were taken with a light of very small intensity, and did not represent an invisible object. So sky photographs taken in observatories show stars which cannot be discerned by the most piercing vision.—"The Preachers' Helper."

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M. W. KNAPP,

Office of The Revivalist, CINCINNATI, O.

A BLIND LETTER.

Miscellaneous correspondence is a heavy burden upon public men. They are bombarded with letters from admirers and critics alike. To answer unnecessary communications is to court a continuance of the evil. The argument was long urged upon the late Bishop of Wakefield, England, who felt it to be part of his duty to answer every letter he received, even though its writer was evidently insane.

On this last score the bishop's friends protested vigorously, but the good man replied:

"Well, poor things, I don't fancy many people write to them, and perhaps my letters give them a little pleasure."

Occasionally a perfectly sane letter gave the recipient more trouble than the most elaborate effusion of a crazed mind. The bishop's son and biographer prints a sample communication exactly reproduced.

"May it please your Lordship,

"To inform me my Lord whether I have a Legal Right to a Grave or not, supposing my Grandfather on my Mother's side, my Lordship, and the said Grandfather had no son, and my mother was the eldest daughter and I am my Mother's Oldest Child and only Son, my Lordship, who would, become into possession of the said Grave my Lordship, supposing my Father loses my Mother, my Lordship, has he a Legal Right to bury my Mother, in the said Grave, if it is not left, in the aforesaid, Grandfather's Will, my Lordship, hasn't the aforesaid grandfather's Grandson the Legal Right of the said Grave, my Lordship, has a Son-in-law a Legal Right, before a Grandson, to the said Grave, my Lordship, has my sister a Legal Right to have my Father buried in the same Grave, my Lordship, without the consent of her Brother, my Lordship, is that Grave invested with Vicar's Rights, so that no one can interfere with the said Grave, my Lordship, the said Grave has a Head Stone on it and there was a certain amount of Fees to be paid, before, the said Vicar allows the said stone to be put over the Grave, my Lordship, would not that Grave devolve and become Freehold Property, my Lordship, may it please your Grace to send me a reply.

"From yours truly,

"____."

The letter was deciphered, and the anxious inquirer got his reply.

"AN OVER TRUE TALE."

The preacher is a man, say, in the forties, at his best physically, intellectually, spiritually, full of executive force and ability, says Alfred Brown, Layman, in the December "Atlantic." He has a half-dozen children. For ten, fifteen years he held a prominent pastorate, and did strong

For Sleeplessness

Take Horsford's Acid Phosphate.

DR. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

work in it. But under the restless spirit of the age, his congregation begins to long for a new voice and novel methods. A man who appeals to the craving for sensational preaching comes into his neighborhood. His congregations diminish. His people love their pastor, but they become uneasy. He learns the fact; fears to bring dissension into the church which he loves; and, with fine disregard of all personal interest, and with the spirit which impels a man

"Just to scorn the consequence,
And just do the thing,"

resigns, without waiting for or looking for a call elsewhere.

leadership of a church, but short cuts to large congregations. A few months of this, and the preacher suddenly awakens to find that he is no longer sought by pulpit committees. His name is no longer considered, because he has been out of a pastorate for several months.

Now to his tent-making or to the piteous humiliation of a man without a life work, with his family scattered, the plans for his children's education unrealized, his self-respect tortured, his heart broken. In the battle of life the brave man and the true has lost the day. He is accounted a failure at the very hour when he has reached the full height of his capacity and power.

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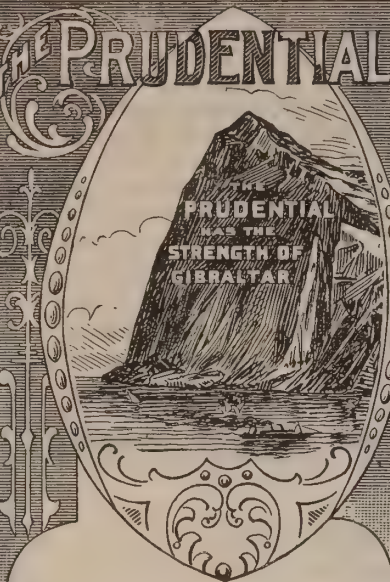
For some months he is able to live and to support his family on what has been laid aside for such an emergency. . . . When he resigned, a theological professor said to him, "Don't you know what a risk you are running?" He knew something of "the risk." Had he known it all he would have chosen no different course. He preaches here and there, but always finds that other men have been heard before him or are to be heard after him, and that the church is not ready to reach a decision. When the calls are extended, he notices that they go to younger men, and generally to men who have reached immediate and showy results by artificial and ungentle methods. He perceives that what is wanted is, not wise and steady

What pathetic anomaly! What shipwreck! men say. . . . This bit of biography is continually enacted in the ministry to-day.

A DELIGHTFUL OUTING.

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THEE AND THOU.

An amusing story is told of a hackman of Newport, R. I., who, on the occasion of an assembling of Friends in that city some years ago, donned the Quaker coat and broad-brim.

Meeting the drab-colored visitors at the depot, he meekly asked, "Will thee have a carriage?"

As he had expected, they were glad to patronize a brother, and filled up his vehi-

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cle immediately, when, to the amusement of the bystanders, he drawled out, "Where's thou's baggage?"

It is needless to say that the trick was seen through by the occupants, who left him in disgust; and the funniest part of it is that to this day he can't imagine how they found him out!

FRIENDS' LIBRARY.

Friends' Library, 142 North Sixteenth Street, Philadelphia. Open from 10.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m. on week-days. Circulation free to all.

Some recent accessions are:

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Hazard, Caroline.—Narragansett Friends' Meeting in the eighteenth century.

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Mitchell, D. G.—American lands and letters. (2d ser.)

Rowntree, J. and Sherwell, A.—Temperance problem.

Stead, W. T.—United States of Europe.

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GROWING A GRANDMOTHER.

He was a wee little man, only three years old, but very brave, courageous and uncomplaining—more courageous than any one knew, for though he was only a baby, he had trials to bear, says the New York "Times." The family had gone to a new country in the far West, the mamma, this little man and the sister, a little older.

It was a very new country, very different from the city in the East, where they had left many friends, relatives, and nearest of all, a dear old grandmother. The mamma was so busy in her new home that she had little time to devote to the babies except to see that they were clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought tears to her eyes.

The little three-year-old had been very busy and very quiet, making a big hole in the ground with such earnestness of purpose that, fearing the little fellow was planning some mischief, she went to see what was being done. The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—an old daguerreotype, a picture of the dear grandmamma at home.

"Why, baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all the pent up loneliness of homesickness in his voice as he tried to explain—"I fought, maybe, if I planted it, anozer grandma would grow."

READY TO DIE OR TO LIVE.

Dying is an important incident in one's life. Yet living is more important than dying. Many a man who would have been mourned, and whose memory would have been now held in honor if he had died five years ago, or ten, then seemed ready to die—but he was not ready to live. He is not honored now; he will not be mourned when he dies. We ought to be ready to die, but, what is more, we ought to be ready to live. If we are ready to live, we

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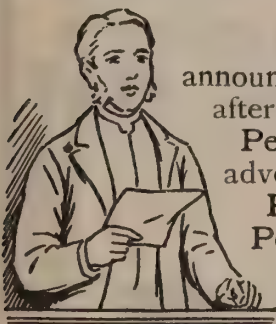
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are ready to die. Dying is a small matter in comparison with living.—"S. S. Times."

A Pastor



announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearline Committee." That is the kind of advertising that has swelled the sales of **Pearline.** It's from people who know **Pearline**, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people, if you

have doubts about **Pearline.**

Cleanliness is next akin to Godliness.

594

UNDER THE MASTER-HAND.

Thine is the work, O Master mine!
The burden and the pain;
Thine is the testing plummet-line,
Measure, square, and plane.
And Thine the joy when in the end,
Fore-planned, the lines all fitly blend.

My puny piece-work disappears,—
Atomic, lost to sight.
And when aloft thy fabric rears
Its towers to the light,
No graceless man-work mars its wall;
In mercy Thine hath rounded all!
—Philip E. Howard, in "S. S. Times."
Philadelphia.

**YOU
REMEMBER
ME.**

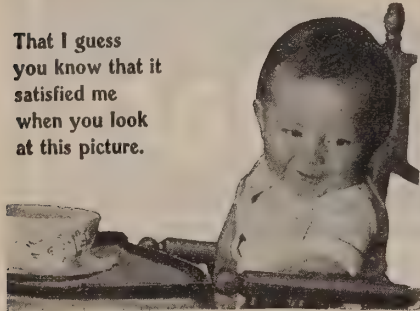
**I Was Hungry
for my Wheatlet**



**But it
was so good
when
I got it**



**That I guess
you know that it
satisfied me
when you look
at this picture.**



**This is what all children say and
all men and women too who use**

WHEATLET

**It is most satisfactory of all Breakfast
Foods because most nourishing, and
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the rich, nutty flavor of the wheat.**

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of Children and of Men and Women.**

**Wheatlet contains all of the nour-
ishing portions of the wheat.**

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We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.

A HINDOO NOBLEMAN.

T. B. Pandian, of Madras, India, a Hindoo nobleman, is visiting this country in the interest of the outcast people of Hindoostan, about whom the British Consul, Wilfred Powell, stationed in Philadelphia, says: "I have the pleasure to state that I have examined the documents handed to me by T. B. Pandian, Parooranie Samni, of Madras, and find that they are to be depended upon, and that he is visiting this country in the interests of the Pariah, or backward classes, of India (E. I.), and is deserving of all help and consideration.

T. B. Pandian is an author, and his work has been highly appreciated by Western scholars. "The Indian Village Folk," a graphic description of the inner life of India, is furnished with a suitable preface from the pen of the venerable William Sinclair, Archdeacon of London. "The Slaves of the Soil" is introduced by J. E. Vedanayagam Pillia, Professor of English History of the Church of Scotland, Mission College, Madras, and by Professor G. U. Pope, of Oxford University, some time Fellow of the Madras University and member of the Royal Asiatic Society, and German Oriental Society. These books, published in English, have enjoyed a wide circulation. They are also published in the continental languages. T. B. Pandian's "English Pictures from Indian Camera" is worthy of its name.

T. B. Pandian embraced Christianity several years ago, and has since actively engaged in its mission of love. In the natural progress of his life and work his sympathies were drawn to the condition of the most suffering and helpless children of India, called Pariahs, the poor, emaciated, ill-fed, half-naked, ignorant, suffering slaves of the soil, who are prevented from walking upon God's earth and drinking of its water and breathing of His air. Twenty long centuries of oppression have made the Pariah a coward, and the long ages of slavery have made him an idiot.

The main difficulties of the Pariahs are the school question, the land question and water question. The Pariah children are not allowed to attend the public schools on account of the painful system of caste. Now the Indian Government has opened 300 primary schools for the use of the Pariahs, and the Pariahs can now hold land without difficulty. The most crying need of the Pariah is for water. In the extreme heat of India he has to go for miles to get what water he may find in the ditches, filled with the germs of cholera and other diseases. Who can describe the sufferings of this unfortunate people who are denied access to the public wells? T. B. Pandian waited six years upon the government, which is handicapped for want of money.

Of course, India belongs to England, and it is her duty to care for India; but the suffering Pariahs belong to the universal brotherhood of man, and he has every right to appeal to American generosity as a suffering brother, and we are sure our sympathy will be drawn towards him.

A committee has been formed in this city to receive contributions for this purpose.

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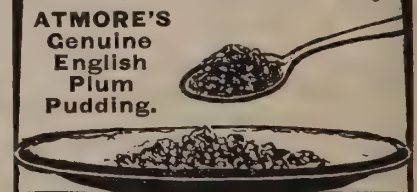
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What a strength and spring of life, what hope and trust, what glad, unresting energy, is in this one thought,—to serve Him who is "my Lord," ever near me, ever looking on; seeing my intentions before He beholds my failures; knowing my desires before He sees my faults; cheering me to endeavor greater things, and yet accepting the least; inviting my poor service, and yet, above all, content with my poorer love. Let us try to realize this, whatever we be. The humblest and the simplest, the weakest and the most encumbered, may love Him not less than the



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busiest and strongest, the most gifted and laborious. If our heart be clear before Him; if He be to us as our chief and sovereign choice, dear above all, and beyond all desired; then all else matters little. That which concerneth us He will perfect in stillness and in power.—H. E. Manning.

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 Did he push, when he was uncurled,
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 Of my finger-nail on the sand,
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 Frail, but of force to withstand,
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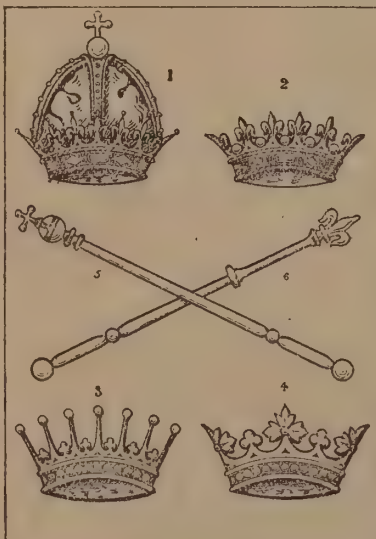
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Vol. VI

TWELFTH MONTH 21, 1899

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*O little town of Bethlehem, how still we see thee lie;
Above thy deep and dreamless sleep, the silent stars go by.
Yet in thy dark street shineth the everlasting Light,
The hopes and fears of all the years are met in thee to-
night.*

*For Christ is born of Mary, and gathered all above,
While mortals sleep, the angels keep their watch of
wondering love.*

*O morning stars together, proclaim the holy birth,
And praises sing to God the King, and peace to men on
earth!*

*How silently, how silently, the wond'rous gift is given,
So God imparts to human hearts the blessings of His
Heaven.*

*No ear may hear His coming, but in the world of sin,
Where meek souls will receive Him still, the dear Christ
enters in.*

*O holy Child of Bethlehem, descend to us, we pray,
Cast out our sin and enter in; be born in us to-day.
We hear the Christmas Angels the great glad tidings tell,
O come to us, abide with us, O Lord Emmanuel.*

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VOL. VI.

PHILADELPHIA, TWELFTH MONTH 21, 1899.

No. 51.

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A VISION.

Was it the voice of the Night-wind—
A vision from dreamland sent—
That fell through the lonely twilight hush,
With musical echoes blent?

A picture glowed in the shadows,
With the mystic light of the past;
Like a breathing presence it thrilled the sense,
Till the quickened pulse beat fast.

The form that stood before me
Was the one that Hope had planned.
In the glowing realm of Fancy's dream,
I had wrought it with eager hand.

'Twas my life, as I'd hoped to live it,
With aims that were earnest and true;
And it passed through paths I had longed to tread,
With the deeds I had longed to do.

Then a voice broke the throbbing silence—
"Weep not that you see no more
The dream that has passed to the future's grasp—
It has only gone before."

The fading vision has vanished;
Down the silent night it has passed;
But the golden keys by Memory kept
Are mine while life shall last.

Washington, D. C.

BERTHA C. THORNE.

CHRIST IN BETHLEHEM AND HERETO-DAY.

There is much that is out of joint in our world—much that jars and grates—and it is easy to grow blue and sick as one thinks of the sad and bad side of humanity—but God loves men! This is our Christmas message; this is what Christmas means. It is the world's day of joy, and it will be kept in homes in every habitable country on the globe. Its meaning and its power will touch the hearts of the soldiers in the Philippines, and Boer and Englishman, for this day at least, will feel the spell of this recurring anniversary of the dawn of peace and love.

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The strange Southern wild flowers, tinged and stained with human blood, will, for one day at least, make them feel how badly out of harmony their present work is with the song of the angels when the Child came to the Bethlehem manger. Sad it is that we must still go back to the angels' song for our perfect expression of peace. It is the chorus of heaven, and not yet of earth.

But God loves us, and Christ comes to make us know it, not as a theory, but as a glorious fact. More human souls realize this supreme fact on this Christmas day than on any other since the era began. We cannot yet have the joy of seeing peace on earth and a world full of good will. Our happy dream is broken by the bursting of the awful lydite shell, which is more destructive than a whole army of spears when warfare was young. And yet wherever Christ has come into men's hearts and lives the new era of peace and love has begun, and this is prophetic of ultimate triumph.

We must not stop at Bethlehem. Our Christmas must do more than celebrate the birth of a Christ-child who came to a spot of earth "in the days of Cæsar Augustus." Men celebrate this birth and sing the Angelic song, and say their Christian creed, and then go bravely back to their guns and sword and lydite bombs, as though God never meant a thing by this gift of His, and as though no love was manifested. Christ must come to us, and be manifested in us to-day. It is no mere event of the past we celebrate, if we keep Christmas properly. The day should mean not only that Christ came, but that He is here now; not only that God loved, but that He loves now; not only that peace is in heaven, but that it is to be "on earth."

Cæsar Augustus and his Roman Empire are gone. The little rim of civilization which circled the Mediter-

anean has expanded into realms of the earth, then undiscovered and undreamed of. Christian churches and Christian missionaries have dotted the globe, and human tongues tell over again the song of angels—peace and good will—but we do not yet see the brotherhood and love of man, which were proclaimed over the hills of Judea. And we shall not see them realized until Christians understand that Christ is to be born anew in every one of His followers, and that our lives are to take on His life.

Sadly the disciples say, "We trusted it was he who should redeem Israel, but our hope is blighted." With the pentecost power upon them they realized it was through them and their faithfulness that Israel was to be saved. To-day men treasure up His relics, and talk about His life as though He were not. Let this Christmas be the day which not only commemorates His birth, but may it be the day which deepens and confirms our present apprehension of Him, and which makes us sure of the present love and power of God.

THE CASE OF THE UNSPIRITUALLY RELIGIOUS.

A Friend in a western yearly meeting writes us the following question:

How shall we reach and save a class that attend meetings, sing and testify, and sometimes make a formal prayer, who are good at socials and active at entertainments, even all outward carnal things done, but who seem to have no divine life, and are really looked upon by spiritually-minded people as knowing nothing of a walk with God, or listening to the voice of Christ, so as to know His will, and yet would rule the church and do, to a great extent, so that the carnal prevails, and a round of performances are gone through with without the life and power of Christ.

This is a most important question, and it is an accurate description of a real condition of things in some places. How shall it be met? The real difficulty, of course, is that so many persons think that religious performances *are* religion. We can remember ourselves how once we thought that "testifying" or praying made a person a Christian. It is exceedingly easy to settle down in the idea that the participation in some religious performance—either joining in the service in church, or sitting in a silent meeting, or speaking in prayer meeting, or adopting some traditional custom—is religion, and often persons who take some such step are said to *get* religion.

The question is, How shall we reach and save persons who stop in the outward thing, and never go into the life and power of Christ? First of all, we must have clearer, loftier teaching as to what constitutes religion. No Christian teacher ought to leave this point in doubt. If people are satisfied with per-

formances it is because they suppose they can be *saved* that way, and it is an easy way to get into heaven.

One of the British armies was cut to pieces the other day in South Africa because the guides led them by the wrong road. It was no fault of the soldiers, but they suffered grievously nevertheless. It is impossible to get to victory or to get to heaven by the wrong road. Many will remember the little boy's remark to the gentleman who asked him how far it was to the city of Taunton: "It is twenty-five thousand miles the way you are going; it is five if you turn round." Those who are lulling themselves to rest, or being lulled to rest in the hope of getting to heaven by religious performances of any sort, should hear from some honest voice the "Mene, Mene, Tekel." They need to be shaken out of their false ease at once, as a man needs to be wakened who is sleeping on the edge of a precipice.

A man who has "no divine life" is not *saved*, no matter what he is doing. If he is "without the life and power of Christ," and has not learned to listen for His voice and to do His will, he is spiritually sick and needs help. It will not cure him to prescribe a course of external performance, for it nowhere hits his case, and it merely makes him forget what he really needs.

What he really needs, and must have, is a new heart, a changed nature, a purified being. He needs to have the divine life begin within him—there is no substitute for that. He needs to realize the life and power of Christ as fact, a power which controls him and qualifies him, and makes him strong and pure. Nothing can take the place of this experience. When the religious life has really begun within, the religious activities will come naturally, spontaneously, and with power, "for we are his workmanship created in Christ unto good works."

THE BRUTALITY OF WAR.

The horrors of war have never been more apparent than in this present South African campaign. For the first time the awful lydite shell has become a regular instrument of destruction. The bursting shell of our Civil War was murderous enough, but the new invention is horrible beyond description. When the shell explodes, it is "warranted" to break into twelve hundred pieces, each of which is hurled with inconceivable force, so that it is estimated that not fewer than three hundred would be killed by one explosion, provided it fell in the midst of an army. We know of no picture of war which so clearly brings out its degrading and brutalizing influences as that given in

the "London Times" of what happened at Elands-laagte, as given by an officer:

Our squadrons got right in among them in the twilight, and the most excellent pig sticking ensued for about ten minutes, the bag being about sixty. One of our men, seeing two Boers riding away on one horse, stuck his lance through the two, killing both with one thrust. Had it not been getting dark, we should have killed many more.

It is thus described by one of the war correspondents:

The Dragoon Guards got at them and three times went through them. A corporal who was there tells me the Boers fell off their horses and rolled among the rocks, hiding their heads in their arms and calling for mercy—calling to be shot—anything to escape the stabs of those terrible lances through their backs and bowels. But not many escaped. We just gave them a good dig as they lay. Next day most of our lances were bloody.

It is almost too dreadful to print, but it is only the plain, unembellished story of war. It is impossible to live in the midst of scenes of slaughter and carnage and not lose the kindly traits of human nature. When killing becomes one's regular business, how is he expected to be gentle in his manner of doing it?

EMPHATIC CHRISTIANS.

BY THEODORE L. CUYLER.

The Lord Jesus Christ put great emphasis on the spiritual character of His followers. They were to be sympathetic, and yet separate—or peculiar people, zealous of godly works. They were in the world, and yet not "of the world." Our Master was pre-eminently sympathetic; He touched human life at every point, lofty and lowly. But He did not draw back His foot when a sinful woman's tears of penitence trickled upon it, nor did He refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling towards a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all His infinite sympathy—which drew not back from the bitter agonies of the Cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a Divine holiness, an unworldly spirit, and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to His followers, "because I am not of the world." Just here runs the line of separation. It is to be a separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy Him who was holy and undefiled and separate from sinners. "Be ye holy" means to be sound and healthy-hearted; it also means to be set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate even when it mingles itself through

the whole batch of meal. The different particles of salt are distinct from the mass of food which they season—i.e., the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to sneer at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is—"Believe on the Lord Jesus Christ, and thou shalt be saved," and "Faith without works is dead." Straight is the gate that leads to eternal life, and He whose love has opened up that pathway has a right to demand heart-belief in Him and obedience to His commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasizes the Divine claims of the Sabbath, and does not rob God of His day. It recognizes the clear, distinct line between sacred time and secular time. That time with some church members is becoming a mere chalk-mark, easily rubbed out. A huge blanket-sheet of a godless newspaper covers the early part of God's day, and its later hours are devoted to social visiting or other secularities. This stealthily and steady undermining of the Sabbath is undermining the Church of Jesus Christ. Christianity cannot live without Divine worship, and worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the Fourth Commandment be "Puritanical," then let us have more of it. The salt that has done more to save our country from moral corruption and from the dry-rot of imported errors and vices has been the transmitted virtues of those staunch Puritans who were strict themselves because they served a strict and holy God.

Nothing did our blessed Master emphasize more than non-conformity to the world. Its mammon-worship, its covetousness, its self-indulgences, its frivolities, its soul-destroying influences He protested against. "Be ye not conformed to the world!" Not to be taken out of the world, but to be kept from the evil in the world, was our Saviour's prayer for His people. The power of true, Christly religion is not in assimilation but separation; Christians never will impress or reform or purify a sinful world by agreeing with it. When we go down to the world it drags us lower still; if we yield one mile, it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground, living a separated and Christ-obeying life, that we can hope to lift them to a higher, purer, holier, and thus a happier living. Laxity is the Church's peril. The sorest need of the hour is an emphatic Christianity, an uncompromising Christianity, a Christianity that keeps its conscience clean, that finds

its daily law in the Bible, and whose inner life is hid with Jesus Christ in God.

FOR THE AMERICAN FRIEND.

BENJAMIN WEST AGAIN.

BY MILES WHITE, JR.

The author of the article on Benjamin West, in *THE AMERICAN FRIEND* for 7th instant, speaks of him as a Friend, and calls a "truthful story," Galt's account of a Friends' Meeting, giving its consent for him to cultivate his talents for art.

Benjamin West was born in Chester County, Pa., and the following extracts, taken from local histories, seem to show that the statements above referred to are erroneous. Gilbert Cope is probably more conversant with Friends' records of Chester County, Pa., than anyone now living, and is believed to be very accurate in his statements.

Dr. George Smith's "History of Delaware County, Pa," Philadelphia, 1862, states, on page 513, that "many details are given by Mr. Galt, his biographer, of the early performances of Benjamin when quite a child, showing the early development of his great natural genius for painting. Some of these are so improbable, and so many of the assertions made by that author are known to be inaccurate, that neither will be repeated here. . . . Of course, everything detailed by Mr. Galt in respect to the action of the Society of Friends in the question of permitting young West to cultivate the faculties with which nature had so liberally endowed him, is perfect fiction. The records show no such action by the Society, and the fact that the artist was not a Friend would exclude them as such from exercising any care over him."

It is stated in Futhey and Cope's "History of Chester County, Pa., Philadelphia, 1881, page 761, that "John West was not a Friend, as represented by Galt and others, during the residence of his gifted son in America, and when he became a member of that Society it was near the close of his life. He arrived in this country in the year 1715, and some time afterwards married Sarah, the daughter of Thomas Pearson, but this marriage was not accomplished according to the good order of the Society of Friends."

Notwithstanding all that has been said by Galt in his life of Benjamin West, in respect to the strict Quakerism of the parents of the great painter, the records of the Society have been searched in vain for any evidence to connect his father with the Society of Friends till the year 1759. In that year "John West, with the approbation of Newtown Meeting," made application to come under the care of Goshen Monthly Meeting of Friends," etc.

As John West's two brothers, who came to America, were Friends, it is possible that he also had been a member of the Society, prior to his first marriage, which is said to have taken place in England; but this is only a supposition based upon the statement in "Encyclopædia Britannica," that Benjamin came "of an old Quaker family who had emigrated from Buckinghamshire."

Baltimore, Twelfth month Ninth.

BENJAMIN WEST AGAIN.

BY AUGUSTINE JONES.

"'Tis very true, my sovereign king,
My skill may weel be doubted;
But facts are chieils¹ that winna² ding³
An downa⁴ be disputed." —Burns

I have read with great interest the paper of Miles White, Jr., of Baltimore, which the editor of *THE AMERICAN FRIEND* has sent to me, in which he seems bent upon the utter destruction of my recent article upon Benjamin West. It is quite possible that he is correct, that Benjamin West was not a Friend. It is also possible that he and the local historians are mistaken, however improbable that may be. And I cannot test the records of Chester County, Pa., and have no inclination to do so. I gladly admit, on the high authority mentioned by him, and his own, that that record is as he represents it.

My excuse, if I am in error, is a valid one—that most literature, both in England and America, is on my side of it, and I make my escape with the multitude extending from the time of West to the present date.

The learned Dr. Joseph Thomas, a Philadelphia Friend, I believe, in his "Biographical Dictionary," says that West "was a Friend." I have found the same in substance in every dictionary of art, where his religious connection is considered, and in all of the periodical reviews which I have examined. This view has been given to us in our school books, and in the public opinion and speech in which we have been educated from childhood.

This is now to crumble into the dust of the valley, and take its everlasting rest with the story of "William Tell," with the "Hatchet of Washington," which has pointed so many morals, and adorned so many tales. Even Patrick Henry, Pitt, Chesterfield and Walpole did not make their own speeches. And somebody else wrote Shakespeare.

I am inclined to regard that American philosopher as a wise man who taught that "it is better not to know so many things than to know so many that are not so."

Yet, among the things shaken, shattered and sifted, there are a few reflections to be made before the Society of Friends yields its long-cherished claim, that West was one of its gifted sons.

The first is that West himself claimed his Quaker origin up to the day of his death. And it may be reasonably questioned whether the testimony of one honest, trustworthy, living witness is not of more weight than much record, which makes no mention of the fact. One witness who sees or hears a thing is of more weight than many who did not give attention and had no eyes to see. West was the person most interested, most impressed, and had occasion constantly to recur to it, and keep his memory fresh respecting it. And such a Quaker recognition seemed to attend him in English society at large that he must have contributed to it and justified it.

It appears that Galt's "Life of West," which contains all the supposed errors in my former article, was

¹Children; ²will not; ³be beaten; ⁴cannot.

written in 1816, published four years before the death of West, in London, his home; reviewed with much approval by the eminent critic, John Foster, in "Eclectic Review," London, 1817, Vol. 7, N. S., p. 49. Foster says: "Mr. Galt very justly remarks it was necessary the narrative should appear in his (West's) own time, in order that the authenticity of the incidents might not rest on the authority of any biographer." Thus Galt says in effect, and Foster approves of his care and wisdom, that the incidents rest on the authority of West, as if the book were an autobiography. Preface of Galt's "Life of West," p. 8. Galt tells us, in his preface to Part II, that the whole narrative of his book, except the last chapter of the last part, was talked over with West, then written, then given to him to peruse and correct, and when finally written and finished, read over to him for his full approval. So that it rests upon West, particularly as the book was published four years before his decease, and they were undoubtedly warm friends. Cunningham, in his "Lives of the Painters," Vol. II, p. 1, says, "The life of West has been written by the ingenious author of "Annals of the Parish" (Galt) with such minuteness of research and general accuracy of information that little may seem to be left for a new biographer . . . Not only was the president (West) alive when Mr. Galt composed his memoir, but they were intimate friends."

Cunningham sets forth West as a Friend, though only by inference, it is true, but he approves of Galt's work, which is to the same purpose.

Shearjashub Spooner, in his "Anecdotes of Painters and Engravers," Vol. I, p. 36-38, quotes Galt with approval, and the same facts presented in my former article are in this and his "Dictionary of Art," where he asserts that West was a Quaker.

I am inclined to think that the evidence in the case, with West himself at the center, and the traditions and literature preponderates in favor of the Quakerism of the great painter, and that some links are missing in the records of Chester County if they fail to record the essential facts. May they not be reconciled by changes of membership or foreign membership? One golden thread of consistency ought to run through the words of West and the record if we could find it.

No one has a greater appreciation of and reverence for facts than the writer, but in the event that the facts of the Friends' Meeting, the beautiful speech of John Williamson, and also the entire story of the dedication to art of West, are annihilated, still the "fiction," parable or story lives. John Williamson's words glow with a logical statement, with an advanced conception of the gifts of God, and with a broad, liberal allowance for His leading and guidance, even at the expense of rigid notions. How admirable! The facts of a story are only pedestal and drapery that hold up the sacred thought, and truth to the view of men. They are themselves no part of the truth.

It strengthens every one of us to entertain the thought that the Friends of Chester County, in the middle of the last century, could entertain such ex-

alted ideas of duty and such prophetic conceptions of the uses of art and beauty. If the facts vanish the ideal lives as immortal as truth herself.

CORRESPONDENCE.

To the Editor of THE AMERICAN FRIEND :

Dear Friend: I notice that in summing up the lesson for Twelfth month 10th, on page 1141, the writer of it says, "The tithe is an Old Testament institution," and then quotes 2 Cor. 9: 7. Does that repeal the law of the tithe? If not, where has it been repealed? The old law said, "The tithe is the Lord's."

Jesus said, Matt. 23: 23, with reference to tithing and leaving undone the weightier matters of the law (substituting the antecedents of "these" and "other"), "Ye ought to tithe the mint and anise and cummin, and not to have left undone judgment and mercy and faith," or "Ye ought to do judgment and mercy and faith, and not to leave undone tithing mint and anise and cummin," according as we shall understand the antecedent of "each" and "other."

Instead of being an "Old Testament institution," tithing was in operation before the law was written; was incorporated in the law; was not a type to be fulfilled in Christ; was never repealed by him; was endorsed by his words, and God's promises concerning it are fully tested and justified in everyday experience.

While neither the Old nor the New Testament limits our financial response unto God to the tithe, there is abundant evidence that it cannot scripturally be less.

I very much regret in the face of the present tendency to tension in the purse-strings, and the consequent suffering of the cause of Christ, that the lesson of the year on giving should be limited to "He seems to require," instead of taking the plain "Thus saith the Lord."

Noblesville, Ind.

AMOS SANDERS.

William G. Hubbard wrote the following sentence to a friend the other day as he sat by the car window of an express train speeding towards Chicago. It shows the possibilities of the present day:

"As my letter is simply headed, 'On the Wing,' I will be a little more explicit. On Sixth-day afternoon I bought an overcoat at Wanamaker's, in Philadelphia; next morning bought a hat in Harrisburg, and in the evening bought a pair of shoes in Washington, D. C.; preached twice in Washington on Sabbath; breakfasted next morning on top of the Allegheny Mountains; dined in Pittsburg; ate supper in Columbus, Ohio; breakfasted this morning with my children; expect to dine in Indiana and take supper in Chicago, Ill., and breakfast to-morrow in Wisconsin, and dine in Minnesota; stop off at Minneapolis long enough to buy a pair of heavy pants; then stroll leisurely out to Dakota, where I can get a fresh breeze right from the snowy caps of the Rockies; give a few lectures en route; suppress all the bad books I find on my three thousand miles' tour, and be back in Columbus Ohio, to enjoy Christmas turkey at home'."

CORRECTIONS FOR THE DISCIPLINE.

In bottom line of first column, page 1189, insert "of his acceptance" after the word received.

Second paragraph, on page 1194, should begin: "The Quarterly Meeting," etc.

Paragraph 4, Section 1, Chapter 1, Part IV, should be transferred to Section 13, Chapter 5, Part II.

Temperance Department.

[Issued monthly, under the care of the Temperance Association of Friends, of Philadelphia Yearly Meeting. All communications should be addressed to ANNA EASTBURN WILLITS, Editor, Haddonfield, New Jersey.]

"The Outlook," issued monthly for many years by the Temperance Association of Friends of Philadelphia Yearly Meeting, and ably edited by a Friend, who now resides in a distant city, has, since her removal, had a precarious existence, with an irregularity of publication. More stringent postal laws caused it to be no longer entered as "second class matter" in the Philadelphia postoffice, and every paper must be stamped. This fact entails an enormous expense, which seems unwarranted, although it reached 4,000 Friends' families, many of whom received no other temperance paper. After solid consideration the Executive Committee has decided to accept Rufus M. Jones's offer of two pages in THE AMERICAN FRIEND once a month, under the charge of the Temperance Association. This department will reach twice the number of readers "The Outlook" had in its most palmy days. Temperance truths will thus be disseminated throughout the East and West, and the field of labor is broader than ever before. Original contributions will be welcomed from Friends everywhere, if brief and upholding the righteousness of temperance and prohibition. All letters addressed to the editor of this department, as above, will receive careful attention.

Joshua L. Baily, of Philadelphia, ever foremost in presenting and promoting the cause of temperance, spoke before "The Ramblers," a literary society of Friends, of Moorestown, N. J., on the 22d of Eleventh month, on "The Canteen."

"A Mothers' Meeting, addressed by a young Friend of Germantown, Pa., was held in a parlor of Haddonfield, N. J., on the 24th of last month. It was conducted by members of the Society of Friends belonging to the Woman's Christian Temperance Union. As Friends, we are members of a great religious temperance organization, but if there is a W. C. T. U. in our neighborhood, we would do well to give it our name, our money, our influence, our presence and practical endorsement as far as consistent with our principles.

The Flower Mission work should appeal strongly to Friends. There should be no sadness and sickness and sorrow in the world that ought not receive comfort and ministry from flowers, for they are "God's own messengers." A Friend near Philadelphia, assisted by a few young girls, has sent 1,711 bouquets, with text cards attached, hundreds of pages of good literature, and baskets of fruit, vegetables, jellies, which have been widely distributed the past summer in the "slums," to the sick and suffering, bringing ease and joy and spiritual blessings. Many of the letters received tell of the great good accomplished by these offerings of love and beauty. Friends have always been foremost in suppressing crime and pauperism and intemperance, and the thorough elementary training

which their children have always received, has assisted in this direction. Penn wrote to his wife about their children: "For their learning be liberal; spare no costs; for by such parsimony all is lost that is saved."

You who are strong and pure, pray—pray with all your strength and purity for the tempted and fallen ones. You who are yet young, with the power of choosing your life-path, do the good you may find at your own doors. It is not for us all to seek work in the wilderness, but we may attain a mission, embodying our highest ideals, and the Society of Friends will become, in God's Providence, the gathering place of the mighty hosts who profess the name of Christ.

At a regular meeting of the Executive Committee of Philadelphia Friends' Temperance Association, held Eleventh month 27th, 1899, nineteen members were present. The treasurer's report shows a balance of \$145.12.

The Literature Committee reported 2,038 pages of temperance literature distributed during the past month.

An effort is being made to secure a suitable reading room for the men at the Twelfth Street Market.

SARAH B. LEEDS,
Secretary.

Both coffee stands in Philadelphia are occupied. Stand No. 1 is now feeding more customers than Stand No. 2. They both keep their rent paid, and seem to value the places. The colored man in charge of Stand No. 1 is very energetic and competent. He has a steady custom of colored people, many of whom are just the class for whom the stands are intended—men who are especially tempted to take the free lunch and their drinks at the taverns. The men take the tracts, which are put on the counter for them, and seem to understand that these stands are special places to supply good, cheap lunch in opposition to the saloons.

ANNA WOOLMAN,
Chairman.

LIQUOR IN MANILA.

As one result of American occupancy of Manila the liquor business has reached enterprising proportions, and is now considered as one of the leading, as well as one of the respectable kinds of business. Says one correspondent: "On the Escolta, the principal business street, only a quarter of a mile long, there were but two places where intoxicating liquors were sold when we entered the city, whereas, now there are eighteen. There are 300 licensed places in the city where liquors may be obtained, licenses costing \$3 per year. The income of the largest, the Alhambra, is stated on good authority to be \$700 per night. Already the street cars are topped with large signs detailing the exquisite qualities of certain whiskies. One quarter of the daily issue of the principal English newspaper published is devoted to extolling the perfection of a brand of beer, while the largest drug store in town devotes a whole column to advertising its fine line of liquors, with no mention of its medicines."—"The Wine and Spirit News."

RAINES LAW OF 1687.

The following order was issued by the Mayor's Court "of ye city of Albany," in October, 1687, and is interesting as a sample of the early efforts to control the liquor traffic:

"Whereas ye selling of drink at unreasonable hours at night is founde inconvenient, especially at this juncture of time, ye court doe therefore hereby strictly charge and command yt none of ye inhabitants of this city or county thereof doe presume to sell any drink, beer syder or other liquors to any person whatever after ye Taptoo (taps) upon ye penalty of forfeiting ye somme of tenn shillings every person yt shall be found drinkeing in ye house and if any citizen or inhabitant of this city doe presume to suffer people to drink in their houses any drink fetched from ye tavern or any other place, ye master of yt house shall pay for every person yt shall so admit to drinke in his house after ye Taptoo aforesaid, ye somme of six shillings courant money of this province."—"Albany Argus."

CHRISTIANS AWAKE!

If drinking inevitably leads to a large amount of drunkenness, there can be no neutral position in this question. Every individual who abstains bears his silent but emphatic testimony against the use of alcoholic liquors, whilst every individual who uses them bears his that their use is desirable and proper, and ought to be continued; just as a man who gambles, however moderately, sanctions and supports the custom of gambling, and he who holds a slave, however kindly treated, upholds by the influence of his example, the institution of slavery.

What may be abstractedly lawful, may, under certain circumstances, be most inexpedient and dangerous, and surely, it is contrary to the whole teaching and spirit of Christianity to endanger the welfare and happiness of thousands around us for the sake of our own personal gratification or in subserviency to the customs and fashions of the world. Until religious people are willing to act out this Christian principle in regard to the use of intoxicating drinks, we cannot anticipate much permanent success in battling with this giant evil of intemperance.

We cannot expect the world to go before the church in a matter of self-denial for the good of others, however insignificant the sacrifice may be. The blessing of God has largely rested on the example and labors of the comparatively few who early identified themselves with this mission of mercy, since there are probably millions of persons in this country who are now enjoying the benefits and blessings of total abstinence. We long to see the day when these blessings and benefits shall be extended to the thousands and tens of thousands who are still suffering untold miseries from the effects and consequences of drink, and we trust the time is not far distant when the whole Christian Church will arise in its dignity and power and throw its benign influence on the right side of this momentous question.

The point where temperance ends and intemperance begins never has been and never can be intelligibly defined. Every individual has to decide the point for

himself as best he can, but too frequently under circumstances and conditions most unfavorable to a right decision, whilst total abstinence is definite, clear and comparatively easy

It is vain to deplore the evils of intemperance, to denounce those who fall into it, or to pity the sad condition of those who suffer from its fearful effects; this curse of our country will continue to rest upon it so long as the cause remains unremoved. You cannot escape the responsibility of helping either to maintain or to banish the customs of society as to the use of intoxicating liquors upon which the happiness or misery of thousands depends. Upon your decision the present and future well-being of some, possibly of many, depends, and we earnestly entreat you to give that decision in favor of safety and not of danger; of Christian benevolence, and not of self-indulgence; of your country's weal, and not her woe.

SAMUEL BOWLY.

DANGERS OF ALCOHOL.

At the meeting of the Paris Hospital Medical Society M. Legendre, alarmed by the ever-increasing amount of drunkenness, asked if it would not be possible to withstand this by means of meetings, insistence of the dangers of alcohol, and by what he considered an even better method, that of getting up for the instruction of patients lantern shows with exhibitions of anatomic preparations to show the dangers of alcohol. M. Legendre has had printed for the use of all his patients a little leaflet, the text of which runs as follows:

"Most of the diseases treated in the hospitals arise from alcoholic drinks—that is to say, they are either caused or aggravated by the abuse of alcohol. All alcoholic drinks are dangerous, and the most harmful are those which contain aromatics in addition to alcohol—as, for instance, absinth and the so-called aperients, called ainers.

"Alcoholic drinks are more dangerous when taken on an empty stomach or between meals. A man necessarily becomes an alcoholic—i.e., slowly poisoned by alcohol—even if he never gets drunk, when every day he drinks alcohol in the form of liquor or too much wine, more than one liter per diem.

"Alcohol is a poison, the habitual use of which destroys more or less quickly, but none the less certainly, all the organs most necessary to life—the stomach, the liver, the kidneys, the blood vessels, the heart and the brain. Alcohol excites man, but does not strengthen him. It is no substitute for food, but takes away the taste for it. Those who often drink alcohol or too much wine (more than one liter a day) are much more liable to illness, and when ill are much worse, for the disease is often complicated with fatal delirium.

"Alcohol is a frequent cause of consumption by its power of weakening the lungs. Every year we see patients who attend the hospitals for alcoholism come back some months later suffering from consumption. Fathers and mothers who drink often have children who are deformed or idiots, or who die from fits."—"London Lancet."

The International Lesson.

FOURTH QUARTER

Lesson XIV.

Twelfth month 31, 1899.

REVIEW.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all His benefits.
Psalms 103: 2.

DAILY READINGS.

Second-day, Twelfth mo. 25.—Joyful news. Luke 2: 1-11.
Third-day, Twelfth mo. 26.—Haman's plot against the Jews. Esther 3: 1-11.
Fourth-day, Twelfth mo. 27.—Esther pleading for her people.
Esther 8: 3-8, 15-17.
Fifth-day, Twelfth mo. 28.—Ezra's journey to Jerusalem. Ezra 8: 21-32.
Sixth-day, Twelfth mo. 29.—Nehemiah's prayer. Neh. 1: 1-11.
Seventh-day, Twelfth mo. 30.—Rebuilding the Walls. Neh. 4: 7-18.
First-day, Twelfth mo. 31.—Public Reading of the Scriptures. Neh. 8: 1-12.

Most of the lessons of the past quarter have been concerned with a definite and somewhat brief period of history, and one which is rather apt to be neglected in Bible reading and study, from the very fact that it treats more of history than of doctrine. It is well that the plan of the International Lessons brings these less familiar parts of the Bible before our notice, and that we should once in about seven years study them.

Perhaps the greatest value of these less spiritual parts of Scripture is the testimony which they bear to the progressive nature of God's revelation of Himself. Reading them should impress upon us the immense advantages we have, and the vastly greater light given to us. They should teach us to understand how "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." We should also feel the responsibilities laid upon us by the gift of greater knowledge, and by the opportunities placed before us.

The lessons, with two or three exceptions, have been concerned mainly with four persons—Esther, Ezra, Nehemiah and the prophet known as Malachi.

The lessons from Esther illustrate the truths that "If God be for us, who can be against us?" and that those who trust in the Lord will be taken care of. "Commit thy way unto the Lord; trust, also, in Him, and He shall bring it to pass."

In the history of Ezra we have an illustration of the great influence which a strong and able man can have on a community, and of the power for good which such an individual may become. "The hand of our God is upon all them for good that seek Him." Upon each one some gift is bestowed; and if it is exercised in the fear of the Lord and in His strength, His hand will be upon everyone for good. Nearly all great results are brought about through effort, and generally through some kind of suffering; but "They that sow in tears shall reap in joy."

Nehemiah, like Ezra, was a man ready and anxious to do God's work—His working motto was, "Pray and work." "Ask for the Lord's blessing, trust that He will give it, and then do the very best possible with the means at hand. Take all possible care, but be in earnest; work, fight, do your part—"Watch and pray."

One of the greatest evils, perhaps the greatest evil of our day, is intemperance. To escape this there is only one path of absolute safety—total abstinence.

It is needful for every follower of Christ to draw the line absolutely somewhere. The Christian is to be in the world, but not of the world.

To the Jew, in Nehemiah's time, the right keeping of the Sabbath was one of the marks which distinguished him from the Gentiles—it was needful for him to observe this mark of distinction. It may not be needful. It is not needful for the Christian to keep the Jewish Sabbath; but it is needful for him so to live that he may be known by his life and conversation to be the Lord's obedient child.

All that we have is the Lord's—"God loveth a cheerful giver"—one who gives from a sense of love, not simply of duty. It is not an acceptable gift when that is given which we do not value.

"Not what we give, but what we share:
For the gift without the giver is bare."

The great truth of cause and effect runs through the spiritual life as well as the physical. Sin brings about its legitimate results—"Whatsoever a man soweth, that shall he also reap." This was as true when the prophet, Malachi, spoke, as when Paul wrote the words. The rule holds good for the righteous as well as for the wicked, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The quarter and the year end with the promise of the Messiah, through whom everyone may receive life, and power, and guidance, which will enable him to live not unto himself, "but unto Him who loved us and gave Himself for us."

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR TWELFTH MONTH 31st, 1899.

THE HEAVENLY RECORD.

Luke 10: 20; Rev. 3: 1-5.

Second-day, Twelfth mo. 25.—God's book. Psalms 139: 14-24.
Third-day, Twelfth mo. 26.—A book of remembrance. Mal. 3: 16-18.
Fourth-day, Twelfth mo. 27.—A book of enrollment. Heb. 12: 22-24.
Fifth-day, Twelfth mo. 28.—A book of life. Phil. 4: 1-3.
Sixth-day, Twelfth mo. 29.—Judged from God's record. Rev. 20: 11-15.
Seventh-day, Twelfth mo. 30.—Blotted out because of sin. Ex. 32: 30-33.

[The article on the lesson for Twelfth month 31st has not come to us, and is probably lost in the mail.—
Editor of THE AMERICAN FRIEND.]

INDIANA STATE ENDEAVOR CONVENTION.

The State Convention, held in Friends' Yearly Meeting House, Richmond, Ind., Eleventh month 30th to Twelfth month 3d, is reported as passing all previous State records in size, interest and spiritual fervor. Elwood O. Ellis, pastor of the South Eighth Street Friends' Meeting, was the chairman of the local committee of arrangements, assisted by an energetic corps of workers, many of whom were Friends. Indeed, President F. E. Clark called it the "Friendly Convention." The decorations of the yearly meeting house are described as the most beautiful yet seen at any convention. The first evening the vast auditorium was crowded to its utmost half an hour before the time set for opening, and an overflow meeting had to be arranged in the large First Methodist Church near by, which was also soon crowded. Governor Mount gave the principal address of the evening in each place.

The following report of the Friends' rally is by Richard Haworth, president of Indiana Yearly Meeting Christian Endeavor Union, and vice-president of the State Union:

"The Friends' rally on Sixth-day afternoon was very large and enthusiastic. The program was especially fitting, and had been previously arranged and printed in the State program. The whole meeting was efficiently presided over by Albert J. Brown, of Indianapolis. The large auditorium of South Eighth Street Friends' Meeting House was literally packed with Friends eager to show their denominational loyalty, many of them being compelled to stand all through the rally. All this, and the deep spirit of thanksgiving welling up and bubbling over from hundreds of hearts, made it a day long to be remembered by all who witnessed that exhibition of God's love and mercy. Timothy Nicholson spoke on "A Citizen's Welcome," showing how Friends were peculiarly adapted to the occasion by their very life and foundation principles, citing some of the early history of Richmond Friends. Indiana Yearly Meeting has the largest membership of any in the world, and yet she is the mother of three other large yearly meetings, and the grandmother of three more, showing most beautifully that while she is charged with conservatism it is just enough to "hold fast that which is good," and promulgate a pure gospel to a lost and dying world. Prof. Irving King, of Bloomington, superintendent of Christian Endeavor work in Western Yearly Meeting, spoke on "Denominational Loyalty." He said that our loyalty must be maintained, not by set rules of speech and dress, and form of worship, but by adhering strictly to the doctrines and principles taught by Fox and Penn and others as founded on the teachings of Jesus and the apostles. He emphasized the indwelling and leading of the Holy Spirit as essential to our life and development. "Endeavorers at Work in the Church" was well explained in a paper by Lillian Griest, of Indianapolis. The Endeavor is not a separate organization from the church, but a part of it—the young people at work in the church. "Our Power for Evangelization" was ably handled by Prof.

Murray Wildman, of Spiceland. By a clear process he showed that the Friends have greater powers and opportunities for evangelization than almost any other people on earth; that we have been active along those lines, and that we must continue to be active if we would live and grow. "Our Thanksgiving" was a general praise service, led by E. O. Ellis, of Richmond. In less than half an hour more than two hundred persons expressed themselves as thankful to God for his manifold blessings to his people, and especially for what he has done for and through the Society of Friends. Following the program all present were invited to the Sabbath School rooms, where the Richmond Friends' Endeavorers had prepared an elegant reception and light lunch of cocoa and cake. The Friends' rally was the largest of all the rallies, and attracted most attention. The convention and our rally were an especial impetus for our denomination and its work in Indiana.

"Dr. Clark, Dr. Cornelius Woelfkin, Miss Kate Haus and other prominent speakers were present, and greatly aided in the general services of the convention. Dr. Woelfkin conducted the Quiet Hour service daily, to the great profit of all who attended.

"One of the interesting features of the convention was the report of the Endeavor Society in the Northern State prison, where over two hundred of the prisoners show, by changed lives, the blessing the Endeavor movement has been to them.

"P. P. Bilborn, so popular among Indiana Endeavorers, conducted the song services of the convention. Miss Ella Applegate, one of our own Endeavorers, was elected State secretary.

MISSIONARY READING COURSE.

We publish this week the fourth article on the lessons of the new missionary reading course. For further information concerning the lessons, address Gilbert Bowles, of Oskaloosa, Iowa. It is a splendid course, and you cannot do better than to undertake it. Let missionary committees take up the matter and begin the study of missions.

LESSONS ON INDIA.

STUDY I.—INDIA, PAST AND PRESENT.

Fourth Bible Lesson on Motives.

"A CRY FOR HELP."

Acts 16: 9; 1 John 5: 19.

Find two other references and apply to present conditions.

The country, India—"The Wonderland of the East"—from east to west would reach from Baltimore to Salt Lake City; north and south from Richmond, Va., to Panama. Its area, one and one-half million square miles, is twice that of the United States east of the Mississippi, with the exception of Ohio and Indiana.

The four great divisions of the Indian Empire are (1) Burmah, included in the above; (2) the Himlayan region, sparsely populated, containing the world's highest mountain, a bulwark against invaders, condensing and hurling back the moist monsoon; its

southern slopes decked with mosses, ferns, red and pink flowers; sublime in its magnitude, it is the home of the Hindu gods; (3) the river plains, containing India's three great rivers, the Indus, Ganges and Brahmaputra, draining the region with greatest rainfall in the world, they create the rich tilled fields, mango groves, banyans and palms, covered with mud villages—the seat of India's civilization and history; (4) the Deccan or "south" region (the seat of the greatest famines), a triangle bounded on two sides by the water, and on the north by a line from Calcutta to Kambay Gulf; a tableland, with forests, peaks and valleys, containing the richest minerals, its black soil productive with proper rainfall, is the home of Christianity, the greatest influence in India.

Politically, India is a conglomeration of tribes and peoples under the rule of Great Britain.

The People and the Language.—India contains one-fifth of the world's population. The three hundred million (approximately) inhabitants belong to four principal races. The conquering Argo-Indic, two-thirds of the population. The average number of persons per square mile is 184—nine times that of the United States. The most densely populated regions are along the Ganges and in the Deccan.

Physically the people possess great endurance, but a workman is worth only one-sixth as much as an American. Caste is the greatest foe to Christianity. There are eleven languages, each spoken by more than five million people. The ones used by the largest number are the Hindi, Bengali and Telugu. The Sanskrit, the sacred tongue of Hinduism, is no longer spoken.

India in the Past.—The progressive aboriginal period is dimly traced in weapons of (1) rough flint; (2) polished flint, and (3) iron, with ornaments of copper and gold. The Veda Period begins with the conquest of the Aryans as early as 1,000 B.C. Tall, handsome, intellectual, commercial and religious, this people from Central Asia settled along the Indus River, receiving the name Hindus, and became the makers of India. The Buddhist Period (543 B.C. to 900 A.D.) saw the origin of Buddhism under Gautama Buddha and its missionary conquest of India. Arising to meet the corrupt Brahmanism, teaching helpful things concerning morality, education and industry, it was itself absorbed in Brahmanism or driven to foreign countries. Within this period came the invasion of Alexander the Great (327 B.C.) and the revival of Brahmanism. About the year 1,000 A.D. the Mohammedans began their invasion, continuing 700 years, leaving several thousand converts. The British Period began with the charter of the East India Company by Queen Elizabeth, the last day of the year 1600. Begun as a commercial enterprise, it became a military power, leading to Clive's founding the British Empire in India in 1757, and the proclamation of Victoria as Empress in 1877.

Civilization.—India, pre-eminently rural and agricultural, clings to clumsy implements and fights British irrigation. Manufacturing is all by hand. The village life is communal, each village being self-sup-

porting, independent, self-governed, and supplied with its own artisans, farmers and laborers to make every article used.

Education.—Though many of the Brahmas of India are keen and speculative, the mass of them live on generation after generation with no educational advancement; unable to read, the prey of the priesthood and money-lenders. They are content if they can get enough rice to keep soul and body together. The British Government and the missionaries are doing much to promote education. One of the opportunities of the Christian church is the opening for teaching the English Bible to students in the colleges and universities. The study of English has prepared them, and gives them an eagerness to seek further instruction.

The Position of Woman.—The sacred books say, "A woman has no other god on earth but her husband." She must keep her eyes on her master. When he speaks she must not say a word. When beaten cruelly she must not weep." A Hindu once made the following confession for all sects: "We all believe in the sanctity of the cow and the depravity of woman." The Mohammedan husband can cast out his wife simply by the use of a peremptory formula, and she has no redress. Child marriage is one of India's greatest evils. The total number of married girls in all India under five years of age is 258,000. The total number of widowed girls is 14,000.

The Religions of India.—Hinduism spreads a veil of similarity over the greater part of India. Over one hundred and fifty millions are Hindus, socially bound by the fetters of caste. It is true that nineteen out of every twenty in the country are either Hindus or Mohammedans, and that from fourteen to fifteen out of every twenty are Hindus. Brahmanism chiefly registers and conforms the customs of the lower races. It is an earlier form of Hinduism. Other religious sects are the Mohammedans, Jains, Sikhs, Parsees and Christians.

Relation to Asiatic Continent.—Joseph Cook called India "the rudder of Asia." Geographically and commercially her position is commanding. It is the stronghold of the greatest heathen religion. India is the most accessible of the world's great mission fields. Being under the British flag brings protection and peace.

Library References.—The authorized text-book on India is "The Cross in the Land of the Trident." Price, in paper, 25 cents. Student Volunteer Movement, 3 West Twenty-ninth Street, New York city. Other references: Ross, "First Hundred Years of Modern Missions," "Cyclopedia of Missions," Graham's "Missionary Expansion."

EXAMINATION QUESTIONS ON CHINA.

Note.—Take as much time as desirable. Write the answers from memory, and then on a separate slip give corrections on any questions after having looked up doubtful points. It is better to use thin paper, about foolscap size. Both sides of the paper may be

used. Make answers clear and definite. Let no one who has pursued the study fail to take the examination. Records of examination returns will be kept for reference. Final standing will be based upon these. In case any are not ready for examination now, send in papers as soon as possible. If any studying is done after reading questions, please mention the fact. Stamped envelopes will be sent to all who have enrolled. Any who wish to take the examination, whether enrolled or not, may do so, sending papers to Gilbert Bowles, Oskaloosa, Iowa.

1. Write a paragraph on the geography of China.
2. Characterize the Chinese people—physically, mentally and morally.
3. State briefly the religious condition of China, making special mention of Buddhism and Confucianism.
4. Sketch the Roman Catholic work in the sixteenth and seventeenth centuries, and its results.
5. Give name of two noted Protestant missionaries, with nationality, work and results.
6. What are some of the results of Christianity on public sentiment, morals, and conversion of natives?
7. Friends' Mission Stations: When established? Where located? Under what Boards?
8. What methods of work are most needed and most successful?
9. Name four American Friends and four English who are missionaries in China.
10. What things have impressed you most during this study in China?

WILLIAM FORSTER HOME, TENNESSEE.

It is due to the Friends who have hitherto contributed to the support of the William Forster Home, to give them some account of its present condition and the difficulties through which it has been recently passing. The death, in 1898, of Elizabeth H. Farnum, president of the association owning the home, whose liberal contributions had been the largest part of its pecuniary support in recent years, seriously impaired its resources, and compelled some change of arrangements to lessen expenses, while appealing to Friends generally for additional help. Some generous responses to this appeal were received, but not quite sufficient for the need. In the spring of 1899 Blanche H. Moore, the efficient and valued matron, was laid aside by serious illness, and the work was carried on till the end of the school year, in Fifth month, under a temporary, though capable, substitute, with the valuable aid of Jesse H. Moore, principal of the academy and husband of the matron. As matron for the school year commencing in Eighth month, 1899, Ehna Bailey, a Friend of Richmond, Ind., nearly 30 years of age, and well recommended, was engaged, and entered upon her duties with fair prospects of usefulness. Her health, however, was not strong, and a period of very hot weather occurring at that time, combined with her efforts to adapt herself to new surroundings, and a rather fatiguing excursion to Montvale Springs, proved too much for her strength. On

the 1st of Tenth month she was attacked with typhoid fever, afterward complicated with pneumonia, and died on the 23d. The fever had prevailed for some time previously, over a belt of country extending from Columbus, Ohio, to Atlanta, Ga., and some cases had occurred in Friendsville and the vicinity, but nothing resembling an epidemic has been experienced. The sanitary condition of the home and its surroundings have been carefully attended to during the five years of J. H. Moore's residence, and disinfectants were faithfully used during and since E. Bailey's illness. The water supply has been analyzed by Reuben Haines, a scientific chemist of Germantown, Pa., and found to be pure and wholesome, and the association believes that no danger need be apprehended from the occupancy of the building. The family was small in the opening of the term, and most of the girls left during E. Bailey's illness. A Friend in the neighborhood was found to take charge till the end of the term, and for the term commencing First month 2d, 1900, Olive L. Jenkins, a Friend of Richmond, Ind., has been engaged, and is expected to take up the work at that time.

The circumstances thus detailed have caused the managers much anxiety, and they have earnestly sought Divine guidance as to their proper course. While the pecuniary condition of Friends generally in Tennessee has changed since the home was first established, twenty-nine years ago, the managers have not felt that the day of usefulness of the home has wholly passed, though some modification of methods may be found desirable in the future. For the present they see no course but to go forward, trusting that the blessing of our Heavenly Father, so manifest in the past, may still rest upon it. To Friends who have not been interested in this work, they would appeal, that they consider whether they can give any help. Donations or subscriptions, sent to the treasurer, Alice Lewis, 134 North Church Street, West Chester, Pa., would be thankfully received and promptly acknowledged.

A Friends' meeting has been started at Cambridge, Massachusetts, largely composed of professors and students in Harvard College. It meets on Fourth-day evening, at the home of one of the instructors. The first one held was well attended, and was a very helpful occasion.

The Temperance Committee of Philadelphia Yearly Meeting has for some years published a Temperance paper once a month called the "Outlook." It has now decided to give up the publication of the "Outlook" and conduct a Temperance Department in THE AMERICAN FRIEND. It will thus reach a much wider circle of readers, and will accomplish correspondingly more good. This department will appear once a month, beginning this week.

Benjamin Johnson, of Richmond, Indiana, has been in Philadelphia for a week. He expects to go to the Holy Land in Second month for a short trip.

C. C. Kessinger and wife, of Leavenworth, Kansas, are preparing to go to the Orient for an extended visit. They have credentials from their yearly meeting, and propose to attend London Yearly Meeting on their return.

CORRECTION.

The correspondent of Harmony Monthly Meeting is Harrison Custer, Pawnee, O. T., instead of Frances Harmon, as incorrectly reported to the late Kansas Yearly Meeting.

F. M. HARMON.

News from the Field.

Joseph Elkinton, of Philadelphia, after weeks of valuable service in relieving the sufferings of the Doukhobors, has returned to his home.

Friends interested in the early history of Pennsylvania will find pleasure in reading two volumes by Dr. A. S. Bolles. They cover the period embraced between 1609, when Hudson discovered Delaware Bay, and 1790, when a new Constitution for the State was adopted. The second volume is largely made up of special chapters on Immigration, Trade, Religion, etc. Friends are given sympathetic treatment throughout, and their large share in making the province and State is fully recognized. It is probably the best History of Pennsylvania since Bond's, and, of course, is much more extensive. The following history of the State is expected to take two or three volumes more.

The Evangelical Cuban Church, established in Havana, Cuba, under the auspices of the Evangelical Friends' Church, is situated on Tenerife Street, No. 52.

Public services were opened the first of First month of the present year. There are now eighty-six members on probation; a school for both sexes is sustained, and more than three hundred children attend its Sunday schools.

The pastor, Francisco G. Cala, was born in Havana the seventh of Seventh month, 1866. He was educated in the Apostolic Roman Catholic Church, in which church he obtained the order of deacon, filling the position of chaplain with Bishop Ramon Pierolso.

He abjured the errors of Romanism, leaving the Pope in order to follow Christ in the St. James Protestant Episcopal Church of New York city.

He came to Havana as a missionary of the Episcopal Church, under the direction of the Rev. J. F. Young, who was at that time Bishop of Florida. He soon left this denomination, not being in harmony with its practices, and for eighteen years has been preaching the Gospel independent of every sect and without receiving pecuniary help from any denomination.

Francisco G. Cala by chance became acquainted with the work entitled "Valiente por la Verdad" (A life of George Fox, published at Victoria, Mexico.—Ed.) and identified himself with the Friends' Church. He and his brethren requested recognition of the annual meeting of this denomination in Mexico, and their desire was gratified.

The Evangelical Church is progressing rapidly in Cuba. The meetings for worship are crowded and the spiritual condition of those that attend are satisfactory.

Gospel meetings have been held at Santiago de las Vegas, Guanabacoa, Guira de Melená and Alquizar, with an attendance of up to a thousand persons.

Twenty-seven marriages have been celebrated, complying with the requisites laid down in our Discipline.

As one of the co-laborers in this work I give these brief notices to the readers of this periodical, asking their prayers for the work, and that they may plead with the Almighty for the extension of His kingdom over all the earth.

DIGNA COLLAZO.

The above letter was written by a young lady, who is a member of our church in Havana, and was sent to "El Ramo de Olivo" for publication.

In a personal letter, dated Tenth month 18th, from Francisco G. Cala, pastor of Friends' Church in Havana, he makes the following statements: "The letter which the annual meeting of our church in that republic sent us in reply to our solicitation to be received into the Friends' Church is at hand. I reported the matter to the monthly meeting, which we now have established here, and great was the rejoicing of all to receive the information. Our church has now changed its name from the Evangelical Cuban Church to the Evangelical Friends' Church in Cuba, which name we are proud of because we believe that the doctrines and discipline of this church are the most in harmony with the spirit of Christianity."

IOWA YEARLY MEETING.

The meeting at Bangor is progressing successfully under the leadership of our pastor, A. J. Hanson, who faithfully devotes his time and strength to the work.

Lars Hanson, from Benton County, formerly from this place, gave us some very good sermons this fall, as he was paying us his farewell visit previous to crossing the water.

The Bangor Endeavorers are doing a good work. God is with us, yet there is room for improvement.

The Bible School, too, is doing its good work; is very largely attended, and all are working harmoniously.

Bangor Quarterly Meeting has decided to take up a line of temperance work the coming year, and conferences will be held at the different points. There will be one such meeting held here on the 15th of this month for the discussion of the various topics pertaining to church and temperance work. We need more consecrated work and workers along this line. MINA JACKSON.

Frederika, Iowa.—We began revival meetings at this place, Eleventh month 19th, closing Twelfth month 8th. Results of the meetings, sixty-two conversions and renewals. We have been assisted by the faithful and efficient services of the Quaker evangelist, M. B. Hunt, of Iowa Falls, Iowa. Thirty-two have been received on probation. There are more to follow.

The church has been quickened, backsliders reclaimed and difficulties between brethren satisfactorily adjusted; for all of which we are rejoicing and praising God.

E. P. STUBBS, Pastor M. E. Church.

Friends' Academy, at Pleasant Plain, Iowa, seems to be in a very prosperous condition. The enrollment is larger than for a number of years.

B. C. Winslow, principal, and Eva Coggeshall, assistant, are doing good work. A third teacher assists a part of the time. A number of the students have been converted during the series of meetings at Friends' Church, conducted by Richard Newby.

A series of meetings, held by Richard Newby, at Pleasant Plain, Iowa, from Eleventh month 19th to Twelfth month 5th, has resulted in great blessing to the church. Quite a number sought the baptism with the Holy Ghost; others were converted and renewed. Consecration and sanctification has a new meaning to many. We praise the Lord for the faithful service of our brother.

Marshalltown, Iowa.—E. P. Ellyson, whose Christian Training School is now located here, assisted by J. Edgar Williams, our pastor, closed, on the evening of the 13th instant, a short but interesting series of revival meetings. Absence of excitement, the manifestation of the power of God in the person of the Holy Spirit, were peculiarly characteristic of them. Eighteen professed to have been definitely blessed, either in pardon, restoration or sanctification. E. B. MENDENHALL.

NEW YORK YEARLY MEETING.

New York City.—Nearly one hundred members and attenders of the meeting on Twentieth Street gathered at a tea meeting on the evening of the 14th instant. After an hour and a half of pleasant social converse at the tables and in the parlors, the company was seated in the main meeting room and addressed by Frances J. Barnes, on "Friends in the Home"; by Susan K. Alsop, on "Friends in Education," and by John B. Garrett, on "Friends in Affairs." There was a general feeling that the occasion was both interesting and helpful.

OHIO YEARLY MEETING.

Sommerville, Ohio.—Charles D. W. Hiatt, the evangelist, from Fairmount, Indiana, has just closed one of the best and most successful meetings ever held at this place. His teaching was clear and with the power of the spirit. A second definite work was plainly and clearly taught. The work done seemed to be of a deeper work than ever before. Quite a good number were converted and the work here strengthened.

Hanover, Michigan.—A Pentecostal Convention was held at this place from Eleventh month 30th to Twelfth month 3d, under the auspices of the National Evangelistic Association, or Friends

of Jesus. We had with us N. C. McLean and wife, C. E. McLean, S. H. Jones, Fred. Hauser and David G. Jones, whose Gospel messages were greatly blessed to the edifying and reviving of the Christian people. The attendance and interest was good, and a foundation for a great revival could the ministers have remained with us and carried on the meetings. The singing of Sister McLean was especially blessed to our people. J. A. W.

BALTIMORE YEARLY MEETING.

Curwensville, Pa.—We have had J. Robert Parker, of High Point, N. C., with us, who arrived here from Fishertown, Pa., on the first instant, and attended regular meeting on First-day, 3d instant, holding meetings at 2.30 and 7.30 p.m. each day, excepting two evenings on account of unpleasant weather. The meetings closed First-day evening, 10th instant.

The presence and power of the Lord was manifestly felt in each service. Our friend's chief concern was for the strengthening of the members. C. K. H.

Fishertown, Pa.—J. Robert Parker, of High Point, N. C., began meetings at this place Seventh-day, the 18th of Eleventh month, and held two meetings each day, except one, closing with our monthly meeting on the morning of the 30th.

He was wonderfully led of the Lord in speaking to the condition of the hearers, and we are permitted to see some of the fruit of his labors.

No one who heard him can plead ignorance of the way of salvation, for he taught with great clearness a full gospel—conversion for the sinner and sanctification for the believer.

Our prayer is, that he may be blessed and made a blessing wherever he goes. M.

OREGON YEARLY MEETING.

Salem Quarterly Meeting was held at Marion, Eleventh month 17th to 19th, and was a season of great blessing. The attendance was good, scattered as we are over an area of thirty-five miles. Levi D. Barr, the pastor of Newberg Meeting, was in attendance, and preached with the unction of the Holy Ghost, strengthening believers and building them up in the faith and hope of the fathers.

Our aged brother and father in the church, John Henry Douglas, was also present and gave us a very interesting account of his labors the past summer in Ohio and Indiana among the churches, many of which he was the instrument, under the Divine direction, of establishing a number of years ago. He also produced some returning minutes and letters of his acceptable attendance of several of the meetings.

After the Quarterly Meeting, Levi D. Barr came to Scott's Mills and commenced a series of meetings on Second-day evening, the 20th, and continued them for two weeks, in all twenty-nine sessions. The dear old story of Jesus and His love was proclaimed in the demonstration of the Spirit and with power. Jesus Christ the Saviour and Redeemer was faithfully held up, and was successful in drawing men and women to Him. Backsliders were reclaimed and sinners were converted to Him.

At least twenty-five gave testimony to the fact that Jesus Christ has power on earth to forgive sins and heal the backslider. Praise His holy name forever! J. S. R.

KANSAS YEARLY MEETING.

Haviland, Kansas.—On the 12th of Eleventh month, Martilia and Mary Cox, of Coloma, Ind., began a series of meetings at this place, holding thirty-two sessions in all. The teaching was very clear and practical. The membership was greatly blessed. Over twenty were converted and renewed. There were four applications for membership. They went from here to Cottonwood Meeting, near Emporia, Kan., to engage in revival work.

Haviland Quarterly Meeting was held at Pleasant Plain, Pratt County, Kansas, on the 8th, 9th and 10th of Twelfth month. Notwithstanding the inclemency of the weather the house was well filled. The Meeting was characterized by much spirituality.

On Seventh-day, after several earnest prayers, and a few short exhortations by our home minister, three came out to an altar of prayer and testified to the saving power of Jesus' blood.

The Christian Endeavor meeting on Sixth-day evening and the Missionary meeting on Seventh-day evening were well attended,

and much interest was manifested in both departments of work.

On First-day, Isaac N. Taylor, of Willow Springs, Mo., preached from 2 Cor. 5: 17.

A lively testimony meeting followed his discourse, and all felt that our gathering had been owned and crowned by Him who rules above. M. M. WOODARD.

Masham, O. T.—Harmony Monthly Meeting was held on Seventh-day, the 9th inst. William F. Lewis returned a minute for service in the State of Kansas, with information that so far as the way opened the service was performed with much satisfaction.

The same Friend was granted a minute for service in Oklahoma by holding meetings and visiting families among all classes of people. He would greatly appreciate donations of Friends' literature, such as tracts, papers, books, Testaments, Bibles, etc. Friends and their doctrines are too little known in this new land.

All such contributions should be sent by mail, prepaid, to William F. Lewis, of Pond Creek, Oklahoma.

FRANCES M. HARMON.

Revival services were begun at Mt. Zion, in Russell County, Kansas, Eleventh month 11th, lasting until 26th, conducted by Martha Carr, of La Cross, Rush County. The Lord blessed the work. Ten conversions and renewals are reported, and the strengthening of the church. The interest commenced with the first session. Though a part of the time the weather was bad, yet the interest kept up till the last. Eternity alone will reveal the work done. THERESA G. STANLEY.

WESTERN YEARLY MEETING.

Georgetown, Ill.—The many friends of Thomas Elwood Lewis will be sorry to learn that, on account of his wife's severe affliction with rheumatism, he has resigned his work at Poplar Grove, in Hamilton County, Indiana, and has returned to his old home in Georgetown. He has taken pastoral work at Elwood, two miles east of here, and will also engage in evangelistic work this winter when his wife's health will permit.

CLARK BROWN.

COFFEE EYES.

Diseased and Weak Eyes Helped by Leaving Off Coffee.

"Father would never let his two daughters drink coffee, so until I was married I never learned to like it. When baby came, some of my lady friends advised me to take up tea and coffee, which I did, on their advice. Shortly after, I became extremely nervous, and my eyes began troubling me. This grew until I could neither read or sew, and the inflammation and pain was great.

"Our good doctor was baffled, and advised a shaded room. For a month I lived in darkness. My appetite failed; yet to keep up, I still took the tea and coffee. Finally I went to visit in a family that used Postum Food Coffee, instead of common coffee. I began to improve daily, and at the end of four weeks returned home, taking with me a package of Postum, and told the cook to prepare it for breakfast, but not one of us could drink the flat, insipid stuff, as served that morning.

"Suddenly we remembered poor Bridget could not read. I had the Postum prepared then according to directions, and found we could make it as well as my friend had. When the package gave out, it was so far from our ranch to the store, that we began to use some old-fashioned coffee we had in the house. At once my eyes began to inflame and pain. I naturally concluded that coffee was the cause of it; just why or how, no one could say, but I immediately discontinued the coffee, and as soon as some new Postum could be secured began to use it again.

"This was four years ago, and since that time my eyes have given me no trouble but once; then I visited some friends, and, rather than appear fussy, drank coffee whenever they did, anticipating no bad results, for my eyes had been strong so long; but in a day the head began to ache above the eyes and the eyes became bloodshot, and before the end of the week were so bad I was obliged to go home. No temptation since has been enough to make me touch coffee, and whenever I find a listener, I sing the praises of Postum Food Coffee. My father, who had been a coffee-user so many years, died while yet in his prime. 'Stomach and heart trouble,' the doctor said. Poisoned by coffee, I absolutely know."—Mrs. Lena Austin, Placerville, Idaho.

WESTERN YEARLY MEETING.

Vandalia Quarterly Meeting of Friends was held at Vandalia, Mich., Eleventh month 25th to 27th. Visiting ministers present were Fred. L. Ryon, of Adrian Quarterly Meeting; Rylie Garner and Willis Bond, of Oak Ridge Monthly Meeting, Indiana, and Anna J. Cook, from Western Yearly Meeting; also her husband, Jacob Cook, an Elder. All had Gospel service in the meetings.

On Sabbath afternoon Fred. L. Ryon gave an address on his work among the Indians, which was very interesting. He and his wife, with our home minister, are engaged in a revival in Vandalia Monthly Meeting. May the Lord bless their efforts and give them souls for their hire.

ELVIRA B. THOMAS.

INDIANA YEARLY MEETING.

Alpheus Trueblood is now living at Carthage, Indiana, and serving as pastor of the meeting there.

Whitewater Quarterly Meeting was postponed from the usual time until the following Sixth-day, on account of its regular time conflicting with the State Christian Endeavor Convention.

Emma Spencer Townsend, of Wilmington Yearly Meeting, has a minute liberating her for service in North Carolina and Indiana Yearly Meetings, and recently visited Whitewater Quarterly Meeting.

Raynor Kelsay won the fifty-dollar prize in oratory at Earlham College, and is chosen representative for the State contest. Oscar Moon was close second in the contest.

Earlham has had another year of athletic honors, her closing football game being with Rose Polytechnic University, in which she won a clear victory. Only a few days before she defeated Depauw University. A gratifying record is, that her students are regarded as very honorable and courteous in their contests with other colleges.

The committees of Wilmington, Western and Indiana Yearly Meetings, in charge of the Bible Institute at Earlham College, met during the Christian Endeavor Convention and arranged a general outline for the program of the next Institute, to begin the last of next Seventh month. It is the united decision to have work of high order, such as will well repay those who come to attend. The former excellent standard established is still to be elevated, and the committees are earnestly seeking the Lord's guidance toward this end.

Dr. Edwin H. Mendenhall, of Richmond Meeting, was married to Grace Brown, on the Sixth instant, and they will reside at Abington, Indiana.

Susan Coleman, of Marion, a lifelong Friend, died on the 25th ult., in her eightieth year. She is the daughter of Robert and Anna (Hockett) Ellis, and widow of Elias Coleman, her first husband being Daniel Coffin.

Nathan W. Hiatt, of Swayzee, Ind., a member of Wabash Quarterly Meeting, was married to Martha Noble, of Centerville, on the 29th ult., and their home will be at Swayzee, where he is engaged in merchandise.

Martha O. Cammack, a minister, was married to Daniel Gibson, at Marion, Indiana, on the 30th ult. Their home will be at Jonesboro, Indiana.

The State Christian Endeavor Convention was held in the Indiana Yearly Meeting House, at Richmond, Eleventh month 30th to Twelfth month 3d. It was universally pronounced the best in the State, and Francis E. Clark, the president of the United Society, who was present, publicly stated that it is one of the best he has ever attended. He gave it the name of the "Friendly Convention," and paid a high tribute to Friends in whose home it was held. Cornelius Woelfkin, D.D., of Brooklyn, was the leading teacher present, and is regarded as about the clearest thinker and speaker ever heard, and is especially regarded as one in close touch with the God whom he serves. The result of his work was to arouse great hunger for knowledge of God, for deeper piety and better living. Kate Haus, of St. Louis, was accepted as another valuable worker, whom the people loved greatly to hear. Governor James A. Mount was also an acceptable speaker, and addressed first an overflow meeting at the Methodist Church near by and then the regular audience in the yearly meeting house. The attendance was very large. Friends had the largest de-

nominal rally, and Eighth Street Meeting House was crowded to its utmost. Albert J. Brown presided, and exercises were given by Timothy Nicholson, Irving King, Lillian Griest, Mary Morris; a song by a quartette from Richmond, Murray Wildman, and a praise service, led by Ellwood O. Ellis, in which testimonies of praise were given so spontaneously and rapidly that nearly two hundred spoke in about twenty minutes.

Marion Quarterly Meeting was held Twelfth month 8th, 9th and 10th.

On Sixth-day, Joseph O. Binford, our yearly meeting evangelistic superintendent; William P. Angel, pastor of Muncie Meeting, and Rylie Garner, minister from a neighboring quarter, were present.

J. O. Binford read Jno. 21: 15, 16 and 17, and commented on the principle of love that causes us to look after the welfare of others.

William P. Angel followed, endorsing what had been said, and spoke of the spiritual force of God to his church. "The true minister and true elder are desirous of squaring their lives by the word of God, with the assistance of the Holy Spirit." "Some take inclination in place of revelation."

After the usual routine of business was gone through with we discussed "The difference between Hicksite and Orthodox doctrine." Discussion opened by Sarah Ann Marshall, with a paper well written upon the subject.

On Seventh-day we had the company of J. O. Binford, W. P. Angel, Franklin and Mary Moon Meredith and Enos Harvey. Meeting was opened with service of song and prayer, after which J. O. Binford spoke on "We are Called in Righteousness." The material out of which God proposes to build His church is in the rough—needs trimming and shaping; structure builded without Christ the chief corner-stone will be as the house upon the sand.

Brother Angel spoke from Psalm 69: 30-31. He says his mission to our quarter is to tell some of us to unseal our lips, have plenty of good cheer and enthusiasm.

Sabbath morning Brother Binford read a portion of Acts 26, and took for his theme the conversion of Paul, who conferred not with flesh and blood, and was not disobedient unto the heavenly vision.

J. R. S.

Knightstown, Ind.—Spiceland Quarterly Meeting convened the 9th and 10th. A joyful, glad service of thanksgiving and praise to God for His abundant goodness and mercy was had.

Arthur Chilson, of Cleveland, gave proof of his ministry in acceptable service.

Alice Brown and Bertha Varney, of Cleveland Training School, were with us with song and testimony for Jesus.

Our aged friend, Thomas Miller, was also in attendance with words of cheer for the Master. Our reading clerk, Daniel Larence, opened business session with a feeling prayer for Divine guidance and blessings on the meeting.

A. M. Kenworthy has enlisted Arthur Chilson, Alice Brown and Bertha Varney in a protracted meeting at Spiceland.

Nearly \$100 was raised in Knightstown Meeting to meet delinquency of past years.

Died

LYTLE.—Died, on Tenth month 7th, 1899, at the residence of her brother, John J. Lytle, Moorestown, N. J., Hannah Lytle, in the 85th year of her age. She was a lifelong, beloved member of Baltimore Monthly Meeting.

SHINN.—Mary, wife of Joseph Shinn, died at Springdale, Iowa, Eleventh month 9th, 1899, aged 63 years. She was a daughter of George and Susannah Stratton. She was a birthright member of Friends' Society, was converted in 1863, and some years later received the baptism with the Holy Spirit.

FULLER.—Died of pneumonia, in Kansas City, on Tenth month 23d, 1899, G. Walter Fuller, aged 26 years. He was ready for the summons. He was a member of Buffalo Monthly Meeting of Friends.

COX.—Homer, son of Henry and Ruth Cox, of Varck, Kansas, died suddenly, Eleventh month 8th, 1899, in his 7th year.

News and Events.

Last week was a depressing season for England, and has been appropriately called "Black Week." The reverse-suffered by General Buller's column advancing for the relief of Ladysmith was the climax of a series of defeats received within as short a period as seven days. The eastern, central and western British divisions moving northward by concentrated purpose, and in pursuance of the general plan of campaign to drive the Boers out of British territory, to relieve British beleaguered towns, and to transfer the field of war to Boer territory, were all repulsed in quick succession. The British have lost thousands of soldiers and many guns, and the British Generals, Buller, Methuen and Gatacre, with the flower of the British army, for the time being have been placed on the defensive in regions where the inhabitants, in racial sympathy with the Boers, are held to the British allegiance with slender ties. England has underestimated the strength of her enemy, and is paying the penalty.

The severest defeat of the British in the Boer war was that of General Buller, at Tugela River, on the way to Ladysmith. The Boers completely overpowered the British, and to prevent useless sacrifice of lives General Buller ordered a retreat. He left behind eleven guns, and lost in killed and wounded about 1,000 men.

This significant notice was given out by the War Department on the 17th: "As the campaign in Natal, in the opinion of her majesty's Government, is likely to require the presence and undivided attention of General Sir Redvers Buller, it has been decided to send Baron Roberts, of Kandahar and Waterford, as Commander-in-Chief of South Africa, with Lord Kitchener as Chief of Staff."

The British losses in the South African war, up to the present writing, are estimated at 7,630.

Secretary Gage has recommended to Congress that authority be given him to designate one or more banks or bankers in the Philippines, Cuba and Porto Rico, as depositories of public moneys.

All the big coal mines in Webster County, Iowa, were reported, last week, as tied up by the strike of about five hundred men at Kalo, Coalville, Lehigh and Carbon. The men have asked for an increase in wages.

Complications have arisen in the condition of Dwight L. Moody, the evangelist, which are cause for much anxiety.

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Aguinaldo is said to be in hiding in the mountains in Northern Luzon. His body-guard has been dispersed and General Gregario del Pilar killed. General Tirona, commanding the Filipinos, has surrendered the province of Cagayan to Captain McCalla, of the cruiser Newark, and been appointed civil governor of the province. Fifteen hundred Spanish prisoners were released. Mabini, the founder of the late government, and so-called prime minister, the ablest leader of the insurgents, has been captured.

The National Woman's Christian Temperance Union have decided upon Washington, D. C., as the location of the next convention, which will open November 30th, 1900.

Philadelphia has been selected by the Republican National Committee as the place of meeting of the National Convention, on June 19th, 1900.

It is said that a scheme is being considered in Paris for tunneling the Strait of Gibraltar, to connect Spain with Morocco, for the purpose of colonial development.

The Society of Hamburg Fruit Dealers has adopted a resolution declaring emphatically that American fruit is indispensable there, and protesting energetically against a duty.

Clara Barton, of the Red Cross Society, who has been earnestly aiding in co-operation with the Spanish Red Cross Society, in securing the liberation of the Spanish prisoners in the Philippines, received, last week, the following cablegram, signed by

Marquis Vallabos: "The Assembly [Spanish] profoundly recognize with infinite thanks your work and that of the generous American Government in the liberation of the Spanish prisoners."

The Sultan proposes to make the daily study of the German language obligatory for five years at universities to be established in Turkey.

THE FEAR OF DEATH.

"I have seen thousands of persons die under all sorts of circumstances, and never yet have I seen one display the slightest fear of death." This remarkable statement was made the other day, according to the Philadelphia "Record," by a physician who has practiced many years in Philadelphia, and who has seen a great deal of hospital service.

"It is a popular fallacy," he went on, "to imagine that a death-bed scene is ever terrible, other than a parting between loved ones. The fear of the unknown is never present at the last. Even amid ignorance and vice I have never experienced such scenes as a novelist, who strives after realism, will sometimes picture.

"When a patient is told that he cannot recover and the end is near, he invariably seems resigned to his fate, and his only thought seems to be of those who are to be left behind. This is true alike of men and women.

"Those who become hysterical and declare they are not fit to die are the ones who are not as ill as they think they are. These always get well. A psychological reason? Oh, I don't know that there is any. It's just a human trait."

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Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of nearly fifty. He ran around his engine with oil in hand, then climbed to his place and waited for the conductor's signal to start. When it came he made a quick motion, seized the lever, and we were off.

For exactly three hours the telegraph poles sped past and we rolled and thundered onward through towns, villages, cities, over switches, crossings, bridges, culverts, and through tunnels and viaducts at the terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air-brake. I was not afraid, for I saw he was not. He spoke not a word, nor looked at me, nor at the fireman, who worked like a Titan. But I saw that his lips kept moving as he forced the flying monster forward.

At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough for a lifetime. The little engineer had left the cab, and was tenderly feeling the bearings. I turned to the fireman. "Bill, why does he keep moving his lips here at the lever?"

"Who—th' old man? Why, don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a gauge-cock, he is."—"The Arena."

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2. To confer and act in concert with the Civil Authorities in all matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.
3. To provide increased facilities, and to secure Christian Workers for carrying on the work of the League in those parts of the City where the need is the greatest and laborers are few.
4. To provide proper homes, especially in the country, for children surrounded in the City by the most depraving influences.
5. To devise ways and means to assist in the preservation and observance of the Sabbath, or the Lord's Day; to discourage the liquor traffic, to prevent the publication and sale of impure literature, and the exhibition of demoralizing pictures; and generally to promote such measures as will make and keep Philadelphia a Christian city in name and in fact.

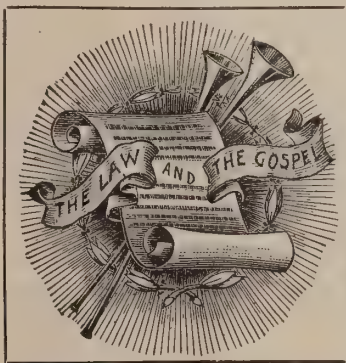
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FOR ITS OWN SAKE.

There is one fact which in our utilitarian days we must be careful to emphasize. We must make this life with God an end itself, an object worthy of our most strenuous endeavors. We pray nowadays not with the door shut, but open. Shut it may be to the casual intruder or to the ears of our nearest, but wide open to the tumultuous world. In these days of hurry and "hustling," of doing everything with one eye upon what will pay, we are apt to carry our spirit of bargaining and economy of time into our life with God. We ask for this bit of help and for that; we pray for this case of need and for that; we embrace Armenia and our national life, foreign missions and the conversion of the Jews, our churches and the cities of the land, the poor and distressed, in the sweep of our sympathies. Then we remember that we need pardon and strength, and we pray very briefly about it. All this is unspeakably necessary. No Christian life is complete without it; indeed, no man is in sight of the real spirit and significance of Jesus who can banish these great subjects from his private and personal communion with God. I hope to show what place these matters have in the inner life of meditation and prayer. But what I am concerned to know is whether there ought not to be found behind our interest in all these external matters an interest in God Himself.—Douglas Mackenzie.

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But the record of Kimberley should not obscure the fact that elsewhere in South Africa there are "infinite riches in a little room." For instance, the largest diamond known to exist was found at Jagersfontein, eighty miles away—a gem two and a half inches long, one and a quarter inches thick and two inches wide, weighing nine hundred and seventy-one carats, or nearly half a pound avoirdupois. And in many parts of South Africa gold is plentiful, notably in the Witwatersrand region of the Transvaal. When the present war began, the Transvaal was yielding annually about sixty million dollars' worth of gold—or more than one-fifth of the world's production, of which, by the way, the United States is credited with nearly sixty millions.

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The American Friend

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VOL. VI.

PHILADELPHIA, TWELFTH MONTH 28, 1899.

No. 52.

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RUFUS M. JONES, EDITOR.

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Where faith bids fear depart,
City of God! thou art.

—Francis Turner Palgrave.

FRIENDS IN AMERICA—1899.*

For the first time in recent years our annual statistics indicate a loss instead of a gain in membership. Last year our report showed a total gain of 1,301; this year the total loss amounts to 446. Next week we expect to give the subject a careful examination in detail, and to show how this decrease has come

* Yearly Meetings.	1898.	1899.	Gain.	Loss.	No. of Ministers
Philadelphia (est.)	4,200	4,100	—	100	37
New York	3,897	3,832	—	65	72
New England . . .	4,499	4,497	—	2	115
California	1,506	1,530	24	—	34
Oregon	1,489	1,506	17	—	25
Canada	1,076	1,009	—	67	No report
North Carolina . .	5,244	5,240	—	4	51
Wilmington . . .	5,865	5,986	121	—	61
Ohio	5,229	5,493	264	—	119
Iowa	11,274	10,865	—	409	182
Western	16,100	16,179	79	—	167
Indiana	20,793	20,738	—	55	209
Kansas	11,301	11,064	—	237	184
Baltimore	1,226	1,214	—	12	23
Totals	93,699	93,253	505	951	1279
				505	
Total Loss				446	

about; for the present we wish rather to consider the situation more in general. Ohio makes the largest gain for the year—264, and Iowa the largest loss—409. For the first time in recent years Indiana Yearly Meeting shows a decrease, though it is slight—55—and Western has only a small margin on the other side—79.

Every one of the Atlantic Coast yearly meetings indicates a loss, though in most of them the loss is trivial—New England 2, and North Carolina 4; the total loss amounting to 250. Each of the Pacific Coast yearly meetings has slightly gained—Oregon 17, and California 24.

We do not consider the loss of the year in any sense a ground for discouragement or alarm, nor does it mean that there has been a slackening of positive work or evangelistic effort during the year. In fact, we believe that most of our meetings are in a more healthy and solid condition than one year ago, and that there is more spiritual life and power than when we took the retrospect last year. There is something more to be sought than numbers on the plus side—though we do not undervalue numbers—and that is a solid, united, organic and spiritual membership, possessed of a comprehension of Christ's purpose in His church. One spiritualized man shall count more than a thousand nominal members who have only a name that they live.

The real question which concerns us is whether we are gaining in this direction. If we really are the numbers will come in time, for the future belongs to that branch of the church which has the greatest spiritual life and wisely directed power.

The year just closing has been uneventful, but at the same time marked by auspicious tendencies. The interest in education is steadily increasing, and a num-

Friends, have received encouraging additions to their funds during the year. A legacy of \$100,000 has come to New York Yearly Meeting for advancing the cause of education, while a strenuous movement is under way to give the colleges of the West such a solid financial equipment that they will be able to fulfil their manifest mission.

Undoubtedly the most epoch-making event of the year has been the preparation of a new discipline for the American yearly meetings—designed to bring all these bodies into a closer union, and to organize and consolidate, as far as possible, the great lines of religious and philanthropic work.

Friends now have 284 principal and subordinate mission stations in foreign countries, with a native membership of 3,585, not counting the 612 Indians who are members, or the 550 Mexican Friends. There are 158 Friends now engaged in foreign mission work, and 8,305 persons are enrolled in the 308 Bible Schools maintained by Friends at the various mission stations.

Besides this present work a strong movement is under way to open a new mission in Cuba, and already a meeting of Cuban Friends has been organized in Havana, and affiliated with the Mexican Friends.

This year has seen quite a decided revival of interest in historic Quakerism, and a variety of valuable books have appeared. Among the most noteworthy are Fiske's "Dutch and Quaker Colonies in America," Sharpless's "History of Quaker Government" (in two volumes), President Hazard's "Quaker Meetings in Narraganset," the first two volumes of Bolles's "History of Pennsylvania," Jenkins' "Family of William Penn," and Fisher's "True William Penn."

THE GREAT EVANGELIST.

At noon, on the 22d of this month, Dwight L. Moody ended his life of earthly service and entered upon that life which crowns and consummates the temporal. His death brings a solemn hush over us all, and we realize that we have lost one of the best men and one of the greatest workers of our time,—a man whose place cannot be filled by any single man now left in the world.

Forty-six years ago, while working in a shoe-store in Boston, he was converted through the faithfulness of a Bible school teacher. He made application for membership in the Congregational Church, but the committee to whom his application was referred were at first doubtful about receiving him, owing to his defective knowledge of Christian doctrine! After six months of waiting, during which time he made him-

self acquainted with the doctrine of the church, he was received into membership.

Three years later he began active religious work in Chicago, where his bible-school work and his personal efforts to reach and influence men showed plainly that this young man was a remarkable kind of Christian. When he began preaching in Chicago, in 1863, he declared his faith, in prophetic words, that "by the Lord's blessing, a religious influence would go out from this church through every county in the state; through every state in the Union, and finally, crossing the waters, help to bring the whole world to God." Before he was at all well known in this country, outside of Chicago, he went to England, in company with Ira D. Sankey, and began one of the most wonderful evangelistic campaigns ever known in the world. In almost every great city in the United Kingdom multitudes flocked to hear the simple Gospel story told and sung, while in London 14,000 persons came daily to the great hall to have their hearts touched with the plain message of God's love to men.

No success of this remarkable man's life was more signal than his victory over the students at Oxford and Cambridge, where his patience and tact and spiritual power and genuine good will won his almost riotous audiences.

On his return to America he began a no less remarkable Gospel work in the great cities of his own country. It is to be doubted if any man has ever directly reached and affected so many lives during his own life-time as Moody did. No building could be found in any city which would hold the thousands who crowded to hear this man talk about Jesus Christ and the characters of the Bible. His life and his work have overwhelmingly proved that all classes of men believe in religion when it is presented in such a way that it appeals to their hearts and lives, and he was always as successful speaking to the educated as to the uneducated. He touched the chord which makes all men kin.

He has, furthermore, built up three great schools at Northfield, and one at Chicago. He has also organized and conducted, at Northfield, conferences for Christian workers and for college students, which have had a powerful influence for good. In short, it would be no more possible to compute and measure the influences which have gone out from this man's life than it would be to trace out in detail the benefits which come from the moisture which evaporates from the ocean, and which comes flowing back in streams. He was not a constructive thinker; he was not a theologian; he was not a system maker; he was a great-souled man who saw, with the insight of a genius, the

ber of the institutions of learning, managed by supreme need of salvation from sin and the power of God unto salvation through Christ. He went straight to the mark with his message, and he spoke with an assurance and conviction which could not be resisted. He was broad in his sympathies, clear in judgment, wise in his knowledge of men, sound to the core in faith, both in God and in men, and very keen in his estimate of character. His friendship and love for Henry Drummond were touching and beautiful; and his confidence and faith, during these latter years, that the Gospel of love and salvation is as effective as ever, are evidence of his large vision. He was one of God's men, and he has fought a good fight and finished a noble course, and "the Master of all good workmen" has called him to his crowning. He left the world with words of beautiful faith on his lips, "Earth is receding; heaven is opening before me."

A NEW GOSPEL AND SOME NEW REVELATIONS.

RENDEL HARRIS has recently found among a pile of Syriac leaves, which were brought from the East, a document containing one Gospel and three Apocalypses woven together. It is called "The Gospel of the Twelve Holy Apostles, together with the 'Revelations' of each of them: Done from Hebrew into Greek and from Greek into Syriac."

In the *Contemporary Review* for December Rendel Harris gives a very interesting study of this collection. He finds the actual manuscript is of the eighth century, which is, therefore, "of an honorable age." He thinks that the Gospel was written merely as an introduction to the "Revelations." He confines his article largely to a study of "the Revelation of John the Little, the brother of James, and they twain are the sons of Zabdai." Rendel Harris shows that the Apocalypse is a product of the period between 750 and 800, and he concludes that as late as this date "the Christian Church in Syria was capable of manufacturing new Gospels and as many new Apocalypses as might be desired." "Indeed the manufacture of Apocalypses," he says, "continues right down through the middle ages. Apocalypses were the religious novels of early Christianity."

EDITORIAL NOTE.

WE wish to announce that we have a large supply of the Discipline Number of THE AMERICAN FRIEND on hand. Copies will be sent to any address for five

cents. We hope our readers will encourage their friends and neighbors to get a copy and study it. We will send a roll of ten copies to any address for thirty cents in stamps.

FOR THE AMERICAN FRIEND.

CUBA'S NEED OF GOSPEL.

BY BENJAMIN F. TRUEBLOOD, LL.D.

No one of us can have watched the progress of events in Cuba for the last two years without having reached the conclusion that the great need of the island is the Gospel of Jesus Christ in its simplicity and purity. But to visit the country and come in contact daily with its people is to have this impression deepened tenfold. I had not been in Havana three days before I saw that I had not grasped in any adequate way the seriousness of the situation.

After much careful observation and investigation I have become convinced that the vital difficulty which has been at the root of all the disasters which have befallen the island has been the absence of the Gospel with its inspirations to right living, to thought, to activity, to high aims, to benevolence, brotherly love and peace. This has been the fatal defect with both governors and governed. The people scarcely know what the Gospel means. They have been kept in ignorance of it, and given something else, under its name. The religious direction of the island has been a worse failure than the political. It is generally believed that three-fourths of the population cannot read and write. This is disputed by Cubans, and may be an exaggeration. Of those who can read it is doubtful if anything like half ever saw the inside of a whole New Testament. The masses of the people are virtually without religion, except that of natural instinct.

Until since the war there was no Protestant work in the island, except that undertaken by the Baptists in Havana and one or two other places. You cannot find anywhere a Protestant house of worship built for that purpose, not one. Nearly all the work undertaken since the war—that is, within the last eight or nine months—is carried on in ordinary Cuban dwellings, rented for the purpose. In one case, an old theater has been purchased. But as yet there is little Protestant work. Everything else has moved faster than the Church, which ought to be the liveliest institution on earth. The Baptist, Methodist, Presbyterian, Congregational and Episcopal Churches have all begun work in Havana, but everything is yet in its infancy, except the Baptist work, under Mr. Diaz, which was inaugurated some years ago.

In the other cities still less has been done, and in the villages and country districts nothing, except now and then a bit of stray preaching. In Cienfuegos, which is, next to Havana, the most important commercial city in the island, with more than fifty thousand inhabitants, there are but two Protestant organizations, reaching not over a thousand people in any way. The Southern Methodists have two workers,

with their families, here. I found their work to be most excellent, but it is not yet safely on its feet. The two young men, with their wives, live in the building where the work is done. The Southern Baptist work in Cienfuegos dates from before the war, and is much stronger, probably because they have not attempted to draw the color line, and because the pastor is a native Cuban. They have a considerable congregation of church members, both adults and young people, and a Sabbath school of more than two hundred children. They also have a day school of about the same size, in the same building, an old dwelling house, in which their workers all live. This is a sample of the very best Protestant work in the island. It is good work, full of promise, but it is new, and has yet had but little general influence. It is woefully inadequate to the needs of the city.

The people are not even in the Catholic churches, in which they have largely lost confidence. The Catholic congregations consist of a few women and almost no men. The masses are without religious instruction. The state church is gone, and the masses are like sheep having no shepherd. When not at work, they pass their time lounging, sleeping, "gassing," smoking, gambling at cards, and in various pleasures, often of the lowest animal kind. They live close to the earth in more senses than one. They strike me, however, both colored and white, as having more native vigor and capacity than I had expected. They furnish substantial ground for believing that religiously, as well as industrially, the island has a great future, if the right influences are brought to bear, and that immediately.

The Protestant Churches of the United States have never had such an opportunity thrown right at their feet. I am afraid they have little sense of its urgency. The great question is not that of feeding and caring for the fifty thousand (more or less) reconcentrado orphans, who are fast being absorbed into the general mass of the people, or that of putting the people politically and industrially on their feet. These are deeply important, but they do not go to the root of the need, which is a new spiritual and moral life. Ten times the work which any of the denominations has organized ought to have been inaugurated by each of them many months ago. The people are now open to the Gospel, and I am sure would receive it in multitudes, if it were at once presented to them in its simplicity, free from ritualism, from corruption and spiritual tyranny, as a gospel of truth, light and spiritual freedom. If this is not done now, in a few years, with increased education, their former experiences with religion will induce a great influx of rationalism.

The opening in Cuba for us Friends is a most extraordinary one, and we ought to rise to the occasion in a brave and self-sacrificing way. The spontaneous Friends' work organized by Francisco G. Cala in Havana is, so far as I was able to judge, after a week of observation, a most promising one. It ought to have not only our sympathy, but our immediate support, while it should be left to develop largely, if not wholly on native lines. He understands our principles quite

as well as the most of us do, having been associated for a time with the Friends' work at Victoria, Mexico, and having been directly led by the Spirit of God away from priestcraft and formalism. He is putting these principles into operation in a fresh and vigorous way, with which I was much pleased.

He has gathered a congregation of nearly fifty members, older and younger, and has organized a Sabbath school and a day school, with about sixty children in each. I visited all their meetings, and both the Sabbath school and the day school. The services are very simple, but fresh and hearty. They consist of singing, Bible reading, prayer and preaching. The children, and all others who can, join heartily in the singing. The two sermons which Mr. Cala preached on Sabbath would have been a credit to any of our American preachers. He is well versed in the New Testament, has read carefully the literature issued from the Friends' press in Mexico, and understands well how to deal with the errors of Romanism, having been at one time connected with the Catholic Church. Many of the members are young people. They are nearly all uneducated, but interested and earnest. All who apply for membership are kept on probation for a time.

It is difficult to understand the faith of a man who could undertake such a work as this without any visible sign of outside help. So far the work has been supported entirely by voluntary contributions from the members and the parents of the children in the day school. But they are all in limited circumstances, and how they can do anything for the work was more than I could see. But they take up collections regularly on Sabbath and at week-night meetings. The last night I was in Havana was their business meeting evening. They received one new member, adopted a proposition to paint and fix up their quarters, and appointed a committee to secure funds. They did the business in a fresh, intelligent and expeditious way, several members taking part and all being encouraged to do so. F. G. Cala, though scarcely able to clothe himself in a proper way, is a man of energy, and strikes me as having much of the true apostolic spirit. He was going, the day after I left, to Santiago de las Vegas, near Havana, to open a new work there. He has preached in a number of places outside of Havana, having sometimes congregations of a thousand people.

One of the first things which our newly forming American Friends' Board of Foreign Missions ought to do, when ready for work, is to assist this work enough to encourage it, though not enough to rob it of its vitality. The quarters which they now have costs them about forty dollars per month, and is by no means what they ought to have. They could have three hundred children in the day school immediately if they could care for them. Mr. Cala, wife and one child, live in the building, and all their meetings and the school are held there. On Sabbath evening almost as many people crowded around the outside of the door and window as there were inside, and listened eagerly to the Gospel. The organization needs money for Bibles and hymn books. They have had

but three whole Bibles and three hymn books in their work, the children being taught Scripture verses from text cards and from hearing, and learning the hymns by heart. The children in the day school can now all read a little, some in the second reader, though scarcely one of them could read a word when they entered. The few Testaments which I took with me were given by Mr. Cala to members of the school and Church, and were accepted as if they had been gold.

I have described this work so fully because it throws a flood of light on the whole religious situation in Cuba, and brings our own responsibility as a Church close home to us. This Havana organization has sprung out of the work of Indiana Yearly Meeting in Mexico, and has providentially opened the door for us in the Cuban capital.

The readers of THE AMERICAN FRIEND are already aware of the interest which L. D. Baker, president of the Boston Fruit Co., now the United Fruit Co., has shown in having us open religious and educational work in connection with their operations in the province of Santiago. This we ought to do at once. They already have some two thousand employees at work on their estates, near Banes, on the north side of the island, opposite Santiago. They are putting their workmen into good cottages at Banes, much like American cottages. The field here for religious work is new, and the opportunity for spiritual help to the people most promising. It is not probable that any other opening in Cuba affords such rare opportunities as this. We ought to have a young man and wife there at once, and not let the favorable moment pass by. We shall need a building at Banes for religious and school purposes, as there is nothing in existence for the purpose. It need not be expensive, but ought to be neat and modern. Governor General Brooke strongly advised me that we should have new buildings at the principal points of our work.

But the opening is as great and pressing all over the province as it is at Banes. As is the case in every part of the island, there is not a city or town in the province which does not need religious work immediately. In a few of them the Baptists have already begun work, but in most of them there is none at all. They offer as virgin soil for religious work as does the land of more than half the province for industrial effort. The province is a very healthy one in most parts, and the population was described to me as possibly above the average for the island in ability and capacity for development.

If we are to operate successfully in this province we shall be obliged to make Santiago our headquarters. So I was told by all of whom I inquired. It is the natural capital and chief seat of influence, not only of the province, but of the whole east end of the island. It is the chief seat of Catholicism in Cuba, having a cathedral and an archbishop. The Baptists and the Southern Methodists have already opened work in Santiago, and have had excellent success for the time they have been there. But there is ample room for us, as Dr. Moseley, the Baptist missionary, told me. The city has a population of 43,000, not over two or

three thousand of whom have as yet been reached in any way by the two organizations already at work. I visited their workers, and made most careful inquiries of them. They will heartily welcome our co-operation.

Two things they emphasized to me: One was that we should have a good, strong man at the head of the work. Whoever is sent by our Board to Santiago ought, in my judgment, to be made superintendent of all work in the east end of the island. He should have a wife as capable as himself, and should have such a knowledge of Spanish as to be able to get the practical use of it quickly. There will be need, in addition, of other workers, both young men and young women. Another thing was emphasized—namely, that we should buy property and build or reconstruct something suited to our purposes. This the Baptists are doing. Rent is high in Santiago, and we could not get anything suitable for less than fifty or sixty dollars per month. We cannot open our work in Santiago without heavy expense. We shall need not less than ten thousand dollars with which to buy ground and construct a building suitable for church and school purposes and a home for our workers. This once done, the work could afterwards be carried on at comparatively small cost. This may seem a large outlay, but it seems to me that we ought to make it without hesitation. This would give us a strong vantage ground in the chief center of influence, and from there we could easily carry our work into all other parts of the province. I made careful inquiry as to cost per year of workers. We cannot allow less than five hundred dollars per worker. It will probably take more.

I submit all these matters to our members everywhere, that they may understand the greatness of the opening which the Lord has made for us, the seriousness of the responsibility laid upon us, and the necessity of steps being taken immediately to raise the necessary funds with which to begin work. I trust that all the members of the seven yearly meetings which have decided to co-operate in the work, and of all the others, may seriously consider their duty and privilege in the matter. Funds contributed by meetings, Sabbath schools or individuals can be placed in the hands of the treasurer of the Missionary Committee of the Yearly Meeting, to be forwarded to the treasurer of the American Friends' Board of Foreign Missions, for this work. If each of the more than one thousand congregations of Friends in the United States would contribute ten dollars, the work could open rightly at once. I very much hope, however, that some Friends, whom the Lord has blessed with ample means, will let us have the ten thousand dollars needed for building and grounds in Santiago, so that all the ordinary contributions may go to the support of workers. A great blessing will rest upon any who may decide to aid in this liberal way. I have already more than one thousand dollars in my hands with which to begin work at Banes, so soon as the Board selects the proper persons to send.

I am writing this article on my way home from Cuba, and hope that when I arrive home the A. F.

B. F. M. may have completed its organization and be ready for work. There will be no lack of missionaries when we are ready to send them out and furnish buildings where they can work. Several have already offered their services. I do not wish us to be in undue haste, but my visit to Cuba has made it clear to me that in this matter the King's business requires a haste which we have not been accustomed to make. Every day of delay will probably make our entrance into Cuba more difficult, for others may pass into the fields which properly belong to us, which the Lord has clearly opened to us.

Boston, Mass.

FOR THE AMERICAN FRIEND.

NORWAY IN WINTER.

BY JOHN F. HANSON.

Much has been written about the land of the midnight sun, and many glowing accounts in notes of travel, describing wonderful scenery and delightful summer climate. At the present there is much to bring the counterpart into prominence, showing the contrast.

With the last of September the tourists that come to this shore for the few short midsummer months will, like the migratory birds, have gone south. The mountains begin to whiten with the new snow, the forests put on their autumn tints, the birch foliage turns yellow or red, and, mingled with the pine and fir, presents a gorgeous hue way up the mountain side.

But this time of year the days shorten very fast, and wet or cloudy, as a rule, for "autumn days; the saddest of the year," are such here with emphasis; winter follows on apace, dark and stormy.

This whole rock-cribbed west coast presents a majestic spectacle in time of storm, billows in their fury breaking over shoals and climbing up rocky sides, lashing the sea into foam; storm and gale follow each other in succession.

Every winter hardy sailors and fishermen find watery graves. It is no uncommon thing for fishermen and pilots to pass the night and day from five to fifteen English miles out from the coast in considerable storms, with comparative ease, in open boats; but there are sometimes storms which few boats could weather, and coast steamers stay in harbor many hours together, waiting for the storm to abate. Such a gale has lately visited this coast; the oldest inhabitant does not remember its like. In the Romsdal district many fishermen were quite a distance out from land when they were overtaken by the storm, when over 200 men perished, the sea swamping the fishing boats. These men would be largely heads of families and breadwinners, upon whom many families were dependent. The distress and suffering is great, and there is a general response over the country to alleviate, as much as possible, the needs of the widows and orphans. On the same night a party of thirty people, in a fishing boat, were returning from a burial, and while on their way home to the island of Röver, ten English miles from Nongersund and fifty north of Stavenger, were caught in the same gale; the boat was foundered

and all on board perished. It took nearly all the able-bodied men on the island. The writer of this has just visited the island and distributed certain funds collected for the benefit of the widows and children, visiting the homes and holding meetings with them, and dispensing the comfort and consolation of the Gospel amid those heartrending scenes. The shadow of a great affliction is here, for which only the Gospel of Jesus is sufficient.

The burial customs of this country are as heavy and unwieldy as those of the Middle Ages, from which they spring. Burial grounds must be consecrated, and at an ordinary state church burial a priest must officiate, and three shovelfuls of earth must be cast by the priest on the coffin, with the words, "From earth thou was taken, to earth thou shall return, and from earth thou shall arise." This, with considerable more ceremony, is supposed to contain the virtue of "a Christian burial." If, however, the relatives of the deceased are too poor to afford the services of the priest at the burial, then a pole is held upright while the grave is filled, and which, when the pole is pulled up, leaves a hole down to the coffin, where the priest can put down a little earth with the ceremony at his own convenience, when he happens to be at the burial place—it may be a week or a month after the burial. It is this antiquated custom that necessitates long and dangerous voyages from one island, or a remote part of a parish to a place of burial properly consecrated and in reach of the priest. The simple practices of Friends' burials form a striking contrast and a useful object lesson.

After spending the summer among the country meetings we are now finding an open door in the Stavanger Meeting and various lines of religious work; especially do the parlor meetings of evenings seem to reach and save souls.

In respect to the peace work, compared with a year ago, when it was high tide, it may be said to be at a low ebb. Conditions have changed since last year, when the Tzar's manifesto was so readily received and acted upon, and the nations were brought into line with the proposition.

If the press of all parties and shades of belief is any indication of public opinion, there is a great change from last year. The treatment of Finland by the Tzar is considered inexplicable. The constitutional rights of Finland have been unmercifully trampled under foot. Public opinion, wherever expressed, condemns the course pursued by America in the Philippines, and by England in the Transvaal, while arbitration and professional justice is looked upon as a hollow pretence. Congresses, parliaments and legislatures are at the mercy of military intrigue. Future proceedings along peace lines must be by appeal to the conscience of the common people; they must be taught that human life is too precious to be sacrificed in defence of any country or its pretended honor. The sacredness of human life is above flags and the glitter of national glory.

A singular feature of the changed conditions is the exodus of the young men subject to military service in Finland. None are advising the Finns to fight for

their rights, but there is general approbation of the wholesale exodus. The cause seems hopeless, or that land is not worth shedding blood for. So, in the near future, Finland may be completely "Russified." The lamb that has lain so securely in the bear's bosom is only changing position—going on the inside—and who cares? The great nations stand by and take it philosophically; the small Scandinavian countries have a fit of ague over it, for they think some nice day the great powers may decide to keep the peace of the world by allowing Russia to make a repast of Scandinavia. And is not the peace of the world already assured? Did not the American Ambassador say, the other day, in his speech in England, "That the sure friendship now existing between America and England was England's last and greatest victory, which means peace between all great powers."

There seems to be needed just now an educational crusade to convince such as the Philippines and the Transvaal that the greatest honor of all their history will be the privilege of lying down—inside—these great powers that are pledged to maintain the peace of the world.

Stavanger, Norway.

LETTER OF THANKS FROM THE DOUKHOBORS.

North Colony of Thunderhill,
Manitoba, Canada, N. A., 3d Dec., 1899.

From the Christian Community of the Universal Brotherhood, Peace and blessing of God be with you, never-to-be-forgotten-in our souls—brothers and sisters in Christ—of the Christian Community (of Friends and others).

We don't know all your names, but we pray our dear friends, Joseph S. Elkinton and William Evans, to transmit our love and our best greetings to all our brothers all together. We kiss you with our fraternal kiss and embrace you from all our heart in our minds.

We are very sorry that we are not with you, but for the Spirit there are no barriers.

We can live separately and in the spirit we will be united, and that is said from both sides (by us and you); there will be the Christian love, and where is the Christian love there is God Himself.

For the love towards brothers, there is no space too large; neither large countries nor oceans can separate the spirits of the brothers which have Christian love between themselves, for such love all is near enough and all is sufficient.

The people who have the Christian love do not care for their own needs; they have more care for their brothers—clothing, feeding and consoling them.

We see such a Christian love from you towards us in this so difficult (for us) time of persecution and emigration to a new country. You have made our brothers very happy, and a few days ago we received from you clothing, flour, oats, soap, wool and milk for our children; also beans, peas, sugar, tea, etc.

We have divided all with the South Colony. The North Colony received the third part of the goods you

have sent. We have received before many things from you, and all our brothers and sisters, our children and old people, thank you from all their heart, all you brothers and sisters. God bless you in this life and in the future, that because you don't forget your suffering brothers our Lord will not forget you, too, in the time you will need.

Your benefactions are not to the people only, but to the Lord Himself, for who loves his brother loves God, and who hates his brother hates God and His law, and persecutes the people who have faith in God and torments them and keeps them in prison.

But there are kind brothers, too, who do all in their power to make their brothers free to let them see their suffering families, and these brothers are assisting others in every need. Write us, dear brothers, how you are and how keeps your life in our Lord these days.

We communicate you that we are now pretty well, thank God! (notwithstanding many in the South Colony are suffering from scurvy and malarial fever).

We don't lose the courage after our suffering. We hope always for the grace from God.

We kiss you once more, dear brothers and sisters, with our fraternal kiss, and send you our best greetings.

The brothers and sisters of the Christian Community of the Universal Brotherhood.

Our address is Swan River, Manitoba, Canada, Doukhobor settlement, "Veznesienie."

GRIGORI KANEEN,
Secretary of the Community.

BOOK NOTES.

"Sandwort," verses by Anna J. Granniss. Keene, N. H., 1898. Third thousand. Anna J. Granniss, Plainfield, Conn. 50 cents.

"Shots at Random," by Howell Stroud, England. New York: J. S. Ogilvie Pub. Co. (1899).

We have placed these two books together because, though very different, they belong to the same large class of verse, as distinguished from poetry in the highest sense.

"Sandwort" is a little volume of unpretending verse; it is marked by simplicity and true feeling. The author shows a genuine love for nature and a poetic appreciation of its beauties. There is a current of tender sentiment all through the volume which will appeal to many hearts.

"Shots at Random," as its name indicates, covers a much wider field. Some of the pieces were written for reunions and like occasions, and so appeal to special audiences rather than to the public, who cannot be expected to appreciate the allusions, which give the real point to the verses.

The writer has facility in writing verses, and his lines compare favorably with other "Occasional Verses," as they used to call them fifty years or more ago.

Boston, Mass.

The International Lesson.

FIRST QUARTER

Lesson I.

First month 7th, 1900.

THE BIRTH OF JESUS.

Luke 2: 1-16.

GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

DAILY READINGS.

Second-day, First mo. 1.—The birth of Jesus. Luke 2: 1-16.
Third-day, First mo. 2.—The Prince of Peace. Isa. 9: 1-6.
Fourth-day, First mo. 3.—Good Tidings. Isa. 40: 1-11.
Fifth-day, First mo. 4.—The Word made Flesh. John 1: 1-14.
Sixth-day, First mo. 5.—A faithful saying. 1 Tim. 1: 12-17.
Seventh-day, First mo. 6.—The Life Giver. 2 Tim. 1: 1-10.
First-day, First mo. 7.—The Saviour of the World. 1 John 4: 9-14.

For the next eighteen months the International Lessons are upon the life of Christ. Familiar as are the main features of the story, there will always be to the one rightly approaching the subject new beauties, new teachings, new help, new revelations of the love of God.

Luke, the author of the third gospel, is called "the beloved physician" (Col. 4: 14). He was not one of the twelve apostles, but was an "apostolic man." In his preface (1: 1-4) he implies that he was not an eyewitness, but states that he "traced the course of all things accurately from the first" (1: 3, Revised Version). He also distinctly tells us that there were other writings in existence which attempted to relate the life of Christ, and implies that his aim was to give an accurate account and to supply details which were missing, and, perhaps, to correct errors.

Luke wrote in Greek, and it is supposed wrote especially for the Hellenic world. It is the Gospel which more than any other represents Jesus as the Saviour of the world. Christ is represented "as the Good Physician and the Saviour of mankind." The keynote of this gospel is, "The Son of man is come to seek and to save that which was lost."

We know little of Luke. It seems from Col. 4: 11-14 that he was not a Jew, but a proselyte. His name is only mentioned in the New Testament three times; in Colossians, as above; in 2 Timothy 4: 11, and Philemon 24. He was a follower and companion of the Apostle Paul, and it is to Luke's hand that the book of Acts is usually ascribed. It has been well said of him: "He was an accomplished writer, a close observer, an unassuming historian, a well instructed physician, and a most faithful friend."

The time and manner of Luke's death is unknown. The date of the composition of his gospel is also unknown. It has been placed about 63 A.D., 75-80 A.D., and about 100 A.D. Of these the second is held by some of the best scholars to be the more likely. Of the many interesting peculiarities of the gospel two may be mentioned: (1) the preface (1: 1-4), which gives the object of its composition, and (2) the group of parables in the 15th chapter.

The exact time of the birth of Christ has been the subject of much investigation, but it cannot be determined with precision. There is nothing but tradition to fix the date in December, much less to fix the day

of the month. It is now generally agreed that his birth was four years before our Christian era. (That is, the year 1899 should be 1903.) It was not until 533 that the monk Dionysius Exiguus published his calculations upon which our present era is based; it is now known that he made an error of four years. The Christian era was slow in being adopted. Even in England it does not seem to have been generally used until about 815 A.D.

1. "In those days." Before the birth of Christ. "Cæsar Augustus." The then reigning Roman emperor. "All the world." The Roman empire. "Taxed." The Revised Version gives the correct translation, "Enrolled." That is, that a census should be taken. There was no decree for taxation.

2. "This was the first enrolment made when Quirinius was governor of Syria." Revised Version. This statement has caused some difficulty to students of history, but if, as some think, Quirinius was twice governor, all difficulty is removed. Others think that Quirinius completed a census which his predecessor had begun.

3. "To enrol themselves." Revised Version.

4. "Own city." Home of his family. "Lineage." "Family." Revised Version. This was a concession to Jewish prejudice. The Roman was enrolled at his usual place of residence.

5. "Who was bethrothed to him." Revised Version.

7. "Swaddling clothes." These were strips of cloth three or four inches wide and several feet long. "No room." The little town was doubtless crowded by those who had come to be enrolled. It was in Bethlehem that the Messiah was to be born (Micah 5: 2). It is to Luke, who delights to tell of the love and compassion of Jesus towards the poor and needy, that we are indebted for these details so dear to the poor, the humble and the suffering.

8. "Same country." Near Bethlehem. It was here that David kept his flocks (1 Sam. 17: 34, 35). "By night." It is not unusual for flocks to be kept out all night in this part of Palestine.

9. "And an angel of the Lord stood by them." Revised Version. "The glory of the Lord." The shechinah; the brightness which indicates the presence of the Lord. It was not in the second Temple.

10. "Be not afraid." Revised Version. "Good tidings." This is the meaning of the word Gospel. "Great joy." Isa. 53: 7; Rom. 5: 11; 1 Pet. 1: 8.

11. Now follows the reason of this joy—a Saviour is born. Jesus means Saviour. "Christ the Lord." The only place in the Bible where exactly this expression is used, compare Acts 2: 36; Phil. 2: 11; 1 Cor. 12: 3. "City of David." Bethlehem.

12. "The sign." Revised Version. To show the truth of what was said rather than to guide the shepherds. "Ye shall find a babe." Revised Version. Not the babe.

13. "With the angel." It is not stated whether the angels were in the sky or on earth.

14. "Glory to God in the highest. And on earth peace among men in whom He is well pleased." Per-

haps no change made by the Revised Version has been less acceptable than this, but, on the whole, the Revisers seem to have the weight on their side. The essential meaning is not changed; peace comes through the Lord Jesus Christ. Rom. 5: 1. "Highest." The heavens as contrasted with the earth.

15. They wish at once to verify the words of the heavenly message.

16. "Found." The word in the original implies finding after search.

PRACTICAL THOUGHTS.

1. The birth of Christ is the greatest event in history.

2. Gal. 4: 4-7.

3. "It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace on the earth, good-will to men
From heaven's all-gracious king;"
The world in solemn stillness lay
To hear the angels sing."

Christian Endeavor Department.

All communications intended for this Department of THE AMERICAN FRIEND should be sent to M. M. Binford, 261 Greene Avenue Brooklyn, N. Y.

Friends' International Christian Endeavor Union.

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CHRISTIAN ENDEAVOR TOPIC FOR FIRST MONTH 7th, 1900.

PRAYER THAT OBTAINS.

Luke 11: 5-13; 18: 2-5.

Second-day, First mo. 1.—The need of prayer. Ps. 32: 1-7.
Third-day, First mo. 2.—Praying in secret. Matt. 6: 5-8.
Fourth-day, First mo. 3.—Sincere prayer. John 4: 20-24.
Fifth-day, First mo. 4.—Prayer in assemblies. Matt. 18: 15-20.
Sixth-day, First month 5.—Life and prayer. Acts 10: 1-8.
Seventh-day, First mo. 6.—Answers that deny. Lam. 3: 15-27.

These parables contain both comparisons and contrasts. In the first the man goes to his friend, but we go to our Father. The man disturbs his friend at midnight, who is not pleased with such untimely annoyance; but it is never "midnight" with our Father, and our prayers never disturb Him. The man gives only because of importunity, and not for friendship's sake; but our Father gives because of friendship, Fatherhood and importunity.

The prayer that obtains is, in this case, a prayer that is born of our sense of need in the presence of the greater need of another. It takes the needs of others to waken in us the keenest sense of responsibility and of urgency in prayer. We can eat our bread and fall asleep at eventide, but another who has no bread will set us to praying at midnight.

There is a profound spiritual lesson in the parable. That which our Father longs to give to us is the Holy

Spirit. For the lack of this supreme gift how often we "have nothing to set before" those who are "out of their way" on the journey of life.

What have we to set before our children, our neighbors, our chance acquaintances, our Sabbath school classes? O let the sense of our need set us to praying midnight prayers! The parable teaches also what Andrew Murray has called the law of prayer—namely, that prayer is answered. Our involuntary thought often is that the answer is uncertain. But God's thought is that prayer shall be answered. Asking, seeking, knocking, shall all be answered.

The second parable presents a regardless judge answering a poor widow in order to save trouble for himself. How much more shall a just and loving God, who cares for His own, answer His own elect? But the parable urges unfainting prayer—sustained faith. In the face of the great problem of permitted and seemingly regnant evil our faith is sorely tried, and there is danger that it may falter and fail while God waits the only safe time to intervene in human affairs. Our prayer is rightly born, but we give it no wings of faith to rise aloft.

The prayer that obtains, we are taught elsewhere, is the prayer that arises from the heart in harmony with the nature of Jesus—that prays in His name; it is the prayer arising from a nature saturated with the words of Christ; it is the prayer of faith; it is the prayer of mutual agreement of two or more in the will of God; it is the prayer of importunity; it is the prayer whose intensity deepens in the face of greater difficulties, that learns that "this kind goeth not out but by much prayer"; it is prayer in the Spirit; it is prayer born of the sense of the Divine Fatherhood; it is the prayer that thinks more of receiving Him than of receiving merely His gifts.

A NEW ENDEAVOR MOVEMENT.

Some time ago the Social Committee of the Christian Endeavor were planning some way to instruct and entertain our young people at the First Friends' Church, Marion, Ind., and at the same time bring about a closer relationship between the older and younger members of the church. A talk was given one evening on "Our Denominational History," which so inspired the committee that they at once set about the organization of a club for the study of our own history. Early in Tenth month a meeting was called and the organization effected. At each meeting some one reads a strong paper on some important part of our history, and another person brings out by questions a great many other interesting features along the same line of thought. The meetings of the club occur once a month, and three public meetings are arranged for extra. Several months will be spent on a careful, systematic study of the rise and progress of our Society down to the present time. The program just recently published shows the year's work to be as follows: Eleventh month 16th, paper, "The Political, Social and Religious Causes which Produced the Friends." Twelfth month 15th, Whittier evening—pub-

lie meeting (a special programme); Twelfth month 21st, paper, "George Fox"; First month 18th, paper, "William Penn; Short Sketches of Daniel Hill's Life"; Second month 15th, "Distinguishing Principles and Doctrines of Friends"; Third month 15th, "Friends as Leaders of Reform"; Fourth month 19th, "Friends in Art and Science; Sketches from Life of Joseph Moore"; Fourth month 20th, "The Revival Movement Among Friends, and Its Relation to the Present and Future of the Church" (a public meeting); Fifth month 17th, "Among Friends' Books."

Another public meeting is arranged for, but the subject to be discussed has not yet been selected.

A very great interest is being taken in the work, and we believe much good will be accomplished.

EDITORIAL NOTES.

We are glad to heartily commend the report of a new movement in Endeavor work from Marion, Indiana. It is the practical working out of ideas held more or less clearly by many of us, but in no other case, so far as the writer knows, put in such practical form. The plan, in its general features, is worthy of adoption everywhere, and will do much to foster that spirit of church loyalty fundamental to Christian Endeavor, and also to remedy the lamentable ignorance of our own denominational history and work. We hope, at no distant day, to see something of this sort adopted as a general course of study in all our societies.

A WATCHWORD FOR THE NEW YEAR.

There are hundreds—yes, thousands—of our Endeavorers for whom the best watchword for another year will be the word "Preparation." The person who does not "prepare himself" is the one who does not do his Master's will, and who shall be beaten with many stripes. The doctrine of the endowment with power by the Holy Spirit is most perniciously held when it becomes a substitute for careful, prayerful preparation for efficient service. The Holy Spirit was not given to enable men to live in the realm of the wonderful, but in the realm of the practical. The signs and wonders of the early chapters of the Acts are the incidental manifestations of His coming. The deeper unities of life in the spirit, the perfection of Christian character as seen in 1 Corinthians, 13th chapter; the fruit of the Spirit as given in Galatians, the supremacy of love as the proof of discipleship—these are the permanent work of the Spirit in the church. The gift of tongues at Pentecost never relieved anybody from the necessity of learning foreign languages in order to preach the Gospel to the heathen, nor did the witness of the Spirit to the preached word ever relieve anybody from the necessity of careful preparation in order to preach the word. Our Christian Endeavor prayer meetings for 1900 will be worth about as much to us as our preparation for them costs us. Preparation does not mean simply learning something to say. That may be and often is the laziest kind of shirking. But it means such a careful, thoughtful study of the topic as will give us

thoughts of our own from which the Spirit of God may choose, or upon the basis of which He may give new thoughts for our public service.

Quite too often our committee work is done in a shameless, slovenly manner. There is no thorough study of its significance and possibility. The worst of this is that it does not end here. It is the formation of habits in Christian work that will remain with us throughout life. Dr. Parkhurst has well said that "after all, it is the man who knows" that God calls into His service.

THE ORIGIN AND GROWTH OF EDUCATION AMONG FRIENDS IN WESTERN INDIANA.

BY HARLOW LINDLEY.

(Continued from page 1165.)

The school at Bloomingdale was opened to both sexes, Eleventh month 23d, 1846, with forty-two pupils in attendance, under the direction of Harvey Thomas.

The first report of the Superintending Committee reads as follows:

"To the quarterly meeting, Second month 13th, 1847:

"A school was opened at our new school house, with 42 pupils, on the 23d of Eleventh month, under the care of a few Friends appointed by this committee, and Harvey Thomas as principal teacher. The subscription has since been increased to 53, but as one of the pupils has deceased and several others have had to leave the school on account of bodily indisposition, the number is reduced to 46.

"In about two weeks after the school commenced, Emily Clark was employed as assistant teacher. The acting committee has visited the school once a month, and it appears that the school has been well conducted and orderly; and the advancement of the students in literary pursuits has, with but few exceptions, met our most sanguine expectations. It was a cause, however, of humility and mortification to the acting committee to witness at the opening of the school an appearance in regard to deportment and apparel which, in the opinion of the committee, is entirely at variance with the principles of our society and of the fundamental rules of the school. From this circumstance it may readily be discovered that the committee was introduced into a state of close trial at the very commencement of its labors; but as several of the pupils had entered the school who had not been duly apprised of the requisitions of the rules of the school, and at the same time, perhaps, had nothing about them that had not been admitted by their parents and friends at home, the committee soon came to the conclusion that under the circumstances it would not be best to reject them; and in accordance with this conclusion they were admitted with the understanding, however, that they were to conform to the requisitions of this particular rule of the school as soon as their circumstances would reasonably admit. The acting committee has since had several opportunities of counseling with the pupils

upon this subject, and with separate parcels of them, and also with a considerable number of their parents, and on these occasions a favorable disposition was generally manifested, and we may, with a degree of pleasure, state that several of the students have, in the opinion of the committee, made considerable improvement in their appearance by changing their manner of dress, and others still seem to manifest a willingness to do so as soon as they consistently can.

Notwithstanding these favorable symptoms, the committee is under the painful necessity of informing the meeting that several of the pupils do not yet appear in a consistent dress, and that quite a large number of the boys seem to persist in wearing their hair in an unbecoming manner, contrary to the known wishes of the committee. As we apprehend that there will have been sufficient opportunity against the commencement of our next school session for a general acquaintance with our school rules, it is the expectation of the committee that in all future sessions a strict observance of the rules of plainness will be required.

"As there has not been any arrangement made for the introduction of manual labor into our school, the institution has as yet been almost exclusively confined to a course of book learning, and the physical exercise almost exclusively to that of walking to and from school; the boys, however, have been engaged during vacation, to some extent, in preparing wood for the use of the school. The committee is desirous that Friends may not lose sight of this very important and distinguishing feature of our quarterly meeting school—that of conducting it on the manual labor system—nor relax in their exertions until it is completely introduced in consequence of this feature, as we believe there is now, agreeably to the information lately received, in the hands of Isaiah Foster and others of England, subject to the direction of this committee, a donation for the promotion of this institution, the sum of £100 sterling (about \$485.00), which sum, with such addition as we apprehend might consistently be made to it by Friends of our quarterly meeting, might be so applied as to enable us to put our school into full operation sooner than we had anticipated.

"For the information of Friends we may state that the next session of our school is expected to commence on Second-day after our next quarterly meeting, in the Fifth month, and the committee has ascertained that such boys and girls as may desire to avail themselves of the benefits of our school from a distance can have board at 75 cents per week, and can get employment at reasonable wages, say from 3 cents to 6 cents per hour, so that pupils may, by laboring from three to four hours each day, pay their board and washing, and at the same time promote their bodily health and mental vigor.

"Signed on behalf of the committee,

"JAMES SILER, Clerk."

This report gives some idea of the care and anxiety with which Friends regarded the school and its interests.

The name "Western Agricultural School" was of-

ten used, and the reports were early presented under this heading.

The following report of the Superintending Committee, made Fifth month 8th, 1847, about six months after the opening of the school, is of interest in connection with the progress being made.

The committee reports "That after making our last report, the school continued and closed to good satisfaction on the 17th of last month, which was well attended by the patrons and friends of the institution. The students manifested an accurate knowledge in most cases of the various branches they had studied during the school, by their prompt and correct answers to the various questions put to them by the principal and by some of the by-standers. In consequence of the limited means placed at the disposal of the committee, they have been unable to advance to much extent in that part of the original plan, which relates to manual labor connected with agriculture; yet nevertheless, in order to carry out that feature of the institution as far as practicable, they proceeded some time previous to the termination of the former school, to rent the farm to Harvey Thomas at \$2.00 per acre, to be paid by the making of rails, enclosing said farm, etc., with the express understanding that he was to give employment to such boys as wished it, at reasonable wages; consequently towards the termination of said school, many of the boys were employed in making rails, building fence, clearing off the ground ready for the plow, etc., thereby paying a considerable sum toward their tuition, without impeding their literary studies. The service of the assistant teacher was dispensed with for about three weeks previous to the termination of the school in consequence of several students having left school in order to attend to various domestic concerns; hence, the salary of the assistant only amounted to \$27.19, making the amount due the principal and assistant, \$277.19, which we believe the school subscription will pay, and, perhaps, a small amount over, but as there will have to be in many instances, deducting more in consequence of students being detained at home by sickness, the committee has not as yet been able to ascertain the precise amount due for tuition. Shortly after last quarterly meeting the committee received a communication from Isaiah Foster, informing us that £100 sterling, raised by Friends in England in aid of Western Agricultural School, was ready, and requested that we draw for the same without delay; accordingly we forwarded to him an order directing that the same be forwarded to Edward and Charles Yarnell, of Philadelphia, to be retained by them subject to our order.

"Signed on behalf of the committee,

"JAMES SILER, Clerk."

The report of the summer session of 1847, shows an attendance of 34, 11 of whom studied algebra, several geometry, astronomy, chemistry and natural philosophy, and others of the common branches. The statement was made that several were poor scholars, and were very unused to study on entering the school. Some manual labor work had been regularly carried

on, both among the boys and among the girls. The committee reported that "on the whole, we consider it pretty well proved that the young men laboring four hours per day can pay all expenses of board, wash-in and tuition, and at the same time pursue their studies with as much success as though they did not labor. . . . The committee confidently believe that the manual labor idea, when completely carried out, will fully equal the most sanguine expectations of its friends; that it will, at but little expense, furnish our youth with a good education and at the same time, promote health, habits of industry, frugality and a knowledge of agriculture."

The manual labor idea was first carried out by the students raising a large crop of onions, but leaving school before marketing time, the result was not very satisfactory, financially. The result of the next year's attempt at this system was no more satisfactory.

AN INTERESTING EPISODE FROM THE LAST CENTURY.

[Augustine Jones, of Providence, R. I., has found the following interesting facts in the early records of the New England Meeting for Sufferings.—Ed.]

The Yearly Meeting of Friends for New England was held during the three years—1777, 1778, 1779—at the Upper and Lower Smithfield Meeting Houses, in Rhode Island, and at the Brick Meeting House at Uxbridge, Mass., near by. That is to say, certain sessions of the meeting during the week were held in each of the three houses. This was during the Revolutionary war. Friends on the island of Rhode Island were unable to attend the meeting, as they could not pass the lines.

The following copy from the records of the Meeting for Sufferings of New England Yearly Meeting, Seventh month 11th, 1781, may be interesting to New England Friends and others:

"This Meeting, being informed that our Meeting House at Newport is yet in part occupied by the French army, although the Monthly Meeting of Rhode Island by their Committee had used endeavors to have it cleared. The matter being considered and it appearing to be incumbent on us to hold up our Christian Testimony by remonstrating against our houses of worship being used for the purposes of war and the Yearly, Quarterly, and Rhode Island Monthly Meeting being much incommoded and injured thereby, our Friends David Buffum, Moses Brown, Isaac Lawton, Jacob Mott, Joseph Mitchell, Thomas Hazard and Thomas Aldrich are appointed a Committee to weightily attend to our testimony herein and move for its support, by making application to the Commander in Chief of the French Army, or to the Governor, Council or House of Assembly if occasion require as Truth may open the way."

This committee reported at the Meeting for Sufferings on the 31st of Eighth month, 1781, as follows:

"The Committee appointed to hold up our Testimony against our meeting houses being used for the purposes of war and to make application for the pos-

session of that at Newport report:—that they waited on the Governor and represented the case to him, whereupon he wrote to the commanding officer of the French Army at Newport inclosing the Committee's letter and uniting his endeavors for the clearing the house, that the French officers respectfully treated those of the Committee that waited on them and according to assurances then given caused the house to be cleared and in a few days, the key to be delivered up, and the house in our quiet possession."

News from the Field.

A strong appeal has been issued, calling for contributions for the support of White's Institute at Wabash, Ind. The building was destroyed by fire last winter, and has been rebuilt at great expense. It is a work which should appeal to Friends everywhere, and we hope that the call for help will meet a generous response.

The last shipment of goods sent to Canada for the Doukhobors consisted of 9,300 pounds cotton-seed oil, 9,030 pounds ready-made clothing, 1,975 pounds washed wool, 1,874 pounds leather for shoes, 351 pounds findings for shoes, 959 pounds blankets, 4,000 pounds barley, 2,311 pounds tea, 1,834 pounds cheese, 30 ounces quinine and 80 pounds of other medicines, 2 dozen Russian-English dictionaries, 2 barrels dishes, 18 boxes malted milk, 879 pounds groceries, 346 pounds salt, one spinning wheel, one ox yoke, one box knives and forks. Friends are now about to purchase a large number of spinning wheels, so that the women can spin the wool and make the necessary garments.

Isaac Sharpless, of Haverford College, has prepared a history of Pennsylvania. The manuscript was in the hands of the publishers, J. B. Lippincott Company, at the time of the fire which destroyed their building in Philadelphia. We are glad to say that President Sharpless's manuscript was in the fireproof vault, and has come out unharmed.

We have received advance sheets of Friends' Pocket Almanac for 1900, published by Friends' Book and Tract Committee, 51 Fifth Avenue, New York City. It has assisted us very much in preparing the statistics of Friends which appear in this present issue. It is an exceedingly valuable publication, and almost indispensable to an interested Friend. It gives the date and location of all the yearly meetings, and the time of holding all the quarterly meetings, besides much other valuable information. The price is only 5 cents.

We gather the following interesting items from the Friends' Pocket Almanac. The present membership of London Yearly Meeting is 17,031, including 762 persons resident in other countries. Dublin Yearly Meeting has a membership of 2,586. There are on the continent 198 Friends—20 in Germany, 20 in France, 66 in Denmark, 82 in Norway, and 10 in Turkey. There are 492 in Australasia. The total number of Friends in the world who have a membership in the yearly meetings which correspond is 113,560. There are 1,334 meetings for worship, 584 monthly meetings, and 156 quarterly meetings. The whole number of recorded ministers is 1,694. There are 1,234 Bible Schools under the care of Friends, with a total enrollment of 101,268.

We are glad to announce that W. Irving Kelsey's wife, whose serious illness was reported in this paper, has undergone an operation in the Presbyterian Hospital, Chicago. The operation was entirely satisfactory, and the patient is doing very well.

William L. Pearson has the following interesting item in the "Saturday Evening Globe," of Oskaloosa, Iowa:

According to the Bristol "Times and Mirror" the Queen Victoria Diamond Jubilee Convalescent Home was opened at Bristol, England, November 15th, the more notable on account of the Queen's presence. The initiatory steps to build were taken in 1897, sixty years after her accession to the throne. Prominent among the originators of this great institution, costing \$500,000,

was Joseph Storrs Fry, a number of years Clerk of London Yearly Meeting of Friends, and well known in this country through his visits to various yearly meetings, being also a delegate to the General Conference of Friends in 1887. His seems to be the largest individual gift, \$60,000. "In sending his handsome check for \$50,000, to which he afterwards added \$10,000, in his quiet, unassuming way, J. S. Fry wrote: 'Personally I felt thankful to be permitted to have some share in the establishment of the Convalescent Home, believing that it will be a fitting memorial to the long reign of our beloved Queen, and also a source of permanent benefit to the suffering poor of Bristol, a city to which my great-grandfather came last century, and with the interests of which the family to which I belong have been so long connected.'" J. S. Fry has long been the senior member of the firm of J. S. Fry & Sons, cocoa manufacturers, and is a philanthropist and an acceptable minister in the Society of Friends. More than once he has cheerfully contributed to the necessities of Penn College, helping towards some \$25,000 given, first and last, by English and Irish Friends. "The Times and Mirror" refers also to Bristol General Hospital, built some fifty years ago, and says, "We owe this charity to prominent members of the Society of Friends, notably Joseph Eaton and George Thomas."

One is perforce reminded of the many benevolent and charitable institutions partly or wholly established by Friends in the cities of England and of the Eastern states. The number and character of those about Philadelphia, whose origin, endowment and administration are due to members of the Society of Friends, are, or should be, well known. They date back to the days of Benjamin Franklin, who laid the foundation of Pennsylvania University.

CANADA YEARLY MEETING.

West Lake Quarterly Meeting was held at Wooler. Meeting of Ministry and Oversight commenced on Sixth-day, Twelfth month 1st, 1899.

The presence of the great Master of assemblies was manifest in all the sessions. We were greatly encouraged by the loving counsel of our friend, Elwood Scott, from Carthage, Indiana, who has come to us in the fulness of the blessing of the Gospel of Christ. Seventh-day we were favored in worship and also in transacting the affairs of the church. In the evening a liberal collection was received in a meeting of the Woman's Foreign Missionary Society.

On Sabbath the Gospel stream flowed in the midst of a large and appreciative audience. The evening meeting was crowned by one precious soul being set at liberty. A series of meetings followed the close of the quarterly meeting. In these thirsty souls heard and obeyed the call to come unto Jesus and drink, causing God's children here to rejoice, while there was joy in heaven over repentant sinners.

At Wooler Monthly Meeting, which occurred during the progress of these meetings, twelve were received into membership. Our brother, Elwood Scott, proceeds to visit Moscow Meeting and others in remote localities. E. C. GARRATT.

WESTERN YEARLY MEETING.

William P. Haworth and wife, Abigail C. Haworth, of Miami, Indian Territory, have just closed a series of meetings at this place, which resulted in eleven definite conversions and two renewals, besides many believers being greatly strengthened, and many backsliders and sinners coming under deep conviction for sin. The preaching and teaching was clear, forcible and with power, and presented the Gospel in all its beauty and preciousness. There were four accessions to the church. They will begin a series of meetings at Elwood, near here, on the 29th instant.

Georgetown, Ill.

CLARK BROWN.

IOWA YEARLY MEETING.

Salem Quarterly Meeting, Iowa, began Sixth-day morning, the 24th inst., with a meeting for the consideration of higher criticism and other subjects. In the afternoon the Meeting on Ministry and Oversight was held. On Seventh-day we had a good meeting for worship and church business. Albert Bond, a minister, was liberated for gospel service in Iowa and Indiana. A

meeting for worship was held in the evening. On First-day morning a large Sabbath school convened. The Temperance lesson, containing the prohibition, "Look not thou upon the wine when it is red," was considered not sufficient to prevent drunkenness among the unsaved in Iowa, and that all our church members should use the ballot and their influence to abolish the manufacture of intoxicants for beverages. A large meeting for worship followed, then a praise service in the afternoon, led by Sister Page, who, with her husband, Thomas Page, have returned after a two years' vacation to the charge of White's Institute. In the evening another meeting for worship closed the occasion. Eight of our ministers and a majority of our workers were present at most of those sessions, and a fair attendance of other members. Morris Lemon, with a minute from Cedar Meeting, near Oskaloosa, led in most of the services, to the instruction and edification of the church.

On Seventh-day, before proceeding with the business meeting, a memorial service was devoted to the review of the life of Willet Dorland, deceased, who, in an early day, was a member of this meeting. His eminent usefulness as Overseer, Elder, Clerk, Superintendent of our first Scripture School, and other duties placed upon him by the church were affectionately recalled by our older members. He was well equipped in mind and heart for civil, as well as religious, service, using the ballot to the glory of God, being an earnest advocate of our first State prohibitory liquor law. He maintained his high moral convictions in the Legislature, pressing measures then which only of late years are seen to be wise and beneficial. Of a modest, backward demeanor, he was no place-seeker, preferring others to himself. His work elsewhere, later in life, for the spread of light and knowledge in the church through the ministry, establishment of a Friends' Publishing Association, the Sabbath School Quarterly, and papers, met with the cordial sympathy of his earlier coworkers, as we counted him one of us still. As an all round Christian citizen and builder in the church of Christ, we have observed but few his peer. He early entered the Master's vineyard, and these gifts were bestowed because of his singleness of purpose, and we make this expression to honor and thank the Head of all things for the gift of such a life to His church.

MILTON SMITH,

HATTIE HINSHAW,

Clerks.

Des Moines Quarterly Meeting was held at Des Moines, Iowa, Eleventh month 24-26. The quarterly meeting was one of the largest and best for some time. The power of God was manifest, and the word had free course and was glorified. The spirit of liberty was surely in the gathering, and many expressed thanks for the blessed fellowship. William J. Thornberry, from Indiana, was present and enjoyed the liberty in Christian service.

ROSY COLOR.

Produced by Postum Food Coffee.

"When a person rises from each meal with a ringing in the ears and a general sense of nervousness, it is a common habit to charge it to a deranged stomach.

"I found it was caused from drinking coffee, which I never suspected for a long time, but found by leaving off coffee that the disagreeable feelings went away.

"I was brought to think of the subject by getting some Postum Food Coffee, and this brought me out of the trouble.

"It is a most appetizing and invigorating beverage, and has been of such great benefit to me that I naturally speak of it from time to time as opportunity offers.

"A lady friend complained to me that she had tried Postum, but it did not taste good. In reply to my question she said she guessed she boiled it about ten minutes. I advised her to follow directions and know that she boiled it fifteen or twenty minutes, and she would have something worth talking about. A short time ago I heard one of her children say that they were drinking Postum now-a-days, so I judge she succeeded in making it good, which is by no means a difficult task.

"Tom O'Brien, the son of a friend who lives on Bridge Street, was formerly a pale lad, but since he has been drinking Postum has a fine color. There is plenty of evidence that Postum actually does 'make red blood,' as the famous trade mark says."—Jno. Chambers, 9 Franklin Street, Dayton, Ohio.

Married.

BURGES—HELTON.—Married, at the home of the bride's parents, Wm. and Sarah Helton, Charlie Burges and Sibyl J. Helton, all of Jewell County, Kansas.

YARNALL—WATSON.—In Philadelphia, on Fourth-day, Eleventh month 29th, 1899, William Smedley Yarnall, of Media, Pa., to Susan Verree Watson, of Philadelphia.

HAWORTH—HOLLOWELL.—At the home of Theodore and Alice Haworth, near Argonia, Kansas, Tenth month 18th, 1899, William W. Haworth to Ethel B. Hollowell. Both are members of Argonia Monthly Meeting.

Died.

ADELL.—Died, Eleventh month 28th, 1899, in his 26th year, Arthur J. Adell, son of William T. and Mary R. Adell. His last days were accompanied with much suffering, which he bore with patience and Christian fortitude, often saying Jesus was precious to him now. Thus he fell asleep in Jesus.

BETTLES.—On Fifth-day, Eleventh month 9th, 1899, at his residence, Morgan Park, near Chicago, William Bettles, aged 70 years. He was one of the organizers of Chicago Meeting, a constant distributor of tracts and other literature, and a man of warm Christian love.

CARMAN.—Died, at his home, near Mecklenberg, N. Y., of pneumonia, Fourth month 9th, 1899, Thomas Carman, aged nearly 84 years. He was a birthright member of Scipio Quarterly Meeting, and for many years an Elder of Hector Monthly Meeting.

COLEMAN.—Susan Coleman, daughter of Robert and Anna Ellis, died in Marion, Indiana, Eleventh month 24th, 1899, aged 79 years. For nearly forty years she labored faithfully for her Master.

COX.—Avis M., daughter of Joshua and Rachel Cox, of Varck, Kansas, died Tenth month 30th, 1899, aged nearly 27 years. She had strong sympathies and was well endowed with gifts for service.

GOURLEY.—Jane Gourley, Glen's Falls, New York, died Eleventh month 23d, aged 84 years.

GREENE.—Asa B. Greene, at the home of his daughter, Mary G. Sprague, in Spencer, Iowa, on Sixth month 5th, 1899. He bore a long and painful illness with Christian patience, and was prepared to go.

HARVEY.—Marietta M. Harvey, daughter of Dr. Edmund and Sophia Albertson, died at her home in Canton, Ind., Ninth month 19th, 1899, aged 59 years and 19 days. For many years her life was one of peculiar trial; but she was naturally hopeful, and much knew how brave a heart and steadfast courage she possessed.

JEWELL.—Moses Beede Jewell, son of the late Henry Jewell, Sr., and Cynthia Beede, his wife, died at his home, in East Farnham, P. Q., Canada, Tenth month 12th, 1899, aged 70 years. He was a birthright member of Farnham Monthly Meeting of Friends, and a man of sterling principles. He held the office of secretary and treasurer for the township of East Farnham during an unbroken period of forty-two years consecutively, from his first appointment to said office to the close of his life.

MEADER.—Daniel Meader, died at his home, in Rochester, N. H., Seventh month 28th, 1899, aged nearly 89 years. He was a birthright member of Friends, many years an elder, and much attached to the principles of Friends, and gave evidence of a preparation for the life to come.

MORGAN.—Lester W. H., son of B. F. and Alice Morgan, members of White Lick Monthly Meeting, Mooresville, Ind. Died Ninth month 8th, 1899, aged 15 months.

NEWBY.—Thomas Newby, died at his home, in Kansas City, Mo., Tenth month 16th, 1899, aged 70 years.

PINKHAM.—Died, in Dorchester, Mass., on the 30th of Tenth month last, John H., son of Charles G. and Austress G. Pinkham, of Vassalboro, Maine, both deceased. He was a member of Vassalboro Monthly Meeting. Aged 46 years.

PRICE.—Died, suddenly, at the home of his son, John R. Price, in Cherokee, Kansas, Williamson Price, aged 98 years, 7 months. He was a member of Fairview Monthly Meeting of Friends, Missouri. He was an ardent believer in Friends' principles and doctrines, and had been for a number of years a great student of early Friends' writings and church history.

PURINGTON.—Ann Purington, wife of Windsor G. Purington, died at her home, in East Farnham, P. Q., Canada, Tenth month 27th, 1899, aged 60 years. Deceased became a member of Farnham Monthly Meeting of Friends by request.

ROCKWOOD.—Died, Eighth month 19th, 1899, at his home in Worcester, Mass., Calvin R. Rockwood, in the 80th year of his age. He was a member of Uxbridge Monthly Meeting, having joined Friends about forty years ago by conviction, and was for about twelve years an elder. From the time of his joining the Society till his death he continued a firm believer in the principles of Friends.

RUSSELL.—Died, at her home in Philadelphia, Ninth month 10th, 1899, Marion Edith, eldest daughter of Henry C. and the late Jane Richardson Russell, aged 34 years.

STANLEY.—Micajah Stanley died at the residence of his son-in-law, Israel Jenkins, near Beloit, Ohio, Ninth month 3d, 1899, aged 89 years. He was an Elder and lifetime member of East Goshen Meeting of Friends, much loved and esteemed by all who knew him, upright in life and conversation—a real father in Israel.

STAPLES.—Phoebe Branson, beloved wife of Samuel M. Staples, fell asleep in Jesus at Barclay, Kansas, Eleventh month 3d, 1899, in her 74th year. She was born in Belmont County, Ohio, Third month 30th, 1826.

STEESE.—At her home, in Carthage, Ind., on the morning of the 10th of Eleventh month, of cerebral hemorrhage, Grace E. Steese, daughter of Benjamin W. and Emily Hoag Steese (the latter deceased). Of strong Christian character, faith and courage, and active for years in all departments of church work, her life has been a blessing to many.

TEAS.—Anna Teas, daughter of Joseph and Sarah Teas, peacefully fell asleep in the arms of Jesus, Twelfth month 12th, 1899, aged 19 years and 22 days. She was a member of Shawnee Monthly Meeting of Friends, Oklahoma Territory. She was very patient during her illness and said she was prepared to die.

TURNER.—Ora Ellen, wife of Samuel E. Turner, fell asleep in Jesus Twelfth month 4th, 1899, aged 33 years, 3 months and 7 days. She was a member of Union Monthly Meeting, Howard County, Ind., and an active member of the Lynn Christian Endeavor Society.

WILLIAMS.—James M. Williams, son of Hermon D. and R. Jennie Williams, of Whittier, California, fell asleep in Jesus, Tenth month 20th, 1899, aged 26 years. In life he rendered glad and earnest service to the Lord he loved, and enjoyed unclouded assurance of acceptance with his Saviour.

WOOD.—Adelaide Hallock Wood, wife of Charles H. Wood, and daughter of the late Geo. Hallock, of Milton, N. Y., passed away, at her home, in Farmington, N. Y., on the 26th ult., on the fifty-third anniversary of her birthday. As a minister of the Gospel, a member of the Household of Faith, and a leader in the Bible school, she was in high esteem.

WOOTON.—Sarah H. Wooton, daughter of John and Phebe Hixon, and wife of Andrew Wooton, died in Washington County, Kansas, Eleventh month 14th, 1899, aged 72 years. She was a lifelong Friend, and spent more than half her life building up new meetings in Kansas.

EMPIRE OF THE SOUTH.

Its Past, Present and Future.

What is unquestionably the most comprehensive and beautiful volume ever issued upon the South, has just been published by the Southern Railway. Its title, "The Empire of the South," conveys an impression of its general character, but nothing short of a thorough reading demonstrates how carefully the author, Mr. Frank Presbrey, has gone into every interest of this section, commercial, industrial and educational. The book is a superbly illustrated octavo volume of nearly two hundred pages, and not only is the South and all of her vast interests treated in a general way, but each State is separately given full representation. The author had the co-operation of the officials of the Southern Railway in its preparation, and evidently the greatest pains have been taken to make a presentation which is thorough, correct, and at the same time exceedingly interesting. From advance sheets we quote the opening chapter, which appears in the volume under the heading, "The South—Yesterday, To-day and To-morrow."

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"Striving for Fame and Fortune" is the title of a group of articles which "The Youth's Companion" will publish next year. One is on "Character, Credit, Capital," by the Secretary of the United States Treasury; another on "Ambitions: True and False," by Bishop H. C. Potter, and a third on "The Habit of Thrift," by Andrew Carnegie.

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The young man promised to be on hand at the time specified, but he failed in punctuality, and presented himself in the ante-

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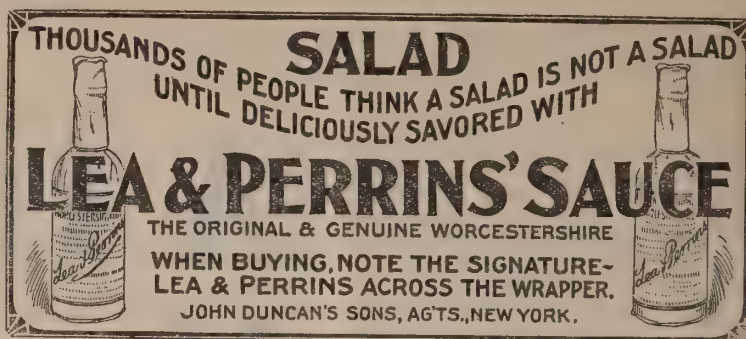
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room of Mr. Vanderbilt's office at twenty minutes after 10 o'clock. He was told that Mr. Vanderbilt had gone to attend a meeting. A few days afterward he managed to obtain an interview with Mr. Vanderbilt, and when asked very kindly why he did not keep his appointment, said, with a tinge of annoyance, "Why, Mr. Vanderbilt, I was here at twenty minutes past ten."

"But the appointment was at 10 o'clock," said Mr. Vanderbilt.

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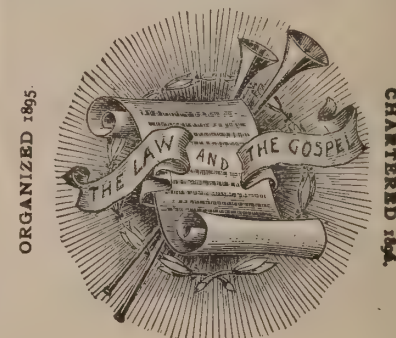
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"Oh, I know that; but I did not think fifteen or twenty minutes would make any difference."

"Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality in the keeping of appointments does make a great deal of difference. In this instance your lack of punctuality has deprived you of the place you desired, for the appointment was made on the very day upon which you were to have met me. Furthermore, let me tell you, young man, that you have no right to assume that twenty minutes of my time was of so little value that I could afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."—"Times."

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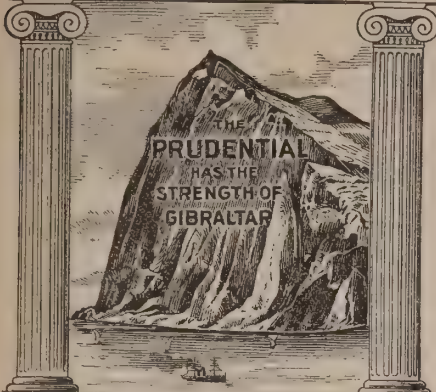
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It may not be out of place to give an illustration of the vast distances a letter may travel on the strength of a two-cent postage stamp. Suppose one of the girl readers of "The Companion" in Key West, Florida, has a brother in the Klondike region who has risked all to dig fortune from mother earth, and writes to tell him the news from home. She drops the

letter in the post-office at Key West, and it starts on its long journey.

It does not, of necessity, travel in a straight line to its destination, but must follow the twistings and turnings of the railroads, which have complete charge of it until the northwest corner of the State of Washington is reached. When it arrives at Seattle it has passed through fourteen States, and yet, so far as time is concerned, but one-fourth of the journey has been accomplished.

It now takes a sea voyage from Seattle to Juneau, Alaska, and from the latter place is carried, as I have already described, to Circle City. It may be taken from there by friendly hands farther into the Klondike country, and finally delivered to the anxious brother, who has been eagerly awaiting the arrival of the next party from the nearest town in which a post-office is conducted, in the hope that some one would bring him a letter.

This letter has now traveled in the neighborhood of seven thousand miles,—by railroad, steamboat, stage, horseback, and, perhaps, dog-sled,—and has been on the road for nearly forty days, without a moment's rest!

No profit, in money, accrues to the government for delivering that letter; indeed, each letter sent into the Klondike costs the government for transportation many times the amount of postage charged; but in such cases, should we reckon the profit only in dollars and cents?

Should we not consider also the happiness and satisfaction afforded this brother as he sits by his fire, perhaps homesick and lonely, but now with a loving smile illuminating his face, as he reads and reads again every word his thoughtful sister has written about home, mother and father, and perhaps of some one else whom he holds dear? When, finally, he places his treasure under his pillow and seeks rest, he is happier than for many a day; and Uncle Sam, who has contributed so largely to that happiness, does not regret the small pecuniary loss he has sustained.—Ex-Postmaster-General James A. Gary in "The Youth's Companion."

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THE SALOON-KEEPER'S SIDE.

And yet there was something to be said for the saloon-keeper, says Jacob A. Riis, in the December "Atlantic." He gave the man the refuge from his tenement which he needed. I say needed, purposely. There has been a good deal of talk lately about the saloon as a social necessity. About all there is to that is that the saloon is there, and the necessity too. Man is a social animal, whether he lives in a tenement or in a palace. But the palace has resources; the tenement has not. It is a good place to get away from at all times. The saloon is cheery and bright, and never far away. The man craving human companionship finds it there. He finds, too, in the saloon-keeper one who understands his wants much better than the reformer who talks

civil service in the meetings. "Civil service" to him and his kind means yet a contrivance for keeping them out of a job. The saloon-keeper knows the boss, if he is not himself the boss or his lieutenant, and can steer him to the man who will spend all day at the City Hall, if need be, to get a job for a friend, and all night pulling wires to keep him in, if trouble is brewing. Mr. Beecher used to say, when pleading for bright hymn tunes, that he didn't want the devil to have the monopoly of all the good music in the world. The saloon has had the monopoly up to date of all the cheer in the tenements. If its owner has made it pan out to his own advantage and the boss's, we at least have no just cause of complaint. We have let him have the field all to himself.

A GRECIAN LEGEND.

There is a legend that, upon one occasion in the latter days of Greece, when all practical faith in the gods had died out of the minds of educated people, a prize was offered to the sculptors of Greece for the best statue of a certain god; and down in the countryside, somewhere by a marble quarry, there lived a country lad who still believed in that god, and for love of him desired to make the statue.

He chose a block of marble and hewed away manfully. He had before his mind a beautiful ideal of the grace and majesty and power of that god; but when he had wrought his best he made a very crude statue indeed.

And the legend says that this god, seeing his endeavor, when the trial came and the experts were laughing at this crude thing which the boy had shaped with clumsy hand but believing heart, the god himself entered into that pathetic marble failure, and then all the harsh lines flowed into perfect symmetry, the head was lifted proudly, and the marble glowed with all the nameless grace of life.

This legend out of ancient Greece faintly shadows forth the actual fact for you and me to-day, that God the Son is within us. He entered when we believed. He is now asking from us yieldingness to Himself.—C. I. Scofield.

"General Butler was at one time a member of a commission to examine young applicants for admission to the bar," says an exchange; "and before him came a youth who failed miserably on every branch of the law in which he was examined. Finally, Butler turned to the young man, and asked: 'What would you like to be examined in? You have failed in everything we have suggested.' The reply came, 'Try me on the statutes: I'm up in them.' Butler shook his head, solemnly. 'My young friend,' he said, 'I'm afraid you won't do. You may be ever so familiar with the statutes; but what is to prevent a foolish legislature from repealing all you know?'"

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MOTHER'S RAINY DAY.

Sometimes there's a rainy day; an' then
We lay off a spell, we men.
Pa talks politics and reads the papers,
An' we boys putter round an' cut up
capers,
An' whittle, even down to little brother.
But dunno as I can recollect a rainy day
for mother.

Seems if she worked harder then than any
other day,
Trying to keep things straight and put
away,
Stirrin' up the fire so it won't seem dreary,
Cookin' something extra then, makin'
things more cheery;
Pickin' up pa's slippers, or something or
another—
I don't believe there ever was a rainy day
for mother.

But then she don't complain. Just keeps
workin' on.
Sometimes she has a pleasant word, some-
times a bit of song,
An' lots of times I fancy she has a tired
look,
An' I'd feel lots better if she'd rest or read
a book.
An' then I wipe the dishes, or do some-
thing or another,
An' wish with all my heart there was a
rainy day for mother.

—Florence A. Hayes.

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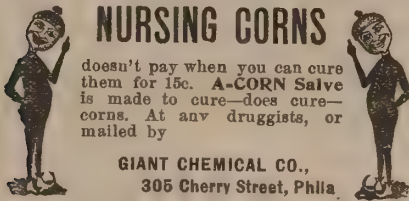
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